

# The Mystical Body of Christ

AND

# The Reorganization of Society

by

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**"About the 'rights of man,' as they are called, the people have heard enough: it is time they should hear of the Rights of God."**

(Encyclical Letter, *Tametsi*, On Christ Our Redeemer,  
Pope Leo XIII, Nov. 1st, 1900).







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THE REORGANIZATION OF SOCIETY



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## Dedication

To the Immaculate Heart of the Virgin Mary, Mother of God; to St. Joseph, Protector of the Universal Church; to St. Thomas Aquinas, the Catholic Church's Chosen Teacher of Order; to St. Teresa of the Child Jesus, the Herald of the loving Fatherhood of God to an ungrateful world, this book is humbly and lovingly dedicated by the author.

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"Queen of the Most Holy Rosary, Help of Christians, Refuge of the Human Race, We humbly prostrate Ourselves before thee, confident of obtaining mercy and of receiving grace and bountiful assistance in the present calamity, not because of Our own merits but solely through the great goodness of thy Maternal Heart.

"We, as common Father of the Christian family, as Vicar of Him to whom was given all power in heaven and on earth and from whom We have received the care of all the souls, redeemed by His Precious Blood, that people the entire world, to thy Immaculate Heart, in this tragic hour of human history, We confide Ourselves and consecrate not only Holy Church, the Mystical Body of thy Son, which suffers and bleeds in so many places, and is sorely tried in so many ways, but also the entire world, torn by fierce strife and consumed with a fire of hate, victim of its own wickedness" (Extract from Pope Pius XII's Broadcast to Portugal, 31st October, 1942).





# Preface

## THE AIM OF THIS BOOK.

In my book, *The Mystical Body of Christ in the Modern World*, after having treated succinctly of the Divine Plan for order, I stressed especially the opposition to that Divine Plan owing to the existence in the world of forces organized for the diffusion of Naturalism or Anti-Supernaturalism. Naturalism is in practice the same thing as opposition to the Mystical Body of Christ, the Catholic Church, instituted by Our Divine Lord Jesus Christ as the visible expression as well as the divinely-accredited exponent of the Divine Plan for order in the world. To that Divine Plan for order there neither is nor can be any man-made alternative. Man has not even got the right to propose an alternative. His duty is simply to try to grasp what God has instituted and to bow down his head in humble acceptance. Thus alone can he fully acknowledge God's Rights. He may debate on how best to arrange the structure of society in accordance with God's Plan, in the varying concrete circumstances of different epochs, but not about whether he ought to accept God's Plan or draw up his own scheme. The world must conform to Our Lord, not He to it.

In this book I have more especially stressed Christ's programme for order in the world as elaborated by the Church. It is the duty of those who believe in and love Our Lord not to whittle down His programme but to preach the integral truth and to urge the world to the one course befitting creatures—humble submission to order. "The general well-being and the security of States," writes Pope Leo XIII in the Encyclical Letter, *Tametsi*, "demand that men should be brought back to Him from whom they ought never to have departed, to Him who is the way, the truth and the life, and not only isolated individuals but human society as a whole. Christ Our Lord must be reinstated as the Ruler of human society. It belongs to Him as do all its members. All the elements of the commonwealth—legal commands and prohibitions, popular institutions, schools, marriage, home-life, the workshop and the mansion, all must be got to come to that fountain and imbibe the life that comes from Him. . . . Those whose minds refuse to acknowledge Christ, are obstinately striving against God. . . . The law of Christ ought to hold sway in human society and in communities, so as to be the teacher and guide of public no less

than private life. This being divinely appointed and provided, no one may resist with impunity. . . .

"By the law of Christ we mean not merely the precepts of natural morality, or those that the ancients received by revelation, all of which Jesus Christ perfected and raised to the highest plane, by His explanations, His interpretations and His sanctions. We mean, besides, all the rest of His doctrine and in particular all His institutions. Of these the Church is the chief. Indeed, what institution of Christ is there that she does not fully embrace and include? By the ministry of the Church, so gloriously founded by Him, He willed to perpetuate the office assigned to Him by His Father, and having, on the one hand, conferred upon her all effectual aids for human salvation, on the other, He ordained with the utmost emphasis that all men should be subject to her as to Himself, and zealously follow her guidance in every department of life. 'He that heareth you, heareth me; and he that despiseth you, despiseth me' (St. Luke, x, 16). So the law of Christ is always to be sought from the Church, and therefore as Christ is for men the Way, so likewise the Church is the way. He is so in Himself and by His own nature, she by His commission and by a share in His power. On this account those who would strive for salvation apart from the Church, wander from the way and are struggling in vain. Governments are in much the same case as individuals: they also will inevitably run to their destruction if they depart from the Way."

Now this oneness of the Divine Plan for order set forth by the Catholic Church and the paramount nature of God's Rights are difficult ideas for the modern mind to grasp, because of the ravages of religious indifference and the diffusion of French revolutionary ideas. The naturalistic Declaration of the rights of man has obscured in many minds the great truths that man's true rights are based on his duties to God and that his duties to God can only be fulfilled through membership of Christ. Again, many are not as familiar as they ought to be with the outlines of the Divine Plan set forth in the Encyclical Letters of the last four Popes. After Pope Pius IX had catalogued the chief errors of modern times against God's Rights and the Kingship of Christ, Popes Leo XIII, Pius X, Benedict XV and Pius XI set out the positive programme by which God's Rights and the rule of Christ the King in its integrity are acknowledged.

## MAN'S RESPONSE TO GOD'S LOVING CONDESCENSION

or

## THE THEOLOGY OF HISTORY.

To remedy the disorder introduced into the world by the sin of the first Adam, God came on earth in the Person of Our Lord

Jesus Christ and put before the Jewish Nation, from which He had taken His Sacred Humanity, the divine programme for the ordered organization of the world. At the same time, He asked them to be its heralds. Our Lord's programme comprised the establishment of a supernatural, supranational kingdom to safeguard His teaching and diffuse the restored Supernatural Life of Grace. Into this kingdom all men of all nations were called upon to enter, while continuing to be subjects of the different natural States and nations. The Jewish nation rejected the Divine Plan for order. As a result of the growth of national self-centredness, they refused to accept that there was any life higher than their national life and they would not hear of the non-Jewish nations coming in as members of the Messianic kingdom, on the same level as themselves. In spite of their persistent opposition, however, and notwithstanding the weakness of fallen human nature, Western Europe in the 13th century had come to acknowledge God's Rights, in accordance with the Divine Plan He had Himself laid down, and had organized society on the basis that man's supreme dignity is his supernatural and supranational life as a member of Christ. Since then until recently, there has been steady decay, with disastrous consequences. Before entering upon the consideration of that decay and its sad consequences and quoting what the Popes say about them, let us examine what God desires to see in human social organization.

All men are called by God to be members of Christ in the supernatural, supranational kingdom of the Catholic Church, and all are meant to lead ordered lives in accordance with that dignity, animating their activities with supernatural charity. Accordingly, God desires harmony and collaboration, not separation and conflict, between the two perfect societies, Church and State, to which men are subject. "God has divided between the ecclesiastical and the civil power the task of procuring the well-being of the human race. He has appointed the former to divine, the latter to human things. Each of them is supreme in its own sphere: each is enclosed within perfectly defined boundaries, delimited in exact conformity with its nature and principle. Each is therefore circumscribed within a sphere in which it can act and move by its own native right. But, inasmuch as each of these two powers has authority over the same subjects, and as it might come to pass that one and the same thing—related differently, but still remaining one and the same thing—might belong to the jurisdiction and determination of both, therefore God, who foresees all things, and who is the author of these two powers, has marked out the course of each in right correlation to the other. 'For the powers that are are ordained of God.'<sup>(1)</sup> Were this not so, deplorable co-

(1) Rom., XIII, 1.

tentions and conflicts would often arise, and not infrequently men, like travellers at the meeting of two roads, would hesitate in anxiety and doubt, not knowing what course to follow. Two powers would be commanding contrary things, and it would be a dereliction of duty to disobey either of the two. But it would be most repugnant to have such an opinion of the wisdom and goodness of God. . . . There must, accordingly, exist between these two powers, a certain orderly connection, which may be compared to the union of the soul and body in man. The nature and scope of that connection can be determined only, as We have laid down, by having regard to the nature of each power, and by taking account of the relative excellence and nobility of their purpose. One of the two has for proximate and chief object the well-being of this mortal life; the other the everlasting joys of heaven.”<sup>(2)</sup>

States, of course, as well as private individuals are called upon to acknowledge the order established by God. “It is a sin for the State not to have a care for religion, as if it were beyond its scope or of no practical benefit; or out of many forms of religion to adopt that one which chimes with its fancy; *for we are bound absolutely to worship God in that way which He has shown to be His will.* . . . Hence civil society, established for the common welfare, should not only safeguard the well-being of the community, but have also at heart the interests of its individual members, in such wise as not in any way to hinder, but in every manner to render as easy as possible, the possession of that highest and unchangeable good for which all should seek. Wherefore, for this purpose, care must especially be taken to preserve unharmed and unimpaired the religion whereof the practice is the link connecting man with God.”<sup>(3)</sup> The right order of the world demands the recognition by States of the supernatural and supranational Catholic Church. It is clearly an insult to God to put man-made religions on the same level as the religion instituted by God. Other forms of divine worship may be tolerated. “The Church, indeed,” writes Pope Leo XIII, “deems it unlawful to place the various forms of divine worship on the same footing as the true religion, but does not, on that account, condemn those rulers who, for the sake of securing some great good or of hindering some great evil, patiently allow custom or usage to be a kind of sanction for each kind of religion having its place in the State. And in fact the Church is wont to take earnest heed that no one shall be forced to embrace the Catholic faith against his will.”<sup>(4)</sup>

In proportion as the Divine Plan for orderly collaboration be-

(2) Pope Leo XIII, Encyclical Letter, *Immortale Dei*, *On the Christian Constitution of States*.

(3) Pope Leo XIII, Encyclical Letter, *Immortale Dei*, *On the Christian Constitution of States*.

(4) *Ibid.*

tween the two powers is realized, there flourishes that relative peace and happiness that can be ours on the way to heaven. When, on the other hand, the Divine Plan is combated and opposed, the world inevitably suffers. The Sovereign Pontiffs insist upon this. "There was once a time," writes Pope Leo XIII, "when States were governed by the principles of the Gospel teaching. Then it was that the power and divine virtue of Christian wisdom had diffused itself throughout the laws, institutions, and morals of the people, permeating all ranks and relations of civil society. Then, too, the religion instituted by Jesus Christ, established firmly in befitting dignity, flourished everywhere, by the favour of princes and the legitimate protection of magistrates: and Church and State were happily united in concord and friendly interchange of good offices. The State, constituted in this wise, bore fruits beyond all expectation, whose remembrance is still, and always will be, in renown.

. . . . . A similar state of things would certainly have continued had the agreement of the two powers been lasting. Even greater results might have been justly looked for, had obedience been given to the authority, teaching and counsels of the Church, and especially had this submission been marked by greater and more unswerving loyalty. For that should be regarded in the light of an ever-changeless law which Ivo of Chartres wrote to Pope Paschal II: 'When the kingdom and priesthood are at one, in complete concord, the world is well ruled, and the Church flourishes, and brings forth abundant fruit. But when they are at variance, not only smaller interests prosper not, but even things of greatest moment fall into deplorable decay'."<sup>(5)</sup>

Pope Pius XI proclaims the same great truth when he quotes the following passage from Pope Leo XIII: "It is generally agreed that the Founder of the Church, Our Lord Jesus Christ, wished the spiritual power to be distinct from the civil, and each to be free and unhampered in doing its own work, not forgetting, however, that it is expedient to both, and in the interest of everybody, that there be a harmonious relationship. . . . . If the civil power combines in a friendly manner with the spiritual power of the Church, it necessarily follows that both parties will greatly benefit. The dignity of the State will be enhanced, and with religion as its guide, there will be at hand a safeguard and defence which will operate to the public good of the faithful."<sup>(6)</sup>

<sup>(5)</sup> Encyclical Letter, *Immortale Dei*, *On the Christian Constitution of States*.

<sup>(6)</sup> Quoted by Pope Pius XI in the Encyclical, *Casti Connubii*, *On Christian Marriage*, from the Encyclical Letter of Pope Leo XIII, *Arcanum Divinae Sapientiae*, *On Christian Marriage*. (Cf. the passage from Cardinal Antoniano quoted with the highest approval by Pope Pius XI: "The more closely the temporal power of a nation allies itself

Pope Leo XIII outlines the disastrous consequences of the so-called Reformation and of the French Revolution. "Sad it is to call to mind," he writes, "how the harmful and lamentable rage for innovation which rose to a climax in the sixteenth century, threw first of all into confusion the Christian religion, and next, by natural consequence, invaded the precincts of philosophy, whence it spread amongst all classes of society. From this source, as from a fountain-head, burst forth all those later tenets of unbridled licence which, in the midst of the terrible upheaval of the last century [the 18th], were wildly conceived and boldly proclaimed as the principles and foundation of that *new jurisprudence* which was not merely previously unknown, but was at variance on many points with not only the Christian, but even with the natural law."<sup>(7)</sup> He stigmatizes in particular the rejection by the State of its duty to worship God in the way He has laid down and the putting of all religions on the same level, as well as the turning against the One Infallible Teacher of morality, the Catholic Church. "The State does not consider itself bound by any duty towards God. Moreover, it believes that it is not obliged to make public profession of any religion; or to inquire which of the very many religions is the only true one; or to prefer one religion to all the rest; or to show to any form of religion special favour; but, on the contrary, is bound to grant equal rights to every creed provided public order be not disturbed by any particular form of religious belief. . . . To exclude the Church, founded by God Himself, from the business of life, from the power of making laws, from the training of youth, from domestic society, is a grave and fatal error. A State from which religion is banished can never be well regulated; and already perhaps more than is desirable is known of the nature and tendency of the so-called *civil* philosophy of life and morals. The Church of Christ is the true and sole teacher of virtue and guardian of morals. She it is who preserves in their purity the principles from which duties flow."<sup>(8)</sup>

The rupture of the unity of the Divine Plan was followed by

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with the spiritual, and the more it fosters and promotes the latter, by so much the more it contributes to the conservation of the commonwealth. . . . How grave therefore is the error of those who separate things so closely united, and who think that they can produce good citizens by ways and methods other than those which make for the formation of good Christians! For let human prudence say what it will and reason as it pleases, it is impossible to produce true temporal peace and tranquillity by things repugnant or opposed to the peace and happiness of eternity" (Encyclical Letter, *On the Christian Education of Youth*).

(7) Encyclical Letter, *Immortale Dei*, *On the Christian Constitution of States*.

(8) Encyclical Letter, *Immortale Dei*, *On the Christian Constitution of States*.

the disastrous effects of liberalistic or independent morality, condemned by Leo XIII in the Encyclical just quoted and in the one on *Human Liberty*, in regard to economics and finance. Pope Pius XI alludes to the failure of State authorities, bereft of sure guidance in the moral sphere, to cope with these effects. "A stern insistence on the moral law, enforced with vigour by civil authority, could have dispelled or perhaps averted these enormous evils [injustices of Limited Liability Companies. Fraudulent Speculations, etc., etc.] This, however, was too often lamentably wanting. For at the time when the new social order was beginning, the doctrines of rationalism had already taken firm hold of large numbers, and an economic science alien to the true moral law had soon arisen, whence it followed that free rein was given to human avarice. As a result, a much greater number than ever before, solely concerned with adding to their wealth by any means whatsoever, sought their own selfish interests above all things; they had no scruple in committing the gravest injustices against others. . . . With the leaders of business abandoning the true path it is not surprising that multitudes of workingmen, too, sank in the same morass; all the more so, because very many employers treated their workmen as mere tools, without any concern for the welfare of their souls, indeed without the slightest thought of higher interests."<sup>(9)</sup>

In the place of the right order in human affairs, by which money or token wealth is subordinated to the production, distribution and exchange of material goods or real wealth, and the production of material goods is made to subserve family life and the development of human personality, the revolt against the Divine Plan has substituted the subordination of family life and human personality to the production of material goods and the domination of production by money. Pope Leo XIII has spoken of the return of usury under another guise as one of the factors contributing to the quasi-enslavement of the proletariat. Those who control money have come to occupy a dominant position in States and their decisions have practically taken the place of those of the guardians of the moral law.

This reversal of order with regard to economics, family life and human personality, has partly resulted from, and in part contributed to, the domination of States by naturalistic anti-supernatural forces. The so-called Reformation sectioned off the Christian life from the life of the citizen, so that political and economic organization left membership of Christ out of account, but it did not set up a supranational organization in the place of the Catholic Church. That was reserved for the French Revolution, in which was witnessed the first appearance in public of the

<sup>(9)</sup> Encyclical Letter, *Quadragesimo Anno*, *On the Social Order*.

new ideal of a purely naturalistic society striving for the universality of the Catholic Church. Modern History since 1789 has been, to a large extent, the account of the domination of State after State by the naturalistic supranationalism of Freemasonry, behind which has been steadily looming up the still more strongly organized naturalistic supranationalism of the Jewish Nation. That is why the post-revolutionary epoch has witnessed, in country after country, persistent attacks on the programme of Christ the King in regard to the Church, the State, the Family, Education, the Religious Orders, the Press and Private Property. Soon after every successful Judæo-Masonic Revolution, since the first in 1789 down to and including the Spanish Revolution of 1931, the world has begun to hear of the country's entering upon the path of "progress" by the introduction of "enlightened" reforms, such as, the separation of Church and State, the legalization of divorce, the suppression and banishment of religious orders and congregations, the glorification of Freemasonry, the secularization of the schools, the nationalization of property and the unrestrained licence of the press.

As the revolt against the Divine Plan for order in the world and the denial of God's Rights have spread, respect for man's personal rights has diminished.<sup>(10)</sup> These rights are being denied and the world is threatened with the return of a slavery worse than that of Ancient Rome, in proportion as rulers of States no longer see in their subjects members of Christ. As the social organization of the world has been increasingly withdrawn from the rule of Christ the King, human beings are being treated more and more as mere individuals completely subject to the State, just as in the days before Christ.

Pope Leo XIII shows how inevitable all this was. "Never to have known Jesus Christ in any way," he writes, "is the greatest of misfortunes, but it involves no perversity or ingratitude. But, after having known Him, to reject or forget Him, is such a horrible and mad crime as to be scarcely credible. For He is the origin and source of all good, and just as mankind could not be freed from slavery but by the sacrifice of Christ, so neither can it be preserved but by His power. . . . The case of governments is much the same as that of the individual; they also must run into fatal issues if they depart from the Way. . . . Let Jesus be excluded, and human reason is left without its greatest protection and illumination; the very notion is easily lost of the

(10) The chief of these rights will be enumerated in the text of Pope Pius XI quoted in Chapter I: "The right to life, to bodily integrity, to obtain the necessary means of existence; the right to tend towards his ultimate goal in the path marked out for him by God: the right of association and the right to possess and use property" (*Encyclical Letter, Divini Redemptoris, On Atheistic Communism*).



end for which God created human society, namely, that by the help of their civil union the citizens should attain their natural good, but nevertheless in a way not to conflict with that highest and most perfect and enduring good which is above nature. Their minds busy with a hundred confused projects, rulers and subjects alike travel a devious road, bereft, as they are, of safe guidance and fixed principle.”<sup>(11)</sup>

M. Maritain has some apposite remarks in this connection. “The terrestrial State being ordained by nature,” he writes, “to the moral good of the human being, and therefore necessarily ordained in fact to eternal life as to its last end and to the good of the heavenly city, it is a metaphysical impossibility for the terrestrial State to attain its peculiar end and true prosperity in opposition to the good of the Church. Yet it believed that it could. The history of the modern world is the history of that illusion. The results are before our eyes.”<sup>(12)</sup>

We may look at the decay of social acknowledgment of the Kingship of Christ in Europe in another way. We have seen that Pope Leo XIII stigmatized the rejection by the State of the one true religion and the putting of all religions on the same level. Now all the countries of Western Europe once worshipped the Blessed Trinity in union with Christ as Priest in Holy Mass and strove to organize their social life under Christ the King in accordance with that protestation of homage. Satan succeeded first in getting the countries we now call Protestant to break away from that unity and reject the Mass. Then since the French Revolution, in one Catholic country after another, Satan has succeeded in setting up a *native* government hostile to the Mass and to the rule of Christ the King. There are still two exceptions—Poland and Ireland. It is true that the Mass has been attacked in both these countries and Catholic education has been persecuted, but Satan cannot yet boast that he has got a *native* Polish or a *native* Irish Government to insult the Mass and attack the formation of children as members of Christ. But, as I point out in Chapter XVI, those two countries, so remarkable for their traditional loyalty to God the Father and Our Lord Jesus Christ, whom He has sent, are weakening in their grasp of order. While other countries that had succumbed to the wiles of Satan and his emissaries in the past, have begun to react and are returning to Our Lord and His Church, those two countries, in the wake of so many others in the past, have declared themselves indifferent to Him.

Article 114 of the Polish Constitutional Law of March 17th, 1921, re-enacted by the Constitutional Law of April 23rd, 1935, states: “The Roman Catholic Faith, being the religion of the great

(11) Encyclical Letter, *Tametsi*, On Christ Our Redeemer.

(12) *The Things that are not Caesar's*, p. 41.

majority of the nation, occupies a leading position in the State among other religions, which, however, enjoy equal rights." In Ireland, by Article 44 of the Constitution in operation from December 29th, 1937, "The State recognizes the special position of the Holy Catholic Apostolic and Roman Church as the guardian of the Faith professed by the great majority of the citizens" and recognizes equally the Protestant Sects and the Jewish Congregations as the Churches of minorities. Thus the Polish State and the Irish State, to put the matter succinctly, declare themselves, as such, indifferent to the struggle between the True Supernatural Messias and the Natural Messias.

"Since the Catholic religion is the only true religion," writes Pope Leo XIII, "to put the other religions on the same level with it is to treat it with the gravest injustice and offer it the worst form of insult."<sup>(13)</sup> This phrase of Pope Leo XIII occurs in an Encyclical Letter dealing with Satan's efforts, through secret societies, to undermine the Kingship of Christ in the world. It is the considered judgement of the great Pontiff on what has been proclaimed, in country after country, to be one of the marks of modern "progress."

Pope Pius XI insists upon the same point in the Letter *Quas Primas* (1925), *On the Kingship of Christ*. There the Sovereign Pontiff declares that the naturalistic spirit gradually came to infect society and thus "by degrees the religion of Christ was put on the same level as false religions and placed ignominiously in the same category with them." The insult to Christ the King involved in that attitude should make every Catholic resolve to undo it. That it does not is proof of how low we have fallen and of how sadly we have been influenced by our environment. We shall have a clearer understanding of these things at the "last judgement when Christ, who has been cast out of public life, neglected and ignored, will severely avenge such insults."<sup>(14)</sup>

### ORGANIZED OPPOSITION TO OUR SUPER-NATURAL LIFE.

In this book, as in *The Mystical Body of Christ in the Modern World*, I have treated at some length of the organized opposition to Our Lord Jesus Christ and to His work of permeating the world with the influence of the Supernatural Life of the Blessed Trinity. The steady decay in social acknowledgment of the Kingship of Christ, which the world has witnessed for the past 150 years, is in great part due to the action of the visible naturalistic forces of the Jewish Nation and Freemasonry, acting under the anti-super-

(13) Encyclical Letter, *Humanum genus*, *On Freemasonry*.

(14) Encyclical Letter, *Quas Primas*, *On the Kingship of Christ*.

natural inspiration of Satan. That action owes its success in large measure to secret organization. *Needless to say, the plotting of secret societies does not suffice to account for everything in history, for the causes of historical events are very complex. But if these forces are left out of account, modern history becomes a puzzle.* The art of manoeuvring human beings towards a certain goal, without their being aware that they are being so manoeuvred, has been brought to a pitch of perfection never before attained. The control of money facilitates the acquisition of the power to influence all the technical agencies for the formation of public opinion—the Press, the Radio and the Cinema.

It is certainly true, as has been remarked, that it is in great measure because Catholics fail to live fully as members of Christ that Our Lord's enemies succeed in their designs. "If Jews control the fashions," the question is asked, "who wear them?" But it is also true that Catholics succumb to the machinations of Our Lord's enemies largely because they are not trained for the real struggle in the world. They leave school without adequate knowledge of the organized opposition they will have to meet and with their minds hazy about the points of social organization for which they must stand and against which attacks are being directed. They do not realize that the opposition's ultimate aim is the disruption of Christ's order and they are not accustomed to think that they must co-operate with other young Catholics for Our Lord's programme, that they must, for example, master the cinema and prevent it from undermining Christian marriage, the foundation of family life in their country. Thus they display a lamentable lack of cohesion and a pitiable want of enthusiasm for Christ's interests, with the result that Catholics who stand for integral Christianity can always count on finding other Catholics in the service of the enemy. "Many times," wrote Pope Pius XI in the Encyclical Letter, *Divini Redemptoris*, "Our paternal heart has been saddened by the divergencies . . . which array in opposing camps the sons of the same Mother Church. Thus it is that the revolutionaries, who are not so very numerous . . . end by pitting Catholics one against the other."

## MEMBERS OF ONE BODY UNDER CHRIST OUR HEAD.

The reaction against the organized propagation of Naturalism will demand an integral grasp of our corporate oneness with Christ. We come into union with Our Lord not as isolated individuals but as members of a supernatural organism, the Mystical Body of Christ. Each baptized Christian enters into an interior vital relation with Christ through being incorporated into the organism of which Christ is the invisible Head. Or, to express it

more in accordance with reality, Christ unites each baptized Christian with Himself by incorporating him or her into a living organism, of which He is the invisible Head. That organism, supernatural and supranational, is destined to permeate the whole social life of States and Nations with the spirit of supernatural solidarity in Christ. Of course, the end aimed at by this supernatural organism in its permeation of society is the development of the individual member's personality through interior union with Christ. But the individual member will develop his interior personal life only in proportion as he forgets self for the sake of the Head and the whole Body. All of us, as members of Christ, must strive to realize the fulness of St. Paul's expression: "I live, now not I; but Christ liveth in me" (Gal., II. 20).

In the physical body an individual member can attain its full development only by fulfilling its function in perfect subjection to the head and in complete harmony with the other members, thus co-operating for the good of the whole body, so analogously in the Mystical Body of Christ, an individual member must, as it were, lose himself in order to find himself really. Many Catholics, unconsciously influenced by Protestant individualism, not only consider themselves as imitating Christ, our Model, from outside, so to say, but regard themselves as having an isolated individual relation with Christ. They do not bring home to themselves sufficiently that all Christ's members form one organism under Christ, battling for the divine order of the world, and that they can grow up in Christ, only by supplying their quotas of self-sacrifice in their places in the supernatural organism of His Mystical Body.

Other Catholics seem to be unconsciously influenced by the Lutheran separation of the Christian and the Citizen and consider their spiritual life as a purely interior relation with Christ. The spiritual life is, as it were, sectioned off from ordinary everyday life. They are in danger of allowing the world around them to be organized against Our Lord's programme for order, while they continue to practise their religion more or less unconcernedly. They do not sufficiently realize that we enter into vital relation with Christ through being incorporated into a visible organism and that we must take as the starting-point of our spiritual life the objective fact of this incorporation. We must not initiate our spiritual life by the soul's looking at itself somewhat after the subjective fashion in which Descartes started intellectual life. The spiritual life is not the life of a "soul," but the life of a member of Christ, composed of soul and body, occupying a place in an organic unity destined to mould the world for Christ.

The whole body grows in charity and union with Christ, when each part supplies what it is destined to give, according to its position and function. In Chapter IV of the Epistle to the Ephes-

ians, especially in verses 11, 12, 15, 16, St. Paul insists upon this positional development. We have grown accustomed to considering ourselves as separate individuals looking at Christ from outside, each one living his or her individual life with Christ. We must consider ourselves as we really are, that is, as one with Christ and as being moved by Him as a body for the moulding and transformation of society. In this way did the early Christians transform the society of Imperial Rome. And in the same way all Catholics will be made ready to respond to a call such as was made by Pope Pius X to the French Hierarchy, in his Letter on the *Sillon*. "As in the conflict of interests," wrote the Pope, "and most of all in the struggle against unjust forces, a man's virtue does not always suffice to assure him his daily bread, and as the social machinery ought to be so organized as by its natural action to paralyse the efforts of the wicked, and to render accessible to every man of goodwill his legitimate share of temporal happiness, We earnestly desire that you should take an active share in organizing society for that purpose."

The return of the world to order means its return to the integral truth of Christ. "When an organism decays and becomes corrupt," wrote Pope Leo XIII, "it is because it has ceased to be under the action of the causes which had given it its form and constitution. To make it healthy and flourishing again it is necessary to restore it to the vivifying action of those same causes. . . . Just as Christianity cannot penetrate into the soul without making it better, so it cannot enter into public life without establishing order. . . . If it has transformed pagan society . . . so, after the terrible shocks which unbelief has given to the world in our days, it will be able to put that world again on the true road, and bring back to order the States and peoples of modern times. But the return of Christianity will not be efficacious and complete if it does not restore the world to a sincere love of the One Holy Catholic and Apostolic Church. In the Catholic Church Christianity is incarnate. It is identified with that perfect spiritual society, sovereign in its own order, which is the Mystical Body of Jesus Christ and which has for its visible head the Roman Pontiff, successor of the Prince of the Apostles. . . . Society so sadly gone astray must re-enter the bosom of the Church, if it wishes to recover its well-being, its repose and its salvation."<sup>(15)</sup>

### SOME EXPRESSIONS OF THANKS.

I am under a particular obligation to Miss G. M. Coogan, of Chicago, writer of *Money Creators* and *Lawful Money Lectures*, for guidance and instruction on the subject of finance. If this

(15) Apostolic Letter, March 19th, 1902, *Review of his Pontificate*.

book proves helpful to others in understanding the relation of money to the real order of the world, it is in great part owing to Miss Coogan's kindness. She not only assisted me with books and advice, but spurred me on to the effort required to help the poor on the one hand and to enlighten the bewildered on the other.

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I wish to make special mention of one book—though I have quoted only a few passages from it—because of the help it has been to me in seeing the history of the world in its true perspective, that is, in relation to Our Lord. That book is *La Royauté Sociale de N. S. Jésus-Christ d'après le Cardinal Pie* (*The Kingship of Christ according to Cardinal Pie of Poitiers*), by Père Théotime de St. Just. Pope Pius X told the students of the French Seminary, Rome, on audience, that he had read and re-read the works of Cardinal Pie, who was Bishop of Poitiers from 1849 to 1880. Other Sovereign Pontiffs, Pius IX, Leo XIII, Benedict XV. have added their encomiums to those of Pius X. I may say that the great Cardinal's ideas permeate every chapter of this book.

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DENIS FAHEY, C.S.Sp.

Feast of the Most Pure Heart  
of the Blessed Virgin Mary.





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**PART I.**

**THE MYSTICAL BODY OF CHRIST**

**and**

**THE DIVINE PLAN FOR ORDER.**

**CHAPTERS I—V.**



## CHAPTER I.

### THE MYSTICAL BODY OF CHRIST.

#### GOD IS SUBSISTENT LOVE OF ORDER.

God is the Subsistent Act of Intelligence of the infinitely ordered Being that is Himself, so He may be described as the Subsistent Grasp of Infinite Order. He is at the same time the Subsistent Act of Love of the Infinite Good that is Himself. He is, therefore, Subsistent Love of Order.<sup>(1)</sup> The world, His Creation, is intended to reflect in its limited way the Infinite Love of order of its Creator. St. Thomas points out that the inexhaustible magnificence and loveableness of the divine perfections are more strikingly brought home to us by the great diversity of created things, than they would have been if God had been less profuse in His generosity. "We must hold," he writes, "that the distinction between created things and their multiplicity have been willed by the First Mover, God Himself. He brought things into being, in order to manifest His Goodness by communicating to them a share in it. As His Perfection and Goodness could not be adequately represented by one creature, He created many different creatures in order that the Divine Beauty might be mirrored forth less inadequately. Thus one creature's insufficiency as a representation of the Divine Goodness is compensated in some degree by another. Goodness, which in God is simple and undivided, is to be met with in creatures scattered in profusion in a variety of forms. Accordingly, the whole universe reflects the Divine Goodness more perfectly than any individual creature."<sup>(2)</sup> The irrational creation is destined to mirror forth the divine perfections unconsciously; intellectual creatures are meant to reproduce them consciously and knowingly. Men (and angels) are

(1) According to the definition of St. Thomas, quoted by Pope Pius XI in the Encyclical Letter, *Quadragesimo Anno*, "order is the unity arising from the apt arrangement of a plurality of objects" (*Summa Contra Gent.*, III, 71). It may also be described as the harmonious arrangement of things in relation to their principle and amongst themselves, according to priority and posteriority of nature, origin, causality, etc.

(2) Ia P., a.1, c. An aspect of this thought had been already expressed by the Angelic Doctor when he said: "The perfection of the whole order of the world is what is best in creation" IaP., Q.15, a.2, c. Cf. Ia P., Q.65, a.2.

bound to grasp the order of the world with their intelligences, accept it with their wills and express that acceptance in accordance with their natures. God's rights, as Creator and Father, to that recognition and that acceptance are irrefragable, and the one way for the rational creature to attain the development of true personality is by that recognition and that acceptance.<sup>(3)</sup> Now the centre of order in the actual world is Our Lord Jesus Christ, for it is through Him alone that men can be in fully harmonious relation to God and amongst themselves. The culminating expression of mankind's acceptance of order is the Holy Sacrifice of the Mass. This is so because the Mass, being the renewal of the one supremely acceptable act of submission of Calvary, is the official act of submission to God in Three Divine Persons, on the part of the Mystical Body of Christ, in union with its Head. Accordingly, God's rights are respected in the world, in proportion as love of and submission to the order established by the Blessed Trinity are expressed by all at Mass and find concrete realization in the organization of society.

Therefore, the study of the philosophy (or theology) of history must comprise above all the examination of progress or regress in the world's acceptance of order in union with Our Lord in the Sacrifice of the Mass. That the import of these laconic statements may be fully understood, we must dwell at some length in successive chapters in this opening part, on the meaning of the Mystical Body of Christ, of the Kingship of Christ in its essence and in its integrity, and of the significance of the Holy Sacrifice of the Mass. We shall treat in this first chapter of the Mystical Body of Christ and of the ordered development of our personality through our membership thereof.

### GOD'S UNCHANGING PURPOSE.

In human beings, three kinds of life are to be found,—sense life, rational life, and Supernatural Life.<sup>(4)</sup> Sense life, which we have in common with the animals, is the life of our senses of sight, hearing, touch, etc., including also, of course, instinct, imagination and sense-memory. Rational life is the life by which we dominate over and are superior to the brute creation. Both

(3) "According to the Philosophers, the final perfection to which the human soul can attain is that it should understand the whole order of the universe and its causes. This, they hold, is man's final end, which we (Christians or Theologians) know to be the vision of God in Three Divine Persons" (St. Thomas, *De Veritate*, Q.2, a.2). The supernatural end is an elevation and perfection of the natural end.

(4) Supernatural Life is meant to be in all, according to the Divine Plan, though, unfortunately, it may not be, because of sin. Vegetative life is left out of account in this study, for it is not subject to our free will.

of these forms of life, being due to us by our nature, are merely natural. By Sanctifying Grace, however, we have a created participation in the Divine Nature, a share in the Divine Life as it has been lived from all eternity by the Three Persons of the Most Holy Trinity. As that Divine Life, infinitely superior to all natural life, is, of all, the most real, so the Life of Grace is, in the fullest and truest sense, our most real life. Divine Grace is life. It is not a mere inanimate ornament, like a luminous coating of paint, but it is life and energy at their highest and sublimest. Grace is destined to enable the human soul to enter into relation with the Blessed Trinity present in it, in the obscurity of faith here below in preparation for the fulness of vision hereafter in heaven. Out of love for us human beings, God was not content with giving us merely natural life, that is, the natural equipment of soul and body due to us as members of the human race, but gave us besides a share in His own Inner Life in Three Divine Persons. Why did He do this? Because He wanted to come to dwell in our souls as our guest and be welcomed there with a love of the same "texture" or "quality"—the expressions are material and defective—as that of the Holy Ghost for the Father and Son. It was because the Blessed Trinity wanted to draw us into the Family-Circle of God and enter into relations of personal friendship and love with us that the Life of Grace was bestowed upon us at the beginning. Without the Life of Grace, we could have known and loved God as our Creator, but we could not have known and loved God in Three Divine Persons. Without that life we could not have aspired to the intimacy of the Divine Family-Circle. In consequence, there is an infinite difference in our destiny.

These different grades of life, however, are not now harmoniously interrelated in our being as they were in our first parents. God poured Supernatural Life into the souls of our first parents, in order, as has been said, to draw not only them but all their descendants into the cycle of His Inner Life in Three Divine Persons. Along with human nature, Supernatural Life was to be communicated to every child of Adam so that God could be the personal friend of each and every one and find in him a love of order of the same "quality" as in Himself. And to ensure that this friendship could be easily cultivated, human nature was not left to be a group of disorderly tendencies and appetites, each aiming at its proper object, its own good, irrespective of the right relation to the other powers and to the whole being. No! by a special preternatural gift called the Gift of Integrity, harmony was assured. Accordingly, ordered collaboration of all the resources of the two natural forms of life, sense life and rational life, with the interior movement of union with the Blessed Trinity in the supernatural love of charity was intended to be the character-

istic note of human existence. By the other preternatural gift of Immortality, our first parents and their descendants could have lived by faith in union with the Blessed Trinity present in them and have moved forward to the vision of the Blessed Trinity without passing by the sorrowful gateway of death.<sup>(5)</sup>

If the gift of Supernatural Life had meant the direct vision of God, there would not have been any meaning in God's asking Adam if he wished to accept Supernatural Life and happiness in friendship with the Blessed Trinity, for himself and his descendants. In virtue of his intellectual nature Adam was a free being, incapable of being deprived of his freedom of choice by the presentation of any created good, but incapable too of turning away from the vision of God face to face. Hence Supernatural Life was adapted to his faculties, in order that in the obscure light of faith, he might give a free answer to God's loving question. We know by revelation that the answer was in the negative. Our first parents elected not to depend on God for their happiness but on themselves. In spite of the clearness with which they grasped order and the ease with which they could have adhered to it, they rejected supernatural friendship with God and put themselves instead of God in the centre of the world. They did this at the instigation of Satan who, along with the other fallen angels, had already made the same self-centred choice. The fallen angels' decision was, however, irrevocable. It was a declaration by the whole body of them together, of perpetual war on and unceasing opposition to the Blessed Trinity and the Supernatural Life of Grace.<sup>(6)</sup> The fall of the human race could be undone, because human beings can change their minds and the human race comes into existence successively by propagation from the first Adam.<sup>(7)</sup> It was in fact undone, and order was restored to the world by the Second Adam, Our Lord Jesus Christ, Son of the Virgin Mary, our Immaculate Mother. God did not abandon His cherished purpose of coming to dwell in our

(5) In his work, *The Holy Ghost*, pp. 152-154, Rev. E. Leen, C.S.Sp., points out the lowering of the ideal of life that comes from the doctrine of God's presence in the soul by Grace being connected in childhood with the image of God as a watchful, inexorable Judge, instead of a loving tender Father, longing to dwell always in our souls. "What a change could be wrought if it were brought home to all children from the beginning that God is, indeed, watchful, but watchful rather for the purpose of doing us good than of finding us at fault! What a different idea would be had of God, if the child were taught from the beginning that God's vigilance was a vigilance of love and not of disapproval—the vigilance of the loving father and not that of the suspicious warder! Too frequently it is the idea of God as the just and inflexible judge that is stressed in the instruction of the young. This is a defective presentment of Christianity."

(6) Ia P., Q.64, a.2 and Ia P., Q.63, a.3.

(7) Ia P., Q.64, a.2.

souls as our Guest. Adam's refusal to enter into His designs brought about a change of plan for the realization of His aim, but that aim remained the same, and fallen man was raised to the dignity of a member of Christ. Nor was that all. By the manner in which He set about undoing the Fall, God showed also that it was not through cold indifference or lack of affection that He did not prevent the sin of our first parents. Not only did He not remain aloof from the fallen race, but He accepted all the consequences of the Fall for Himself become Man, except the one incompatible with His Divine Nature—Sin.<sup>(8)</sup> The Supernatural Life of Grace now becomes ours, not at our generation or conception, as would have been the case if Adam had not sinned, but by reason of our being incorporated into Our Lord's Mystical Body by the Sacrament of Baptism.

To use the words of Pope Pius XI, Baptism sets up in everyone in whom there is not an obstinate attachment to mortal sin the circulation of the life-blood of Grace.<sup>(9)</sup> We are all one with the first Adam, our natural head, and receive from him at our conception a fallen nature with its tendency to make of self the centre of life. We are all intended by God to become one with Christ, our Supernatural Head, and to receive the Life of Grace with its tendency to centre life on the Blessed Trinity, through being engrafted on Christ by Baptism. St. Paul dwells at some length

(8) When speaking of a change of plan in God, we are using human imperfect language. There is no change in God. St. Thomas treats the point with his customary lucidity: "I answer that the will of God is entirely unchangeable. On this point we must consider that to change the will is one thing; to will that certain things should be changed is another. It is possible to will a thing to be done now and its contrary afterwards; and yet for the will to remain permanently the same: whereas the will would be changed if one should begin to will what before he had not willed; or cease to will what he had previously willed. This cannot happen, unless we presuppose change either in knowledge or in the disposition of the substance of the willer. . . . Now it has already been shown that both the substance of God and His knowledge are entirely unchangeable (Q.IX, a.1; XIV, a.15). Therefore His will must be entirely unchangeable" (Ia P., Q.XIX, a.7).

"It was necessary, dearly beloved, that the unchanging God, whose will cannot lose its kindness, should accomplish in more obscure and mysterious fashion what in His paternal affection He had first arranged, in order that mankind, urged on to sin by the cunning of the evil one, should not be lost. . . ." (Second Sermon of Pope St. Leo the Great on the Nativity. Fifth Lesson of Matins for the Feast of the Annunciation).

(9) "Now every Christian receives the supernatural life, which circulates in the veins of the Mystical Body of Christ, that abundant life which Christ, as He himself says, came to bestow upon the world. Consequently, every Christian ought to diffuse that life to others who either do not possess it or who have it only feebly or merely in appearance" (Letter of Pope Pius XI to the Cardinal Patriarch of Lisbon, Nov. 10, 1933).

on the contrast between our solidarity in the first Adam and our solidarity in the Second Adam, in the Epistle to the Romans, V, 12—21: "Wherefore as by one man sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned . . . But death reigned from Adam unto Moses, even over them also who have not sinned after the similitude of the transgression of Adam, who is a figure of him who was to come. But not as the offence, so also the gift. For if by the offence of one, many died; much more the grace of God, and the gift, by the grace of one man, Jesus Christ, hath abounded unto many. And not as it was by one sin, so also is the gift. For judgment indeed was by one unto condemnation; but grace is of many offences, unto justification. For if by one man's offence death reigned through one; much more they who receive abundance of grace, and of the gift, and of justice, shall reign in life through one, Jesus Christ. Therefore, as by the offence of one, unto all men to condemnation; so also by the justice of one unto all men to justification of life. For as by the disobedience of one man, many were made sinners; so also by the obedience of one, many shall be made just. . . . And where sin abounded, grace did more abound. That as sin hath reigned to death; so also grace might reign by justice unto life everlasting, through Jesus Christ Our Lord."<sup>(10)</sup>

#### NATURALISM AND OUR SUPERNATURAL LIFE.

Accordingly, we all come into the world, generation after generation, deprived not only of the preternatural gifts of Integrity and Immortality, but also of the Supernatural Life of Grace. The loss of the gift of Integrity leads to the revolt of the passions against reason and against the Divine Life; the loss of the Gift of Immortality leads to suffering, disease and death. Owing to the loss of Supernatural Life and our consequent aversion from God, our intelligence is darkened, our will is weakened and our sense-life is inclined to revolt against order. It is true that our nature is not corrupted in itself as Luther and the Jansenists held. The primordial inclination of our nature is to God and that essential inclination remains. It is, however, weakened by original sin, so that the concrete psychological manifestations of our moral life, even after the Divine Life of Grace has been restored to us in

<sup>(10)</sup> In IIIa P., Q.3, a.8, St. Thomas says it was most fitting that the Second Person of the Blessed Trinity should become man, because the Word, like the concept or idea of the artist, is the exemplar cause of all that God has made. Just as the artist, by the intelligible form of his art, whereby he produced his masterpiece, restores it when it has fallen into ruin, so God restores the order of the world disturbed by sin. "God indeed was in Christ reconciling the world to Himself" (II Cor., V, 19).



Baptism, are generally selfish with a disordered love of self. Our concrete judgements are liable to be erroneous, and we are exposed in our acts of will to make of self the centre of life.<sup>(11)</sup> We are bound to grasp the order of life, accept it and express it, yet we easily lose sight of the ideal of living the whole of life here below in union with the Blessed Trinity as members of Christ, in preparation for the intimacy of heaven. God's desire, then, is to draw us all into union with Himself in Three Divine Persons, through our willing acceptance of the duty of living life in full subjection to Our Lord as His members. But God's wish is in continual danger of being thwarted by our tendency to turn against His impulses and make of self the centre of life, in this way hampering the development of our personality. We have to struggle with the aid of Divine Grace to acknowledge God's rights to the full and not place self on the same level as God or on a higher level. Even if there were no organized naturalistic or anti-supernatural forces at work in the world, striving to mould social institutions to active hostility to the Supernatural Life, there are anti-supernatural tendencies in ourselves that have to be combated by self-discipline and social organization. We may speak of those forces or tendencies that are in each of us, as *unorganized* anti-supernatural or naturalistic forces, in contrast with the *organized* forces, visible and invisible, that are working for Naturalism.

What is meant by Naturalism? We can best describe it by contrasting it with the supernatural ideal of the Catholic Church. This supernatural ideal affirms: firstly, that the Life of Grace, a share in the Inner Life of the Blessed Trinity, is infinitely higher than the natural life of human reason; secondly, that the loss of Supernatural Life on account of the first Adam's fall has been repaired through membership of the Mystical Body of the Second Adam, Our Lord Jesus Christ, who in the existing order is the unique Source of that Life; and, thirdly, as a logical consequence, that it is only through cultivation of our membership of Our Lord's Mystical Body that we can be good and true men as we ought to be. Accordingly, minds imbued with the supernatural ideal will proclaim that the Catholic Church, the Mystical Body of Christ, is infinitely higher and nobler than any natural society, while insisting at the same time that ordered love of country and native land must be sedulously cultivated. They will aim, not as isolated individuals, but fully conscious of their royal dignity as members of a living organism, at permeating all social life, political and economic, with the spirit of membership of Christ.

Naturalism, on the other hand, is described as follows by Pope Leo XIII: "The fundamental doctrine of the *Naturalists*, which

(11) Cf. *L'Amour de Dieu et la Croix de Jésus*, pp. 305-315, by Père Garrigou-Lagrange, O.P.

they sufficiently make known by their very name, is that human nature and human reason ought in all things to be mistress and guide. Laying this down, they care little for duties to God, or pervert them by erroneous and vague opinions. For they deny that anything has been taught by God: they allow no dogma of religion or truth which cannot be understood by the human intelligence, nor any teacher who ought to be believed by reason of his authority. . . . It is the special and exclusive duty of the Catholic Church fully to set forth in words truths divinely received and, besides offering other divine helps to salvation, to teach the authority of her office, and to defend the same with perfect purity. . . .”(12) “What *Naturalists* or *Rationalists* aim at in philosophy, that the supporters of *Liberalism*, carrying out the principles laid down by Naturalism, are attempting in the domain of morality and politics. The fundamental doctrine of Rationalism is the supremacy of human reason, which, refusing due submission to the divine and eternal reason, proclaims its own independence, and constitutes itself the supreme principle and source and judge of truth. Hence these followers of Liberalism deny the existence of any divine authority to which obedience is due, and proclaim that every man is a law unto himself; from which arises that ethical system which they style independent morality, and which, under the guise of liberty, exonerates man from any obedience to the commands of God, and substitutes a boundless licence.”(13)

Accordingly, Naturalism affirms that our highest life is the life of reason, and consequently, denies that there has been any such things as a fall from, or loss of, Supernatural Life or, at least, that we can know of it. Naturalism also logically affirms that it is a matter of indifference whether one worships Our Lord Jesus Christ or denies that He instituted a supranational society to set forth the Divine Plan for order in the world and to diffuse that Divine Life by which alone we can be really good men as we ought to be.

The relation between *Naturalism*, *Rationalism* and *Liberalism* is excellently outlined by Père Garrigou-Lagrange, O.P. (*De Revelatione*, Vol. I, p. 221). He writes: “Although the term Naturalism is frequently used with the same signification as Rationalism, it rather designates the foundation of Rationalism. For Naturalism is properly the negation of the possibility of the elevation of our *nature* to the supernatural order, and Rationalism is the application of this doctrine to *human reason* as Liberalism is its application to *human liberty*. Hence Rationalism has its proximate foundation in Naturalism, just as on the other hand, the virtue of faith is founded in grace. If Naturalism signifies not

(12) Encyclical Letter, *Humanum genus*, on Freemasonry.

(13) Encyclical Letter, *Libertas*, on Human Liberty.

merely the denial of the possibility of knowing the order of supernatural truth, but the denial of the very existence of that order, then it has its foundation in Pantheism. In order that no truth should be above the powers of our rational nature, our nature must be identified with the Divine Nature."

Men imbued with the naturalistic attitude will insist that the highest social organization is the individual State or the whole group of States tending to coalesce into the world-state. They will aim at eliminating every vestige of the Supernatural Life from social organization. For those who are aware of the importance for the world of respect for the Rights of God and who understand the meaning of the Redemption, Naturalism is the forerunner of decay and death.

We see, then, that there are in us from Baptism two currents of life, so to say. There is the current of natural life, coming to us from the first Adam, with its tendency to revolt and self-centredness, and there is the current of Supernatural Life coming from Our Lord Jesus Christ, the Second Adam, which aims at the ordered subjection of our whole life to Him in view of union with the Blessed Trinity. By our natural generation we form part of the progeny of the first Adam.<sup>(14)</sup> By our supernatural regeneration in the Sacrament of Baptism, we are engrafted on Our Lord Jesus Christ and incorporated into His Mystical Body.<sup>(15)</sup> Because of our natural descent, our personal life and our social life, both political and economic, are exposed to disorder and confusion. Owing to the continuous streams of Supernatural Life coming from Our Lord's Sacred Humanity into our souls, more abundantly now than before the Fall, we are enabled to strive to bring about supernatural order in our life and to struggle against Naturalism.

#### SOCIAL ORGANIZATION AND THE INDIVIDUAL MEMBER OF SOCIETY.

As man is by nature a social being, and as the average member of society is, to an almost incalculable extent, at the mercy of his surroundings, he must be sustained, in his efforts to cultivate his personality, by a social framework permeated by the supernatural outlook. That framework in itself, of course, is not enough, but the order of life demands that we should ever and always strive for its realization, to the best of our ability. Our duty to God

(14) Conc. Trid., can.3; S.T. Ia IIae, Q.81, a.4. Cf. Denzinger, 101-102.

(15) "Above the brotherhood of humanity and fatherland," said Pope Pius XI, in his Allocution to the Spanish Refugees, 14th Sept., 1936, "there is a brotherhood which is infinitely more sacred and more precious, the brotherhood which makes us one in Christ, our Redeemer, namely, our kinship in the Catholic Church, the Mystical Body of Christ."

and to our fellow men demands this, because society is destined for the development of human nature. It is intended by the Creator to acknowledge His Rights and to co-operate harmoniously in completing the formation of a member of Christ, begun in the family. As such, social organization in all its forms is meant to accept God's plan for orderly human development and co-operate with Him in aiding its individual members to grasp the order of the world and accept it, instead of causing disorder and confusion by opposing and thwarting Him. As man needs the help of a social framework based on the acceptance of the Kingship of Christ, so society, in virtue of its creaturehood, is bound to build up that framework. Pope Leo XIII, in the Encyclical Letter, *Immortale Dei*, is very emphatic concerning this obligation incumbent on society. "Nature and reason," he writes, "which command every individual devoutly to worship God in holiness, because we belong to Him and must return to Him, since from Him we came, bind also the civil community by a like law. Men living together in society are under the power of God no less than individuals are, and society, not less than individuals, owes gratitude to God, who gave it being and maintains it, and whose ever-bounteous goodness enriches it with countless blessings. Since, then, no one is allowed to be remiss in the service due to God, and since the chief duty of all men is to cling to religion in both its teaching and practice—not such religion as they may have a preference for, but the religion which God enjoins, and which certain and most clear marks show to be the one and only true religion—it is a public crime to act as though there were no God. So, too, it is a sin for the State not to have a care for religion, as something beyond its scope, or as of no practical benefit: or out of many forms of religion to adopt that one which chimes in with its fancy: for we are bound absolutely to worship God in that way which He has shown to be His will. . . . Hence civil society, established for the common welfare, should not only safeguard the well-being of the community, but have also at heart the interests of its individual members, in such wise as not in any way to hinder, but in every manner to render as easy as possible, the possession of that highest and unchangeable good for which all should seek."

The citizens of a State are obliged to render to God the things that are God's and to Caesar the things that are Caesar's, but Caesar, too, that is, the State as an organized community, is bound to fulfil its duty to God. If it does not, it will fail in its duty to its citizens, for it will not aid them as it should to develop their personality. "When the State," writes Pope Leo XIII, "refuses to give to God what belongs to God, by a necessary consequence, it refuses to give to its citizens that to which they, as men, have a right. For, whether

one likes it or not, the true rights of man spring precisely from his duties towards God. Hence it follows that the State, by failing in this way to accomplish the principal object of its institution, finally becomes false to itself and denies that which is the reason of its own existence."<sup>(16)</sup>

The results of the State's opposition to God are disastrous. "When the organization of the world," writes l' Abbé Journet, "is out of harmony with the supernatural end of man, scarcely anybody except the saints and martyrs can avoid mortal sin and abide in charity. But when the organization of the world is adjusted to the demands of the Divine Life of souls, then thousands of Christians can live and die in the love of God. They are strong enough to accomplish their duty in the company of others and to perform acts of heroic virtue at certain exceptional moments, but they would have been too weak to breast the frightful anti-supernatural current of a perverted naturalistic world. Charity, then, urges us to strive for the restoration of a Christian temporal order."<sup>(17)</sup>

It is quite true that nations or societies do not go to heaven. Human beings go to heaven one by one, to live in the Family-Circle of the Blessed Trinity. But the individual member of society lives under the never-ceasing influence of his environment, in which, if we may not say that he is submerged, he is, at least, deeply plunged. Social organization is required to aid the disciplining of self against the *unorganized* tendencies of formalism and naturalism that are in all of us.<sup>(18)</sup> It is still more indispensable in order to combat the *organized* anti-supernatural forces that are imbued with opposition to Our Lord's programme for the world. If Catholics content themselves with inculcating the private practice of religion and allow their social institutions to be moulded by those organized *naturalistic* and *anti-supernatural* forces, then, little by little, the average member of society will succumb to the influence of his surroundings. He will gradually cease to live as a member of Christ, though he may retain the name of Christian.

In countries with a Catholic majority and an age-long Catholic tradition, Satan and his fellow-demons, who form the organized *invisible* anti-supernatural force, profit by the lack of vigilance on the part of Catholics in regard to social organization, and gradually sap belief in the Supernatural Life of Grace and in the reality of the Fall. Thus it has oftentimes happened that the work of the *visible* forces, aiming at the installation of Naturalism, has met

(16) Encyclical Letter, *Au milieu des sollicitudes* (1892).

(17) *L'Ordre Social Chrétien*, in *Nova et Vetera* (1931), p. 377.

(18) The tendency to formalism is the tendency to be content with the external accomplishment of the rites of religion without entering into the inner spirit of them.

with little resistance in countries nominally Catholic. On the one hand, then, Catholics faithful to what they profess at Mass, must ever strive to permeate the framework of society with the influence of the Supernatural Life, so that the ordinary man may be always aided to act as a member of Christ, and not find himself, from the moment he leaves Church, urged by anti-supernatural currents to revolt against Christ. On the other hand, Catholic social institutions are not sufficient of themselves to maintain society Catholic. The indispensable requisite is a formation of the youth of both sexes which will be penetrated through and through with the doctrine of membership of Christ. That formation will alone ensure whole-time Catholicism and will enable them to draw from their union with Our Lord in Mass and Holy Communion the supernatural love that is required to diffuse throughout society the sense of the indwelling of the Blessed Trinity, through incorporation into Christ, and to work unceasingly for the programme set forth by Christ. It was the sense of their solidarity as co-offerers and co-victims with Christ in the Mass that nerved Catholics for the long struggle for the reform of the pagan world. "It was Christianity," writes Pope Pius XI in the Encyclical Letter, *Divini Redemptoris*, "that first affirmed the real and universal brotherhood of all men of whatever race and condition. . . . Not bloody revolution but the inner force of the Church's teaching made the proud Roman matron see in her slave a sister in Christ." For the return of the modern world to Christ, we must insist upon the same great truth of our oneness in Christ.

## HUMAN PERSONALITY AND INDIVIDUALITY.

It would greatly contribute to clearness of thought in regard to the questions involved in the reorganization of society and the establishment of order in the world, if the Thomistic distinction between *personality* and *individuality* were fully grasped and consistently kept in view. The neglect of either of these aspects of the whole truth, but especially of the former, leads to experiments that are disastrous for human happiness.

This distinction runs through all St. Thomas's exposition of the order of being. As matter is the principle of individuation, it is clear that the individual human being, as such, is a part. "Each particular person is compared to the whole community as a part to the whole."<sup>(19)</sup> "Now, in natural things," he writes elsewhere, "everything which, as such, naturally belongs to another, is principally and more strongly inclined to that other to which it belongs, than towards itself. . . . For we see that a part by a natural inclination risks itself for the preservation of the whole,

(19) IIa IIae, Q.64, a.2.

as the hand without hesitation exposes itself to a blow to save the whole body. And because reason copies nature we find this action reproduced in virtuous social action. A good citizen will not hesitate to expose himself to the danger of death to save the State. And if the citizen were a native (or natural part) of the State in question, the inclination to make the sacrifice would be natural. Accordingly, because God is the Universal Good, and because angels and men and all creatures, looked at from the point of view of their being and existence, are of God and belong to God, it follows that angels and men by natural inclination love God more than themselves."<sup>(20)</sup> On the other hand, for St. Thomas, "a man is not ordained to the political community of which he forms part, in regard to his whole being and to all that is his. . . . for all that a man is and all that he can accomplish and can possess must be ordained to God."<sup>(21)</sup> The organization of society is intended to aid man, considered formally as a person destined for God, to attain union with Him.<sup>(22)</sup> As an independent whole, man emerges above the order of society, and the common temporal good is ordained to him.

The human being is therefore both an *individual* and a *person*. Individuality is based on matter and therefore belongs to man because of his animal nature. Human nature, like animal nature, but unlike angelic nature, can be found realized in innumerable individuals of the same species, and these individuals are necessarily in relation with one another. In other words, they are obliged to form social groups (societies). First in order comes the family, and then civil society, which has for object the development of life. On account of his material nature and the mode of propagation of that nature, through the interrelation of different members of the same species, man resembles the lower animals.<sup>(23)</sup> Because man is an *individual* of the human

<sup>(20)</sup> Ia P., Q. 60, a. 5. Cf. IIa IIae, Q. 61, a. 1; IIa IIae, Q. 64, a. 5; and IIa IIae, Q. 65, a. 1. St. Thomas says: "Where one being is the whole cause of the existence and goodness of another being, that being is naturally more loved by the other than itself, because, as we said above, each part naturally loves the whole more than itself: and each individual naturally loves the good of the species more than its own individual good. Now God is not only the good of the species, but is absolutely the Universal Good; hence everything in its own way naturally loves God more than itself" (Ia P., Q. 60, a. 5, ad 1).

<sup>(21)</sup> Ia IIae, Q. 21, a. 4, ad 3. Cf. Maritain, *Three Reformers*, pp. 193-196.

<sup>(22)</sup> We speak *formally*, when we consider not the subject of certain characteristics, but the characteristics themselves, or rather the subject looked at from that point of view.

<sup>(23)</sup> The social theory of Hobbes, the Social Contract of Rousseau, Socialism and Communism, in stressing the resemblance of human society to a beehive, dwell exclusively on the animal nature of man. Their materialist philosophy denies man's personality.

species, he is an *individual* in society, a component part of the whole formed by the family or by civil society. From this point of view, he is ordained to the welfare of the State or social group as to the good of the whole of which he forms a part; he is subordinated to the Common Good which, as such, is of a nobler order than the good of the individual. He is thus, as an *individual*, directly ordered to society and through society to God, for society, being God's creature, is bound in the nature of things to acknowledge its due subordination to God.

On the other hand, this due acknowledgment of dependence on God, on the part of the social groups of which he forms a part, is required for the proper development of man's *personality*. Personality belongs to man because of his having an immaterial soul. Alone among visible beings, man can grasp with his intelligence and love with his will God, the Supreme Good, and the order of the world subject to Him. Thus, while all other visible beings move to their end, because they are impelled thereto by the current of the world in which they are immersed, man alone can rise above that current and enter into direct relation with God. He is not immersed in the movement of the universe and in this respect resembles the angels.<sup>(24)</sup> Every human being, as a *person*, is ordained directly to God, and as such, society exists for him. The political and economic arrangements of society are therefore meant to subserve the spiritual and eternal interests of the human person. Accordingly, as in the actual order of the world, the human person is destined to supernatural union with God, the Divine Plan for harmonious social development, through membership of Our Lord's Mystical Body, must be grasped and accepted. Man as an *individual* is for society, but society is for the *person*. "The good of the community (the Common Good) . . . is superior to the good of the individual looked at from the point of view of the terrestrial values according to which the individual forms part of the community. But these terrestrial values themselves are inferior to the dignity of the person. . . . The person stands out above the level of the society of which the individual forms a part."<sup>(25)</sup>

(24) Liberalism, Romanticism, the philosophy of Locke, and the state of nature as described by Rousseauist-Masonic revolutionary oratory, with their stressing of the independence of the individual human unit, misinterpret this resemblance of man to the angels. Both the Liberalistic writers and legislators, as well as the Socialists and Communists mentioned in a previous note, start from one and the same false principle of the *autonomy of the Individual*, thus confusing the whole basis of social organization, namely, the distinction between man as a *person* and man as an *individual*. Cf. *Culture Latine et Ordre Social*, by R. P. Gillet, O.P., pp. 40-56.

(25) *Du Régime Temporel et de la Liberté*, by J. Maritain, p. 63, and *Three Reformers* (English edition) pp. 22, 194. Cf. IIa IIae, Q.64, a.2; Ia IIae, Q.21, a.4, ad 3.



"Man has a spiritual and immortal soul. He is a person, marvellously endowed by his Creator with gifts of body and mind. He is a true 'microcosm,' as the ancients said, a world in miniature, with a value far surpassing that of the vast inanimate cosmos. God alone is his last end, in this life and the next. By sanctifying grace he is raised to the dignity of a son of God, and incorporated into the Kingdom of God in the Mystical Body of Christ. In consequence he has been endowed by God with many and varied prerogatives: the right to life, to bodily integrity, to obtain the necessary means of existence; the right to tend toward his ultimate goal in the path marked out for him by God; the right of association and the right to possess and use property. . . . So likewise are the constitution and fundamental prerogatives of the family fixed and determined by the Creator. In the Encyclical on Christian Marriage<sup>(26)</sup> and in Our other Encyclical on Education, cited above, We have treated these topics at considerable length. . . . But God has likewise destined man for civil society according to the dictates of his very nature. In the plan of the Creator, society is a natural means which man can and must use to reach his destined end. Society is for man, not man for society. This must not be understood in the sense of liberalistic Individualism, which subordinates society to the selfish use of the individual; but only in the sense that by means of an organic union with society and by mutual collaboration the attainment of earthly welfare is placed within the reach of all. Further, it is society which affords the opportunities for the development of all the individual and social gifts bestowed on human nature. . . . Man cannot be exempted from his divinely-imposed obligations toward civil society, and the representatives of authority have the right to coerce him when he refuses without reason to do his duty. Society, on the other hand, cannot defraud man of his God-granted rights, the most important of which We have indicated above, or make their use impossible. It is therefore according to the dictates of reason that all earthly things should be for the use and benefit of man, and so, through him, be referred to the Creator. This accords with the words of the Apostle of the Gentiles, who writes to the Corinthians on Christian salvation: 'All things are yours, and you are Christ's, and Christ is God's.'<sup>(27)</sup> While Communism impoverishes human personality by inverting the terms of the relation of man to society, to what lofty heights is man not elevated by reason and Revelation!"<sup>(28)</sup>

A man will be fully and actually a person, enjoying that independence of existence and consequent independence of action which belongs to him, as such, in proportion as the life of reason and

(26) Encycl., *Casti connubii*, Dec. 31, 1930.

(27) I Cor., III, 23.

(28) Encyclical Letter, *Divini Redemptoris*, On Atheistic Communism.

free-will dominates in him over that of the senses and passions.<sup>(29)</sup> Without that domination, he will remain a slave to passing events and circumstances, always carried away by every passing sense-impression and bereft of that self-mastery which should be his. In a word he will show that dependence on matter which comes from his individuality. By his *individuality* he is essentially dependent on a certain environment, a certain climate, a certain descent. To develop one's *individuality* means to lead a selfish existence, to become a slave to one's passions, striving to make oneself the centre of everything, and in the end becoming dependent on a thousand and one ephemeral things which bring a miserable pleasure of a moment. *Personality*, on the other hand, grows, in proportion as the soul lifts itself above the world of sense and attaches itself more and more, by the intellect and will, to that which constitutes the life of a spiritual being, namely, knowledge and love of the Supremely Perfect Being as He is in Himself. God alone possesses *personality* in the full sense of the word, for He alone is fully independent, in His Being and in His Action. Only He who is being itself has an existence that is independent, not merely of matter, but also of everything that is not Himself. Accordingly, our personality is developed in proportion as our life tends towards God and is assimilated to God's life, that is, in the actual order, in proportion as we live in union with the Blessed Trinity present in us by Grace through membership of Christ and strive to share in the life of intelligence and love of the Three Divine Persons. Personality in the order of action is thus God-centredness in opposition to self-centredness. As all things tend towards God by their nature, personality in action implies a firm grasp of that ordered tendency and an intense love of the order thus grasped. This love will manifest itself by a capacity for self-sacrifice, that is, by the power of suppressing the inclination to make self the centre of life and of respecting the tendency of all beings to God, the Common Good of the Universe.<sup>(30)</sup> Every sin is a conscious disordered manifestation of self-centredness. As the movement of every being is towards God, in accordance with the powers bestowed on it, the conscious voluntary direction given to his being by a sinner in a sinful act is in opposition to his nature.

(29) "*Persona est per se subsistens et per se operans.*"

(30) The proximate principle of liberty thus displayed in the conquest of self is in the infinite vastness of the will, by which a man remains master of his practical decisions. The root principle of liberty is in the intelligence, which grasps the very idea of good and so can dominate the attraction of every object not completely exempt from imperfection. Faculties that grasp the order of being and the idea of good ultimately have their source in a being that is independent of matter. Cf. Ia P., Q.18, art. 3, and *Dieu*, by Père Garrigou-Lagrange, O.P., p. 624.

He goes against order and prefers a partial passing good to God, thus lowering the level of his personality.<sup>(31)</sup>

This is what the Saints understood. They realized that by Sanctifying Grace they had been made partakers of the Life of God as He is Himself, and were thus enabled to lift themselves up to that Life in which the fulness of personality is to be found. Grace, being a participation of the Divine Nature coming to them from Our Lord, Head of the Mystical Body, enabled them, *on their level* and with their limitations, to substitute progressively in the order of action, that is, of knowledge and love, Our Lord's interior and exterior attitude, for their human self-centred way of judging and willing. Our Lord enjoyed the vision of the Blessed Trinity face to face in His human soul and all His exterior actions were animated with the supernatural love of the Triune God springing from that vision. So His life was perfectly ordered and completely centred on God. The Saints likewise as members of Christ strove to live with God in Three Divine Persons present in them in the obscurity of faith and animated all their dealings with their fellow-members of Christ's Mystical Body, actual and potential, with the same supernatural love of the Triune God. The Saints strove to die to self in order that God might reign in them. They ever sought the will of God instead of their own will, to love God infinitely more than themselves and above all. They grasped thoroughly that self-centredness is the great obstacle to the development of our most real Life, the Life of Our Head in us. On account of our self-centredness, we either do not grasp the objective order, that is, the lines of action incumbent on us, or if we see them, we refuse to sacrifice ourselves in the way indicated. By the sacrifice of self, the Saints acquired in a certain sense what God has by nature, namely, complete independence with regard to all created things. They sought their own good of course, but in perfect order, that is, as became members of the Mystical Body of Christ loving their own particular good in perfect subjection to God, the Common Good of the Universe.

#### PERSONALITY, INDIVIDUALITY AND THE COMMON GOOD.

To the paramount rights of God correspond duties on the part of man, and these duties to God are the foundation of the true

(31) Venial sin is a violation of order in regard to what leads to the end, in other words, a fault which does not make of self the end of life to the exclusion of God. By it, therefore, we do not withdraw ourselves completely from subjection to the guidance of Christ, our Head. By mortal sin we reject completely the rule of Christ, for by it we make of self the end of life.

"Peccatum veniale est inordinatio existens circa ea quae sunt ad finem, servato debito ordine ad finem. Peccatum mortale est deordinatio circa finem ipsum." Cf. Ia IIae, Q.89, a.3 et a.4.

rights of man.<sup>(32)</sup> Thus the duty of tending to God in the way He has laid down, namely, as a member of Christ, is the foundation of the true rights of man as a human person. Because all men are called to love and serve the Blessed Trinity as members of Christ, freedom to worship the Blessed Trinity, in the Catholic way God desires, and to develop their personality after the model of Christ; are indisputable human rights. Now a sufficiency of what the body requires, is normally indispensable, as a secondary and quasi-instrumental condition, for the cultivation of human personality. Society ought, therefore, to be organized with a view to secure the becoming minimum of personal rights for all and for each of its members. As the due functioning of society is thus an intermediary end in view of the attainment of the supreme end of human persons, which is the possession of God in Three Divine Persons, all of us, as individuals, are bound to keep always in view the Common Good of the society, that is, we all, both rulers and ruled, are bound to practise Social Justice.<sup>(33)</sup> It is only through membership of Christ that we can consistently keep in view the Common Good of the society in all our actions, and

(32) Man's rights being founded on his duties to God, he has not a *right* to reject the Divine Plan for order and go against God, either as an individual or as a member of society. Good faith excuses from formal sin but does not confer rights on error: these belong to truth alone. Man has not a *right* to do wrong. It is true that he has the right as a person not to be forced to accept what he does not as yet see that he ought to accept, but that is a very different thing. There can be no such thing as a right in opposition to God's rights. A man may be excused from fulfilling his duty to God through inculpable ignorance, but a man has not a right to go against his duty to God.

(33) Social or Legal Justice is the virtue which enables us to subordinate to the Common Good the acts of all the virtues. "It is primarily in the prince or ruler as chief commander and secondarily in the subjects as agents of execution" (IIa IIae, Q.58, a.6). Cf. IIa IIae, Q.58, a.5, 6, 7; and Ia IIae, Q.60, a.3, ad 2. Cf. also *Conscience Chrétienne et Justice Sociale*, by R. P. Gillet, O.P., pp. 134-142.

"He who seeks the Common Good of the group to which he belongs, *by that very fact seeks his own good also*, and that for two reasons. Firstly, because the good of the individual cannot be complete unless the Common Good of the group, family, city and country, to which he belongs, be assured. Hence Maximus Valerius (Fact. et Dict. Mem., lib. 4, cap. 6) says of the ancient Romans that they preferred to be poor in a wealthy state rather than be wealthy in a poor one. Secondly, since a man forms a constituent part of a family and a state, if he acts prudently with regard to the Common Good, he will necessarily learn to seek his own good rightly, so that it may be advantageous to the Common Good. For the parts must be arranged so as to suit the whole. As St. Augustine expresses it in the third chapter of the Confessions: 'It is unbecoming for a part not to fit harmoniously into the whole'" (IIa IIae, Q. 47, a.10).

With regard to the subordination of the Common Good to the end of the human person, see Maritain, *Du Régime Temporel et de la Liberté*, pp. 50, 51, and l'Abbé Journet, *L'Union des Églises*, p. 266.

work steadily for the reign of Social Justice. It is only through full acknowledgment of the Rights of God as proclaimed by Christ and His Church that the rulers of States will be able to practise Social Justice and respect the personal rights of their subjects without essential deviations from order. Human personality will not be respected as it ought to be, unless the Rights of God are fully upheld, and the great triumphs of mankind in the realm of physical science will be utilized to reduce men to the level of mere individuals.

Hence the Rights of God are the foundation of the duties and, consequently, of the rights of the human person, and those rights are, in their turn, the foundation of the duties of the individual member of society. For, in order that society may be able to respect the personal rights of its members, the citizens must fulfil their duties with regard to society. All must respect the legitimate authority which is directly charged with safeguarding the Common Good, and obey the just laws made in view of that Good. Since, in the nature of things, the Common Good is ordained for the development of the personality of the citizens, all, both rulers and ruled, are bound to work for it, in order to have the right to make use of it in their turn. The more we love God as it is our personal duty as members of Christ to do, the more fully we shall be urged by our charity to discharge all our individual duties to the Common Good. Then, we in our turn shall be aided by it in the development of our personality.

On account of our individual inequalities, however, we cannot all serve the Common Good in the same way nor with the same intensity. A child and an adult, a woman and a man, an ignorant man and a learned one, cannot render the same services to society. Neither have they the same claims upon it. Each member of society can demand respect for his fundamental rights as a human person which, as we have seen, it belongs to Social Justice to secure.<sup>(34)</sup> But, once these rights have been safeguarded, each

(34) Pope Pius XI insists upon the necessity of Social Justice in the Encyclical on *Atheistic Communism*. He stresses the fact that the citizens must fulfil their duties to the society, in order that the society may be able to provide for the personal rights of its individual members, but lays greater emphasis upon the primary obligation of the rulers to practise Social Justice. "Besides commutative justice," he writes, "there is also social justice with its own set obligations, from which neither employers nor working men can escape. Now it is of the very essence of social justice to demand from each individual all that is necessary for the common good. But just as in the living organism it is impossible to provide for the good of the whole unless each single part and each individual member is given what it needs for the exercise of its proper functions, so it is impossible to care for the social organism and the good of society as a whole unless each part and each individual member—that is to say, each individual man in the dignity of his human personality—is supplied with all that is necessary for the exercise

member of society has a right to share in the Common Good in proportion to his or her social value, that is, in proportion to the services rendered to the Common Good. These services vary with individual capacities and services. The State must never forget, in the proportionate distribution of social favours that the family is the nucleus of society. Family life must be favoured and strengthened by every possible means.<sup>(35)</sup>

Accordingly, since society exists for the development of personality, in and through Christ, society, on which man as an individual is so dependent, must be organized along the lines indicated by Our Lord Himself.<sup>(36)</sup> In this way alone will the individual members be as efficaciously aided as they should be in grasping the order of the world, accepting it and expressing it in life. Thus alone also will Social Justice be respected and we shall have a social organization capable of harmonizing the fundamental equality of human persons as members of Christ with the inevitable inequality of individual conditions, in which the members of the Mystical Body are destined to work out their salvation. Admitting the inevitable inequality of human conditions, Liberalism denies, in practice, the essential equality of human persons and the fundamental rights of human personality, by the legalized oppression of the weak and the feeble. Admitting the specific or essential equality of human beings, the Socialists and Communists, in their insane attempts to do away with individual inequalities, also legalize the denial of human personality. Both Liberalism and Communism reach this level of degradation, because, owing to imperfect philosophy, they confuse the true freedom of the human *person* with an impossible independence of the human *individual*.

What are the lines of social organization indicated by Christ when He founded the Kingdom of His Mystical Body? To answer this question we must begin by an explanation of the Kingship of Christ in its *essence*. This will be the subject matter of the next chapter, in which we shall treat also of the relation between the Kingship of Christ and His Priesthood. Then, in the following chapters, we shall see the meaning of the Kingship of Christ in its *integrity* and set forth the outlines of social organization in subjection to Christ the King.

of his social functions. If social justice be satisfied, the result will be an intense activity in economic life as a whole, pursued in tranquillity and order." Cf. Appendix on Social Justice.

(35) Cf. *Culture Latine et Ordre Social*, by R. P. Gillet, O.P., pp. 40-56.

(36) "The true good is the common good regulated according to divine justice" (Ia IIae, Q.92, a.1).

## A P P E N D I X.

## SOCIAL JUSTICE.

## THE MEANING OF SOCIAL JUSTICE.

The Thomistic doctrine on the meaning of Social Justice has been exposed with his customary lucidity by R. P. Gillet, O.P., in a lecture given by him on the occasion of the *Semaine Sociale de France* at Toulouse in 1921.<sup>(1)</sup> St. Thomas, he says, uses the term Legal Justice to designate the virtue which has for special object the public interest or the Common Good, and which enables both rulers and ruled to subordinate their private interests to the Common Good as they should. Legal Justice, according to the Angelic Doctor, is a virtue perfecting and strengthening the will,<sup>(2)</sup> a moving or propelling virtue, of which the essential function is to direct to the Common Good the acts of all the virtues, or, as he says elsewhere, all the acts of the virtues.<sup>(3)</sup>

It is by the analysis of this virtue of Legal Justice that St. Thomas begins his Treatise on Justice. He first asks the question whether Justice is a general virtue and replies as follows: "Justice has as end to regulate the relations between men. Now a man may be looked upon in relation to another in two ways, either individually or socially. By the latter term we mean that a man may be in relation with another man inasmuch as he serves a social group and through the group all those who belong to it. For it is evident that all those who live in society are related to it as the parts to the whole. Now, the part, as such, is something of the whole. Thus the good of every virtue, both of the virtues which perfect us personally and those which perfect us in our relation with others, should be directed to the Common Good to which Justice ordains us. It follows from this that the acts of all the virtues depend on Justice which directs man to the Common Good. Accordingly, Justice is a general virtue."<sup>(4)</sup>

Nevertheless, this general character of Legal Justice does not prevent it from being a special virtue. Just as Charity can be termed a general virtue because it directs to the Divine Goodness the acts of all the virtues, so likewise Legal Justice is a general virtue inasmuch as it ordains the acts of all the virtues to the

(1) The lecture deals with the whole question of social responsibility in regard to investments. Only the part treating of Social Justice is here summarized.

(2) IIa IIae, Q.58, a.4.

(3) IIa IIae, Q.58, a.5, a.7; Ia IIae, Q.60, a.3, ad 2.

(4) IIa IIae, Q.58, a.4, a.5, a.6, a.7; Ia IIae, Q.60, a.3, ad 2.

Common Good. Since we know that in the supernatural order a virtuous act is meritorious only inasmuch as it is under the influence of Charity, so we can conclude that individual virtues would cease to be virtues, if they did not bear the impress of Legal Justice and receive its fruitful impulsion. The general function of Charity does not prevent it from being in its essence a special virtue, since it has for special object the Divine Goodness. We must say exactly the same thing about Legal Justice. It is in its essence a special virtue, for it has for special object the Common Good.<sup>(5)</sup>

It is only after having thus set forth the general function and the special object of Legal Justice that St. Thomas puts himself the question whether, besides this virtue, there are not other virtues of justice having for object, not the Common Good or the good of the whole group, but the private good of the individuals composing the group. He answers this question in the affirmative and distinguishes two kinds of Particular Justice: Commutative Justice and Distributive Justice. Commutative Justice regulates the relations of justice between individuals. Distributive Justice regulates the distribution of the Common Good to the subjects, by the authority in the society, according to their social value and the rights which flow from it.<sup>(6)</sup> That the most important virtue of justice for St. Thomas is Legal Justice is abundantly clear from the fact that the two forms of Particular Justice, Commutative Justice and Distributive Justice, are subject to its direction like all the other moral virtues, as they too must be directed to the Common Good.<sup>(7)</sup>

Between the Common Good of a society and the particular good of its individual members, there is the same specific difference as between the whole and its parts. The Common Good does not differ from the particular good merely as regards quantity. It is not a sum-total arrived at by the addition of the particular goods of the members, but a whole of a special kind which surpasses this sum-total in moral value as the society itself surpasses the mere collection of its individual members.<sup>(8)</sup> Therefore we must say that Legal Justice, in spite of its general motive function, is a special virtue which has for object the Common Good towards which it directs the acts of all the virtues. The other moral virtues, in spite of the particular character of their object, are social virtues in so far as Legal Justice makes them serve the Common Good.<sup>(9)</sup>

(5) IIa IIae, Q.58, a.6.

(6) IIa IIae, Q.58, a.7.

(7) IIa IIae, Q.58, a.7, ad 1.

(8) IIa IIae, Q.58, a.7, ad 2.

(9) IIa IIae, Q.58, a.6 (conclusion of the article).



## LEGAL OR SOCIAL JUSTICE.

Why does St. Thomas use the expression Legal Justice rather than Social Justice? He himself gives the reason. It is called Legal Justice, he says, because it keeps a man in harmony with the law whose function is precisely that of directing the acts of all the virtues to the Common Good.<sup>(10)</sup> In order to understand the importance of this answer, we must go back to St. Thomas's Treatise on Laws. We know that for him every law, whether eternal, natural or human, is an order in accordance with right reason made with a view to the Common Good. The binding force of human law springs from the fact that it aims at the Common Good and it loses its power to oblige in conscience if it does not do so. On the other hand, all human positive laws drawn up and promulgated in view of the Common Good oblige in conscience.<sup>(11)</sup>

Since St. Thomas, then, employs the expression, Legal Justice, for General Justice, because it is the function of law to regulate the actions of man in view of the Common Good, he could just as well have used the term Social Justice. Why is this so? Because, according to him, the Common Good is the proper object of society. It is precisely for this reason that he says that Legal Justice "is found primarily in the ruler as chief commander and secondarily in the subjects as agents of execution."<sup>(12)</sup> The rulers are directly charged with safeguarding the Common Good of society; it belongs to them to make and promulgate the laws regulating the conduct of their subjects and aiming exclusively at the Common Good. Social Justice is, therefore, primarily the virtue of rulers of societies, but it is also the virtue of the subjects, that is, of all those who form part of a society and precisely because they form part of it. Though the law regulates the acts of all the virtues in view of the Common Good, it cannot regulate every act. It is not even desirable that it should attempt to do so. Continual State-intervention is not good, either from the moral or the economic aspect. By paralysing individual initiative, legal constraint will prove hurtful to the Common Good instead of favourable. The subjects must become conscious of their obligations as members of society and must show themselves just towards all by directing all their virtuous acts to the Common Good, both those that are regulated by law and those that are not. In the latter case, it is their sense of equity which will enable them to act as they should.<sup>(13)</sup>

(10) IIa IIae, Q. 58, a. 5 (conclusion of the article).

(11) Ia IIae, Q. 96, a. 4.

(12) IIa IIae, Q. 58, a. 6.

(13) In this connexion we must remember that for St. Thomas "it was a most certain doctrine that the love of God must always be on the

Considered from this point of view, Social Justice is seen to be a sovereign virtue exercising its control over the thoughts, the sentiments and the acts of the citizens and subjecting them to its general impulsion. Far from annihilating personality, it combats only individualism. It demands that the citizens should serve the society in order to have the right to make use of it. They must direct to the Common Good the utilization of all their material, intellectual and moral resources, in order that the Common Good may return to each of them and enable all without distinction to develop their personality as fully as possible, that is, to realize the fulness of their human ideal by resemblance to Christ. That is the end for which men live in society.

Of course, all the members of a group have not the same social value. Some are more moral, or more intelligent, or more active, or stronger than others, and this will be a sufficient motive for the social authority to distribute the Common Good in proportion to the social value of the different individuals. All, however, whatever may be their social value as citizens in the society of which they are members, have the same human value. All are men created to the image of God and called to be members of Christ, and all, if they observe Social Justice, will have the right to receive from the Common Good what is strictly necessary in order to live in a manner befitting human persons.

Two remarks must be added in conclusion. In the first place, we have seen above that the laws enacted by rulers animated by the virtue of Social Justice should not attempt to regulate all the acts of their subjects. They should demand what is necessary,<sup>(14)</sup> and should, in addition, favour the education of the citizens as members of Christ.<sup>(15)</sup> In this way, the subjects will be helped

increase: 'This is evident from the very form of the commandment, *Thou shalt love the Lord thy God with thy whole heart*: the whole is the same as the perfect . . . *The end of the commandment is charity*, as the Apostle says (I Tim., I, 5) and the end is not subject to a measure, but only such things as are subject to the end' (IIa IIae, Q.184, a.3). And that is why the perfection of charity falls under a commandment and why everyone, according to his state of life, is strictly bound to strive after the perfection of charity" (Pope Pius XI, Encyclical Letter, *On St. Thomas as Guide of Studies*, 1923). With the increase of Charity will go the increase of the moral virtues, including Social Justice.

(14) "It is of the essence of social justice to demand from each individual all that is necessary for the Common Good" (Pope Pius XI, Encyclical Letter, *On Atheistic Communism*).

(15) "Civil society, established for the common welfare, should not only safeguard the well-being of the community, but also have at heart the interests of its individual members, in such wise as not in any way to hinder, but in every way to render as easy as possible the possession of that highest and unchangeable good for which all should seek" (Pope Leo XIII, Encyclical, *On the Christian Constitution of States*).

to tend to the perfection of human personality. In the second place, it is only through full acknowledgment of the Rights of God, proclaimed by Christ and His Church, that rulers of States are enabled to practise Social Justice, and respect the personal rights of their subjects. Accordingly, we need not be astonished that increasing opposition on the part of States to the Divine Plan for order is accompanied by widespread elimination of those rights of the person and the family mentioned in the text quoted above from Pope Pius XI's Encyclical Letter, *On Atheistic Communism*.<sup>(16)</sup> In proportion as those rights are denied by the State, human beings are treated as mere individuals subject to the State.

(16) Cf. p. 15.

## CHAPTER II.

### THE KINGSHIP OF CHRIST IN ITS ESSENCE.

#### THE PRIESTHOOD AND THE KINGSHIP OF CHRIST.<sup>(1)</sup>

Our Supernatural Life of Grace comes to us from Our Lord Jesus Christ, Head of His Mystical Body, the Catholic Church, while we continue to receive our disordered natural life from the first Adam. Our Lord is our Supernatural Head. For not only did the Son of God, when He came into this world, take to Himself a human body, which with His human soul constitutes His Sacred Humanity; but He is, moreover, assuming another body, a many-membered one, of which we all become members by the character of Baptism. Our Lord is ever seeking to draw all human beings into the unity of that Body, so that they too may stand for His programme and face life in the ordered way He Himself faced life when on earth.

Our Lord has a twofold claim to the acceptance of His programme as Head, and this constitutes an important difference between Him and earthly leaders. He is Head of the human race by a twofold title. First of all, He is Head in virtue of the Hypostatic Union, that is, in virtue of the substantial union of the human nature with the Divine Nature in the Second Person of the Blessed Trinity. Then again, because of the rejection of His programme by His own nation, He laid down His life, so that He has not only a natural right to the ordered submission of the human race but also a dearly-acquired right. This is what Pope Pius XI insists upon so strongly, in the Encyclical, *On The Kingship of Christ*. "Christ's Kingship," he writes, "is founded on the ineffable Hypostatic Union. Hence it follows that Christ is to be adored by angels and men, not only as God, but that angels and men must obey and be subject to His sovereignty as man. Thus by virtue of the Hypostatic Union, Christ has power over all creatures. But what reflection can give us more pleasure and joy than the reflection that Christ is our King, not only by natural but by acquired right, by virtue of His Redemption? . . . We are no longer our own property, since Christ has purchased us

(1) In treating of the relation between the Priesthood and the Kingship of Christ, free use has been made, with the kind permission of the author, of *Le Mystère du Christ*, by Rev. C. V. Hérís, O.P., and of articles by the same distinguished writer.

*with a great price* (I Cor., VI, 20): our very bodies are the *members of Christ* (I Cor., VI, 15).<sup>(2)</sup>

It is a doctrine constantly insisted upon by St. Thomas that the imperfect is for the perfect, and that inferior beings in the service of superior beings achieve in them and by them their return to God, the final end of all things. By reason of this order and hierarchy of being, it can be seen that it belongs to the more perfect to rule and govern the less perfect. And if Christ, by the Hypostatic Union, is at the summit of creation, it is His right to rule it and to conduct all creatures to their end. Such is the reasoning of the Angelic Doctor. "For if, as St. Augustine says in *III De Trinitate*, the inferior and less perfect beings in any order are ruled by God through the intermediary of the higher and more perfect, then we must affirm that all creatures are ruled and governed by the soul of Christ which is at the summit of creation."<sup>(3)</sup>

Now St. Thomas distinguishes a twofold function of the grace of Headship, analogous to the double rôle exercised by the head, with regard to the members of the body. "The head," he writes, "has a twofold influence upon the members: an *interior* influence, because the head transmits to the other members the power of moving and feeling; and an *exterior* influence of government, because by the sense of sight and the other senses which reside in it, the head directs a man in his exterior action."<sup>(4)</sup> The *interior* influence exercised by Christ is that of His Priesthood, by which the Supernatural Life of Grace is communicated to souls. Grace comes from God alone as Principal Cause, from the Sacred Humanity as Instrumental Cause united to the Divinity, through the Sacraments as instrumental causes separated from the Divinity. The *exterior* influence exercised by Christ is that of His Spiritual Kingship, by His government and direction of His subjects. Here we have the broad outlines of the distinction between the two functions of our Supernatural Head.

It is not always easy, however, when treating of Our Lord's acts, to separate those which are referred to one or other of these two prerogatives of His Priesthood and His Kingship. The task is all the less easy, because, at times, an act may be referred to both. For example, in regard to the Grace which He bestows on man, Christ does not merely act as an intermediary but He also brings His governing and directing power into play. To merit Grace, to produce it as an instrument, are essentially works belonging to Christ's Priesthood, because their immediate effect is to unite man to God and because God always remains the prin-

(2) Christ is Head of the angels, but the angels have not been redeemed by Him (IIIa P., Q.8, a.4).

(3) IIIa Pars, Q.59, a.6, ad 3.

(4) IIIa Pars, Q.8, a.6.

cial author of this union. To arrange the order to be observed in this sanctification of souls, to accomplish God's designs in the work of the Redemption, thus organizing the plan of salvation, all this supposes a hierarchical power altogether different from the sacerdotal power, but not exclusive of it. While it belongs, then, to Christ as Priest to merit Grace, to Christ as King it pertains to establish a just proportion in the distribution of Grace to the faithful so that "the whole body being compacted and fitly joined together, by what every joint supplieth,"<sup>(5)</sup> may continue to grow and develop in loving union with God in charity.

As a consequence of the doctrine outlined in the previous paragraph, there is an important difference between Christ as King and earthly rulers. The difference in question is intimately connected with the fact of His also being High-Priest of redeemed humanity. In the ordinary course of events, it pertains to the King, on account of the powers vested in him, to conduct his subjects as a body to their social end in a visible manner: but it is not the king who is called upon to bestow on them the vital force or the physical capacity required for the attainment of the end. These he takes for granted. The rôle of the earthly king is to rule, not to transmit life to his subjects. Now the mission of Christ our Redeemer not only establishes Him as Guide in the development of the Supernatural Life, but also as the Source of that Life. He is destined to communicate to men as a universal cause, the Grace with which His Sacred Humanity is filled to overflowing. This does not mean that the Grace of Christ is the principal physical and efficient cause of that of other men. It does mean that the Sacred Humanity is not only an inexhaustible source of merit and satisfaction for the world, but also a perfect instrument in the hands of the Word for the transmission of the Divine Life.

This sanctifying rôle belongs to Christ as Priest. The priest is called upon to be an intermediary between God and men. He presents the supplications of men to God and offers up their sacrifices, while in return he communicates to men God's gifts and benefits. When Christ merits for us and satisfies for us by the oblation of His sufferings and death, He acts as Priest and not as King. When He communicates through His Humanity, the instrument of the Word, the graces of pardon and regeneration and when He teaches the truth which transforms souls, again He acts as Priest and not as King. But He is not Priest in the ordinary way. He need not "offer sacrifice first for his own sins, and then for the people's."<sup>(6)</sup> Our Lord has not to expiate for Himself nor beg for the divine mercy. Again, His Humanity is not an inert and passive instrument of the Word in the work of our sanctifica-

(5) Ephesians, IV, 16.

(6) Hebrews, VII, 27.

tion. It is fully conscious of Its rôle. It remains free, even when, in full accord with the Divine Will, It places Itself under the omnipotent influence of that Will to produce Grace for us. Our Lord as Man possesses perfect knowledge of the mysteries of predestination, and thus, it is with a full understanding of the eternal designs of God on the world that He freely concurs in the work of Redemption. As we have already seen, in the bestowal of Grace Our Lord's Kingship functions along with His Priesthood. In organizing the plan of salvation for men, in drawing them to Himself and in grouping the faithful around Him in His Mystical Body, Our Lord acts not merely as Priest and Mediator but as King. There are, however, certain acts which belong exclusively to Christ in His rôle as King. These we shall now set forth.

### THE KINGSHIP OF CHRIST.

To Christ the King it belongs to set before the faithful the common end for which they should strive, and to point out to them the means to attain it. It may be objected that such teaching pertains also to His Priesthood. We can reply, however, that in this connexion it is not question of promoting the development of the interior life but of guiding the exterior and visible movement of the whole Mystical Body towards its final goal. The teaching we speak of is delivered by an authority which commands and legislates. It is not simply a moral exhortation disposing souls to come under the influence of Grace. This part of the rôle of Christ's Kingship consists, then, in the proclamation of the order which God's love wishes to see observed in the world.

It is also for Christ the King to determine the proper sanctions for the precepts He imposes and to reward and punish His subjects according to their deserts. He it is who must reward fidelity in the observance of the order instituted by God's love and punish obstinate revolt against that order and resistance to His rule.

Finally, it is for Christ the King to conquer His Kingdom and defend His faithful subjects against the visible enemies who join forces with the invisible enemy, Satan. It happens at times in the natural order that, as a result of the bad will of his subjects or the opposition of his enemies, the King is obliged, if he wishes to exercise fully his prerogatives as head, to bring his subjects into complete subjection first of all, before he sets out to conquer his enemies. The King of souls too is often obliged to win souls by drawing them from sin. Once they are His, He must guard them against the snares which the world and the devil never cease to set for them, and He must preserve them also from their own passions.

As King, too, Our Lord is continually offering graces of light and strength to all, even to His direst enemies, to get them to

come into His camp and co-operate with Him in establishing a social order that will sustain the weak and safeguard the strong in their efforts to reproduce in themselves on their level His life of Bethlehem, Nazareth, and Calvary. He aims not merely at the conquest of individual members of society but at the conquest of society itself, so that the individual members may be aided in the development of their personality. The same principle holds when, through the action of His ambassadors in pagan lands, namely, His missionaries, He proceeds to bring new realms under His sway. He wants not merely to convert individuals, but to organize society in accordance with the Divine Plan, so that the conquest may be lasting. Of course, in this work He expects the collaboration of His lieutenants, the Christian Temporal Rulers, in the territory under their sway. As God wants all men to be saved through the One Mediator, Jesus Christ, He wants co-operation and union between all those who share in Our Lord's Priesthood and His Kingship down the ages. "For this is good and acceptable in the sight of God, our Saviour, who will have all men to be saved and to come to the knowledge of the truth. For there is one God, and one mediator of God and man, the man Christ Jesus, who gave Himself a redemption for all."<sup>(7)</sup> They are all meant, each in his own place, to live as members of Christ.

IN OUR LORD'S KINGDOM OUR BLESSED MOTHER IS  
QUEEN AND MEDIATRIX OF ALL GRACES.

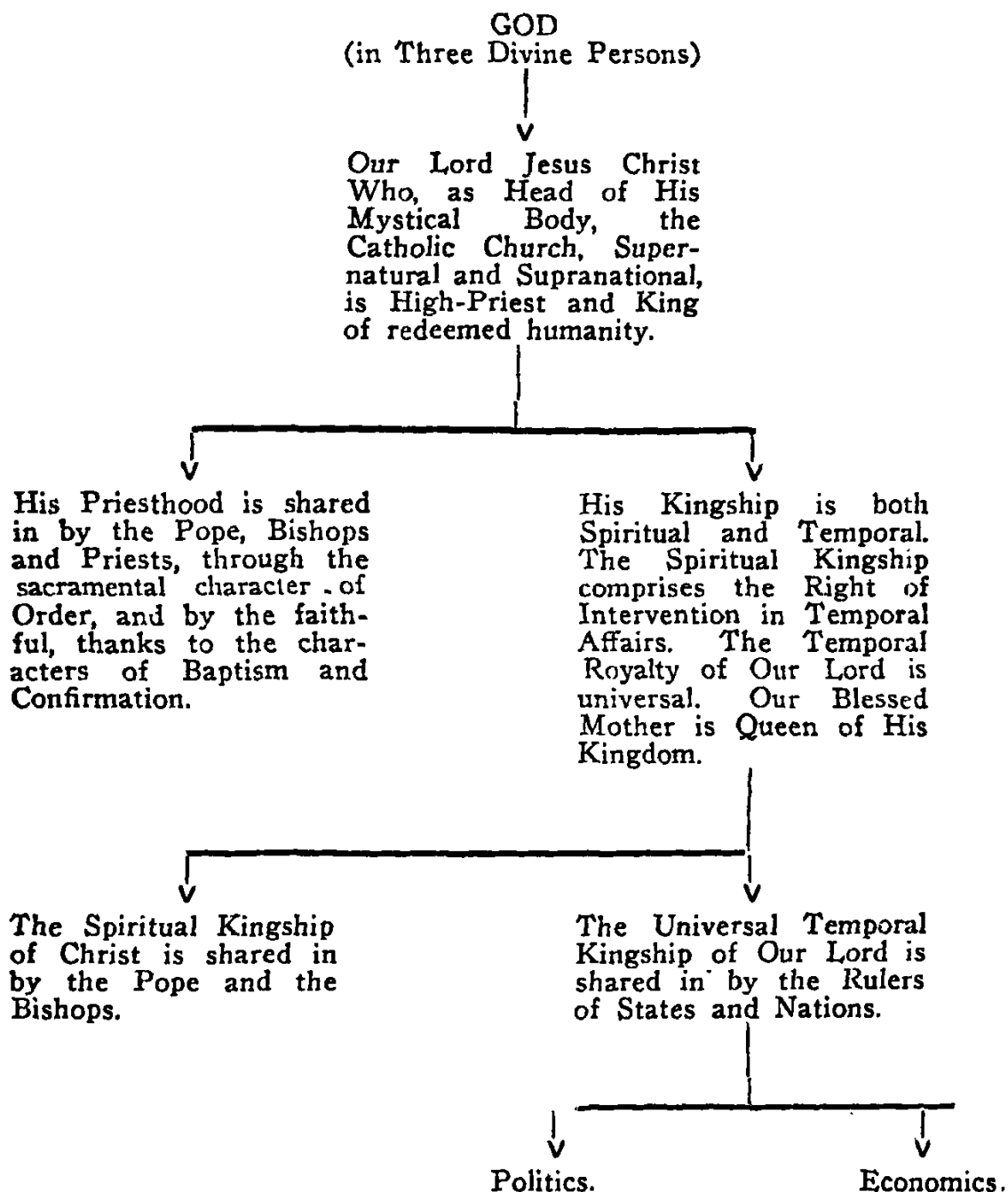
Our Blessed Mother is Queen of Our Lord's Kingdom. "God has constituted Her Queen of Heaven and Earth," said Pope Pius IX in the Bull, *Ineffabilis Deus*, in which he defined the dogma of the Immaculate Conception. In the Encyclical, *Ad diem illum laetissimum* (2nd Feb., 1904), on the occasion of the fiftieth anniversary of the definition of that same sublime truth, Pope Pius X taught that Mary is always and everywhere the associate of Her Divine Son in the work of our salvation: "Assuredly the dispensing of these treasures [amassed by Our Lord Jesus Christ for us by His Death] belongs to nobody but Christ from the point of view of right, for they were purchased by His Death alone, and He, of natural right, is Mediator between God and man. Yet, because of the union of anguish and sorrow between Mother and Son this august Virgin has become for the whole world the most powerful Mediatrix and Advocate with Her only Son. The Fountain, therefore, is Christ and of His fulness we have all received. . . . But Mary, as St. Bernard truly observes, is the Aqueduct; or, She is, one may say, the Mystic Neck, which connects the Head with the Body and conveys to all the members of the Body the energizing influence of the Head. For, as St. Bernardine of Sienna

<sup>(7)</sup> I Tim., II, 3-6.



says, She is the Neck of our Head by which He communicates to His Mystical Body all spiritual gifts."

Let us now see who are the representatives and lieutenants of Christ in the task of aiding human beings to love order and thus mirror forth the life of God on their level. We shall begin by representing the Divine Plan for order in diagrammatic form as follows:—



#### THE CHURCH'S PARTICIPATION IN THE PRIESTHOOD AND IN THE SPIRITUAL KINGSHIP OF CHRIST.

As we have seen, the interior influence by which the Supernatural Life is communicated to souls comes from God alone as

Principal Cause, from the Sacred Humanity of Christ as Instrumental Cause united to the Divinity, and from the Sacraments and their Dispensers as instrumental causes separated from the Divinity. The Pope, Bishops and Priests are destined to organize the worship of Christ's Mystical Body and to administer the Sacraments by their participation in the Priesthood of Christ through the sacramental character of Order. The faithful are prepared to take part in the worship instituted by Christ and to receive the Sacraments by the participation of Christ's priesthood bestowed on them by the sacramental character of Baptism. By the sacramental character of Confirmation, the baptized faithful are prepared to make public confession of their faith and also to defend Christian worship. This Sacrament is the one which equips Christians for the work of Catholic Action under the Church's Hierarchy. "By Baptism," writes St. Thomas, "a man in his individual capacity receives the power to accomplish what concerns his own salvation, but, in Confirmation, he receives the power to do all that concerns the defence of religion against the enemies of the faith."<sup>(8)</sup>

To undo the Fall in regard to individual men and so restore order under the new Head, God wants to draw all men into union with Our Lord in the renewal of the expression of submission of Calvary in Holy Mass. He wishes that worship to be animated with the supernatural love of charity springing from the Life of Grace, which is a participation of the Inner Life of the Blessed Trinity. Holy Mass is meant to be the worship of the Father by members of Christ renewing on their level His filial attitude.

All the Sacraments confer the Divine Life of Grace, by which we share, in and through membership of Christ, in the Inner Life of God in Three Divine Persons. Three of them, namely, Baptism, Confirmation and Order, confer, in addition, special characters, which are participations in the Priesthood of Christ. Through the power which the characters confer, men, in and through Christ, can offer fitting worship to the Blessed Trinity. "The Sacraments of the New Law serve a double purpose. They act, first of all, as a remedy for sin, and secondly, they equip the soul in regard to what concerns the worship of God, according to the rite instituted by Christ. When anyone is appointed to a certain charge, he is usually distinguished from others by some rank or sign indicative of his function."<sup>(9)</sup>

On the one hand, therefore, when the Church, through her priesthood and the Sacraments, communicates Grace to us, she is only the instrument used by Christ to vivify our souls. But when, on the other hand, the Church governs in the name of Christ,

<sup>(8)</sup> IIIa P., Q.72, a.5.

<sup>(9)</sup> IIIa Pars, Q.63, a.1. Cf. *ibid.*, a.3 and a.6.

she is truly a proper and principal, though subordinate, cause of her government and direction of souls. Hence, as Spouse of Christ and True Regent of souls on earth, she has the right to demand that we should recognize her authority, obey her laws and accept her guidance. As the Church has not received purely Temporal Royalty from her Divine Founder, we are treating here of Spiritual Kingship only. As the mission of the Catholic Church, supernatural and supranational, is the spiritual one of the out-pouring of the Divine Life, so the Kingship in which the Pope and Bishops, as representatives of Christ, have part, is purely Spiritual. The Pope and Bishops alone share in the Spiritual Royalty of Our Lord: they alone are the Rulers of the Church. Priests and the ordinary faithful do not share in Our Lord's Spiritual Royalty, though they do share in His Priesthood by the characters of Order and Baptism, as we have just explained. To the Pope and the Bishops it belongs to continue the mission of Christ the King down the ages by holding up before the world the supernatural ideal of life to be lived by all men and laying down the laws and precepts to be observed in order that that life may not be lost. To them it belongs to regulate the distribution of all the means confided to the Church by Our Lord for the development of the Life of Grace, to establish fitting sanctions for all offences that jeopardize the interests of that life, and, finally, to carry on the struggle against the powers of evil, by every form of apostolate, following the example of Christ.

In a word, to the Pope and the Bishops it belongs to proclaim the order that God wants all men to accept lovingly and to safeguard that order. Now, in order to safeguard it, the Spiritual Kingship of Christ must comprise the power of intervention in temporal affairs in view of efficaciously opposing everything that could hinder the progress of the Supernatural Life and of obtaining from the rulers in the civil order the co-operation necessary therefor. This right of the Rulers in the supernatural order to intervene in the strictly natural sphere is measured by the demands of the Divine Life of souls. It is for the Church alone to judge what is necessary in the matter of social organization in order to safeguard the Life of Grace. This is called the *Indirect Power* of the Church in temporal affairs. On account of its importance, we shall enter into some details concerning this Power in a later section.

#### THE KINGSHIP OF CHRIST AND TEMPORAL RULERS.

Though Our Lord's Kingship is primarily spiritual, and as such, specially concerned with the diffusion and safeguarding of the Supernatural Life of men, yet He is also King of the Universe. His Temporal Royalty is Universal, not particular, that is, not re-

stricted to any one race or nation. Pope Leo XIII and Pope Pius XI insist both on the reality of Christ's Temporal Sovereignty and on its universality. In the Encyclical Letter, *On The Kingship of Christ*, we read: "That Christ's kingdom is in a special manner spiritual and concerned with things spiritual, is quite plain from the extracts from Scripture above quoted: and Christ's own line of action confirms this view. For on many occasions when the Jews, and even the Apostles themselves, wrongly supposed that the Messiah would emancipate the people and restore the kingdom of Israel, He effectively rejected that idle hope and fancy. When the admiring throng surrounded Him and would have proclaimed Him king, He refused that title and honour by taking flight and lying in concealment. In presence of the Roman governor, He declared His kingdom was not of this world. . . . He, however, would be guilty of shameful error who would deny to Christ as man authority over civil affairs, no matter what their nature, since by virtue of the absolute dominion over all creatures He holds from the Father, all things are in His power.

"Nevertheless, during His life on earth He refrained altogether from exercising such dominion, and despising the possession and administration of earthly goods, He left them to their possessors then, and He does so to-day. It is well said: *Non eripit mortalia qui regna dat caelestia*—He does not seize earthly kingdoms Who gives heavenly kingdoms.<sup>(10)</sup> And so, the empire of our Redeemer embraces all men. To quote the words of Our immortal Predecessor, Pope Leo XIII: 'His Empire manifestly includes not only Catholic nations, not only those who were baptised and belong to the Church by right, though error of doctrine leads them astray or schism severs them from her fold: but it includes also all those who are outside the Christian faith, so that truly the human race in its entirety is subject to the power of Jesus Christ.'<sup>(11)</sup>

"Nor in this connexion, is there any difference between individuals and communities, whether family or State, for collectivities are just as much under the dominion of Christ as individuals. The same Christ assuredly is the source of the individual's salvation and of the community's salvation: 'Neither is there salvation in any other, for there is no other name under heaven given to men whereby we must be saved.'<sup>(12)</sup> . . . *If rulers, therefore, of nations wish to preserve their own authority and to promote and increase their country's prosperity, let them not refuse, themselves and their people, to give public observance of reverence and obedience to the rule of Christ.* . . . If men recognised, both in public and private life, Christ's royal power, wonderful blessings would

(10) Hymn for the Feast of the Epiphany.

(11) Encyclical Letter, *Annum Sanctum*, May 25, 1899.

(12) Acts, IV, 12.

immediately be vouchsafed to all society, such as, true liberty, discipline, tranquillity, concord and peace. For Our Lord's royal dignity, just as it invests the human authority of princes and rulers with a religious significance, ennobles the citizen's duty of obedience. . . . If princes and magistrates duly elected be convinced that they rule not by their own right, but by the mandate and in the place of the Divine King, assuredly they will exercise their authority holily and wisely, and, in making laws and administering them, they will take into consideration the common good, and also the human dignity of their subjects. 'The result will be order and stable tranquillity, for there will be no cause of discontent remaining. Men may see in their king or in other rulers of the State, beings like themselves, unworthy perhaps and open to blame, but they will not for that reason deny their right to command if they see reflected in these rulers the authority of Christ, God and man.'<sup>(13)</sup>

All authority is from God, "for there is no power but from God. . . . he that resisteth the power, resisteth the order willed by God."<sup>(14)</sup> Christ "holds absolute dominion over all creatures from the Father," therefore all authority on earth is a participation of Christ's authority. Of course, it is in itself and in its essential nature that authority comes from God. The *mode of accession* to power may be either legitimate or illegitimate; in the former case, it comes from God, in the second, from the perverted ambition of human beings. Finally, the *exercise* of power may be in conformity with or contrary to God's laws.<sup>(15)</sup> When a Government has been declared legitimate by the Church, that does not mean that the Church guarantees that all the actions of such a Government are in accordance with the moral law. Just as a father who is lawful head of a household may act wrongly, so also a legitimate Government may act wrongly towards its subjects.

Our Lord, then, as the Sovereign Ruler and Supreme Judge of all Kings and Rulers, has the right to rule them as a body, to dictate His laws to them, to reward or punish them for the good or bad use of their power. To the rulers of the earth it belongs to legislate in civil affairs, to determine sanctions for their laws and to judge their subjects guilty of transgressions of these laws. Our Lord reserves to Himself the right of pronouncing the final judgement on the Last Day on the purely civil administration of all earthly rulers as well as on their attitude to the Supernatural Life. All Temporal Rulers will have to render an account of their subjects in matters purely political. All will, in addition, be judged on the manner in which they behaved towards the Divine Plan for order, in proportion to their knowledge of it.

<sup>(13)</sup> Encyclical Letter, *Quas Primas*.

<sup>(14)</sup> Rom., XIII, 1, 2.

<sup>(15)</sup> Cf. *Comment. S. Thomae in Ep. ad Rom.* (XIII, 1).

The objective order of the existing world demands that the temporal prosperity of society should be sought in such a way as to favour the development of the true personality of the members by the advance of their Supernatural Life and love. Temporal Rulers must seek the natural Common Good of the States subject to them in a manner calculated to aid their subjects in the development of supernatural charity as members of Christ, so that they (the subjects) may advance steadily in love of God in 'Three Divine Persons, and attain the goal of eternal life. "Civil society," writes Pope Leo XIII, "established for the common welfare, should not only safeguard the well-being of the community, but have also at heart the interests of its individual members, in such wise as not in any way to hinder, but in every way to render as easy as possible the possession of that highest and unchangeable good for which all should seek."<sup>(16)</sup>

Our Lord Jesus Christ, the Source of Supernatural Life of which the effect is resemblance to Himself, will judge, not only the subjects of rulers, but rulers themselves, on their attitude towards Him. "The very celebration of the Feast (of the Kingship of Christ)," writes Pope Pius XI, "by its annual recurrence, will serve to remind nations that not only private individuals but *State officials and rulers* are bound by the obligation of worshipping Christ *publicly and rendering Him obedience*. They will be thus led to reflect on that last judgement, in which Christ, *who has been cast out of public life*, despised, neglected and ignored, will severely revenge such insults; for His kingly dignity demands *that the constitution of the whole State should conform to the Divine commandments and Christian principles*, whether in the making of laws, the administration of justice, or in the moulding of the minds of the young on sound doctrine and upright morals."<sup>(17)</sup> "Christ Our Lord must be reinstated as the Ruler of human society. It belongs to Him, as do all its members."<sup>(18)</sup> St. Thomas teaches that "kings are anointed at their coronation to acknowledge the fact that they receive from Christ the gift of their powers and that they are meant to reign under Christ over a Christian people."<sup>(19)</sup>

#### CHRIST'S SPIRITUAL KINGSHIP AND THAT OF THE CHURCH.

A few words about the extent of the influence of Christ's Royalty compared with that of the Church will be opportune here. Since the Sacred Humanity of Christ is immediately united to the

<sup>(16)</sup> Encyclical Letter, *Immortale Dei*, *On the Christian Constitution of States*.

<sup>(17)</sup> Encyclical Letter, *Quas Primas*, *On the Kingship of Christ*.

<sup>(18)</sup> Encyclical Letter, *Tametsi*, *On Christ our Redeemer*.

<sup>(19)</sup> *IV Sent.*, dist. 19, Q. I, a. 1; Q. 3, a. 2.

Word, His Royalty as well as His Priesthood receive thereby a fulness, a universality and a perfection which can be participated in by the Church only in a limited way. Temporal affairs as such, matters purely political, are under Our Lord's jurisdiction but do not fall under the jurisdiction of the Church, which is concerned exclusively with the Divine Life of souls. Christ is the Sovereign Lord of all Rulers, Christian and non-Christian, and judges all their actions. It is only in so far as the political and economic programmes of *Catholic* rulers concern the Divine Life and the eternal salvation of souls that the Church, that is, the Pope and the Bishops, has the right to pronounce on them. The Church gives judgment on matters that are *purely spiritual*, like the administration of the Sacraments, or *partially spiritual* (mixed matters, such as the programmes of schools and the effects of marriage), or on matters which though temporal by nature yet are *accidentally spiritual*, on account of the spiritual interests involved.

St. Thomas points out that Christ rules the men of all places, times and States, while the Rulers of the Church either govern only in certain places for a limited time, like the Bishops, or without limit as to place, but only for a limited time, as is the case with the Pope, the rule of both the Pope and the Bishops being restricted to human beings here below.<sup>(20)</sup> In addition, Christ commands by His own authority, for all things are subject to Him. The Rulers of the Church have only the authority communicated to them by Christ. It follows from what we have said, that the influence which Christ exercises on the world, by His Kingship as well as by His Priesthood, surpasses in extent and compass, even here below, the influence of the visible Church. All men, continues St. Thomas,<sup>(21)</sup> belong to Christ, even though they be heretics or pagans, and on them Christ can act in an invisible manner, by providing them with the help they need for conversion, even by raising them to the Divine Life, if their inculpable ignorance keeps them outside the one True Church.

In these days of mental confusion, the oneness of the Divine Plan according to which the Catholic Church, the Mystical Body of Christ, is the ark of salvation for all, cannot be over-emphasized. Pope Pius IX urged the Bishops of the whole world to do all in their power "to keep men's minds free from the impious and fatally destructive opinion that the way of eternal salvation can be found in any religion whatever."<sup>(22)</sup> The complementary truth that there are souls in good faith outside the Catholic Church must, however, be stressed along with it. In the same allocution, the Pope declared: "It is of faith that no one can be saved out-

(20) IIIa P., Q.8, a.6.

(21) IIIa P., Q.8, a.3, c. et ad 1.

(22) *Singulari quadam*, December 9th, 1854.

side the Apostolic Roman Church, that this Church is the one ark of salvation, and that he who does not enter therein will be overwhelmed by the deluge. Nevertheless, it must also be held as certain that those who are invincibly ignorant of the True Religion incur no guilt on that account in God's sight. Now who will dare to claim that he can indicate the limits of invincible ignorance, in view of the nature and variety of peoples, countries, characters and so many other factors?"

In the Outline of the *Dogmatic Constitution of the Church*, circulated amongst the Fathers of the Vatican Council, we read: ". . . . We reprove and declare detestable the doctrine, which is both impious and contrary to right reason, of one religion being as good as another. By this doctrine the children of this world, suppressing the distinction of truth and error, either proclaim that the gateway to eternal life is wide open to all, no matter to what religion they belong, or declare that with regard to the truth of a religion we can only have more or less probable opinions, not certitude."<sup>(23)</sup>

The Church always remains the visible centre from which the Divine Life, which is found in its fulness in Christ, is diffused by Him throughout the world. That Divine Life of Sanctifying Grace, coming from Christ, is ever drawing those outside the Church to enter her visible fold. By divine right the Church is universal, and she is ever striving to have her influence here below co-extensive with that of Her Divine Head and Founder. Human beings are subject to the Priesthood and Kingship of Christ while yet outside the Church, but in order to reap the full benefit for their souls of this subjection to Our Lord, they must be fully incorporated into Christ, in accordance with the order He Himself has established. They must be children of the Church.

#### THE SPIRITUAL KINGSHIP OF THE CHURCH AND TEMPORAL AFFAIRS.

We must, first of all, distinguish between *temporal* matters and *spiritual* matters. *Temporal* matters are those which are ordained to the Common Good of the State as to their immediate and proximate end. The intellectual and moral activity of a general who studies the best method of defending his country against attack, that of a statesman who deliberates on how to maintain order in the State, that of a citizen who pays his taxes, that of a farmer who sows and reaps, that of a light-house keeper who carries out his lonely task, all these are concerned with *temporal* affairs.

The Common Good of the State is *substantially natural*, but it is both *moral* and *material*. Political Life, being the social life of the rational animal, man, is both *moral* and *material*. As the social

(23) Chap. VII. Cf. Chap. VI.



life of a *person*, who grasps the order of being, and sees it is incumbent on him to observe that order, it must be moral. As the social life of an animal who is an *individual* of a species like other animals, it is material and must take account of the production and distribution of wealth, as a prerequisite condition for the virtuous life of the multitude. Man as man, however, does not live on bread alone nor even is that his chief need. The State must look after roads and railways, treaties regarding imports and exports, and such like, but that is not its whole domain. Its principal care must be to combat with all its might everything that tends to lower the moral dignity of man, everything that is an obstacle to the development of his personality through membership of Our Lord's Mystical Body. "Two things are required for a good life on the part of the people," writes St. Thomas, in a text which will be quoted at length further on, "the chief requisite is virtuous action . . . the other requisite, which is secondary and quasi-instrumental in character, is a sufficiency of material goods, the use of which is necessary for virtuous action."<sup>(24)</sup>

*Spiritual* matters are those ordained to the supernatural Common Good of the Church, the Mystical Body of Christ, as to their proximate and immediate end. This supernatural Common Good is the personal union of all members with the Blessed Trinity through growth in resemblance to Christ. Spiritual matters are either *regularly* and *habitually* spiritual and supernatural—the two words (spiritual and supernatural) are used synonymously in these explanations—or they may be *exceptionally* supernatural and spiritual, though habitually *temporal*. Again, matters that are *regularly* supernatural and spiritual may be so *entirely* and *exclusively*, such for example, are measures concerning the preaching of the Gospel and the proper administration of the Sacraments, or they may be so only *partially*. These latter are what are usually called *mixed* matters, as they concern both the Church and the Civil Authority. Such matters are, for example, the effects of marriage, which are partly *religious* and partly *temporal*, and the teaching in schools and universities which aims at forming Christian citizens. The matters that are regularly and by their nature *temporal* become *spiritual* accidentally in certain exceptional circumstances because of their morally necessary connexion in those circumstances with the Supernatural Life of souls.

Corporeal things can be supernatural, not of course in their *substance* (*quoad substantiam*), but by the end towards which they are directed, and the *manner* in which they are referred to the Kingdom of God (*quoad modum*).<sup>(25)</sup>

<sup>(24)</sup> De *Regimine Principum*, lib. I, c.15.

<sup>(25)</sup> "Ecclesiastical punishments, such as censures, must be spiritual, not indeed in the sense in which *spiritual* is opposed to *corporeal*, but in the sense in which it is opposed to *natural*, and is the same as *super-*

We are now in a position to explain precisely in what the *Indirect Power of the Church* consists. The Rulers of the Church have jurisdiction, that is, power in the proper sense of the term, over the matters that are regularly spiritual, whether they be so *entirely* and *exclusively* or only *partially* (on the religious side). They also have it over matters that are *regularly* temporal but which become spiritual in certain exceptional circumstances. When the participation which the Rulers of the Church have in the Spiritual Kingship of Christ is concerned with matters of this last category, it is called the Indirect Power. The spiritual jurisdiction of the Church, in these cases, instead of being concerned with matters that are regularly spiritual, is exercised over matters that are regularly or *directly* temporal, but exceptionally or *indirectly* spiritual. This is the reason of the use of the term Indirect Power to designate the right of the Rulers of the Church to intervene in these matters. It is not a power superadded to and distinct from the Spiritual Kingship of Christ in which they share. It is comprised within the orbit of that Spiritual Royalty and has received the name of Indirect Power because the matters with which it deals are only *indirectly*, that is, *exceptionally*, spiritual, on account of special circumstances.

"It is question of real *power*, that is to say, of a power of jurisdiction, which gives *orders* and not merely *advice*, which can *command* and not merely *persuade*. It is question of an *indirect* power. This means that the Church has power over temporal matters, not *directly* or as such, but *indirectly*, that is, in view of the spiritual interests involved. Direct power over temporal matters belongs to the State. The Church has direct power over spiritual matters, but indirect over temporal matters because she deals with them only in so far as spiritual interests are involved. . . . If, instead of the expression 'spiritual power over matters regularly temporal but become spiritual *ratione peccati*,' the more succinct expression 'temporal power (jurisdiction) *ratione peccati*,'<sup>(26)</sup> is employed, then one can say that the Pope has two jurisdictions: spiritual jurisdiction and in certain cases temporal jurisdiction, in other words, that he has two powers: direct power and indirect

*natural*, whether that supernatural be corporeal or not" (John of St. Thomas, *Cursus Theologicus*, t. VII, p. 513).

The Canonists divide the spiritual things of which we are speaking into *spiritual* things, like grace and the virtues, and things *connected with the spiritual*, like rites, fasts, etc. Cf. *Code Juris Canonici*, Can. 1553, S.I., No. 1.

<sup>(26)</sup> The expression *ratione peccati* has been used to designate every form of intervention on the part of the Church in temporal affairs, in view of the spiritual interests involved, whether it be to forbid sin or prescribe a good action. Cf. *La Jurisdiction de l'Église sur la Cité*, by M. l'abbé Journet, p. 103, note.

power. This formula has become common amongst theologians since the time of St. Robert Bellarmine and Suarez. The traditional doctrine was not in the least changed. One has only to read St. Robert Bellarmine and the theologians who have succeeded him to be convinced of it, but . . . as the spirit of faith waned and the pretensions of secular governments to direct the whole of life increased, the expression 'indirect power' became less intelligible to the world. It came to be held to be a second power, a sort of human, political and extra-evangelical power, which the Popes have added in the course of ages to the spiritual power bequeathed by Our Lord to St. Peter. The Indirect Power thus appeared as something out of date and belonging to a past age, which might be freely admired or regretted in our day, but it had ceased to mean the divine, evangelical and spiritual jurisdiction of the Church over temporal matters in so far as they are ordained to spiritual matters."<sup>(27)</sup> The restoration of order in the world demands the full recognition of the Spiritual Royalty of the Rulers of the Church in temporal affairs when spiritual issues are at stake.

Pope Leo XIII uses the term *mixti iuris* when speaking of the usurpation of the civil power in regard to matters like the effects of marriage. "With reference to matters that are of mixed jurisdiction," he writes, "they who administer the civil power lay down the law at their own will, and in matters that appertain to religion defiantly put aside the most sacred decrees of the Church. They claim jurisdiction over the marriages of Catholics, even over the bond as well as over the unity and the indissolubility of matrimony."<sup>(28)</sup>

The same Pontiff had previously pointed out in his Encyclical Letter, *On Christian Marriage*, that "no one doubts that Jesus Christ, the Founder of the Church, willed her sacred power to be distinct from the civil power, and each power to be free and unshackled in its own sphere: with this condition, however,—a condition good for both, and of advantage to all men—that union and concord should be maintained between them; and that on those questions which are, though in different ways, of common right and authority, the power to which secular matters have been entrusted should happily and becomingly depend on the other power which has in its charge the interests of heaven. In such arrangement and harmony is found not only the best line of action for each power, but also the most opportune and efficacious method of helping men in all that pertains to their life here, and to their hope of salvation hereafter."<sup>(29)</sup> Pope Leo XIII here enunciates

<sup>(27)</sup> Op. cit., pp. 116-118.

<sup>(28)</sup> Encyclical Letter, *Immortale Dei*.

<sup>(29)</sup> Encyclical Letter, *Arcanum Divinae Sapientiae* (1880).

the supreme guiding principles for the social organization of the world, viz., *distinction* of the two supreme authorities of the Church and the State and their *union* by subordination of the lower to the higher.

We must complete this explanation of the Spiritual Royalty of the Rulers of the Church by a few words about matters *purely civil* or *temporal* as well as about matters doubtfully or problematically spiritual. The Rulers of the Church have no jurisdiction over temporal matters as such. It is true that the spiritual measures taken by the Church in her own sphere may affect matters of this nature, but it will be only by repercussion and by chance. In the case of matters of which the connexion with the diffusion of the Supernatural Life is simply doubtful or problematic, the Church may *advise* certain measures but she may not enforce them by a command. It is, however, for the Church to appreciate the nature of the connexion between temporal matters and the spiritual life of souls, because she has charge of the supernatural final end of man, the one which dominates all other subordinate ends.

As God is Subsistent Love of Order, He wants order everywhere in creation. Accordingly, He desires orderly collaboration between those who share in the Spiritual Kingship and those who share in the Temporal Kingship of the One Mediator Christ Jesus. Those who share in the Temporal Kingship are the Rulers of the States and Nations in which man, on account of his social nature, must develop.

Pope Leo XIII lays down the principles governing this harmonious collaboration of the Church and States. We shall see in particular that the great Pontiff insists upon the Church's jurisdiction over matters that are regularly temporal when they, exceptionally or indirectly, become spiritual, as has been pointed out. "The Almighty, therefore," writes the Pope, "has appointed the charge of the human race between two powers, the ecclesiastical and the civil, the one being set over divine, and the other over human, things. Each in its kind is supreme, each has fixed limits within which it is contained, limits which are defined by the nature and special object of the province of each, so that there is, we may say, an orbit traced out within which the action of each is brought into play by its own inherent right. But inasmuch as each of these two powers has authority over the same subjects, and as it might come to pass that one and the same thing—related differently, but still remaining one and the same thing—might belong to the jurisdiction and determination of both, therefore God, Who foresees all things, and Who is the Author of these two powers, has marked out the course of each in proper relation to the other. 'For the powers that are, are ordained of God.'<sup>(30)</sup>

(30) Rom., XIII, 1.

Were this not so, deplorable contentions and conflicts would often arise, and not infrequently men, like travellers at the meetings of two roads, would hesitate in anxiety and doubt, not knowing what course to follow. Two powers would be commanding contrary things, and it would be a dereliction of duty to disobey either of the two. But it would be most repugnant to think thus of the wisdom and goodness of God. . . .

"There must, accordingly, exist, between these two powers, a certain orderly connection, which may be compared to the union of the soul and body in man. The nature and scope of that connection can be determined only, as We have pointed out, by having regard to the nature of each power, and by taking account of the relative excellence and nobility of their purpose. One of the two has for its proximate and chief object the well-being of this mortal life, the other the everlasting joys of heaven. Whatever, therefore, in things human is of a sacred character, *whatever belongs either of its own nature or by reason of the end to which it is referred, to the salvation of souls, or to the worship of God*, is subject to the power and judgement of the Church. Whatever is to be ranged under the civil and political order is rightly subject to the civil authority. Jesus Christ has Himself given command that what is Caesar's is to be rendered to Caesar, and that what belongs to God is to be rendered to God."<sup>(31)</sup>

To sum up, then, the Rulers of the Church have no jurisdiction over matters *that are merely human and temporal*. Their jurisdiction extends exclusively to divine and spiritual matters. These latter, however, may be, in the first place, *spiritual by nature*, whether *completely* so, like ecclesiastical matters, such as fasting or the celibacy of the clergy, or *partially* so, like mixed matters such as education and the effects of marriage. They may, in the second place, be *spiritual merely by accident* or in exceptional circumstances. Pope Leo XIII has made a clear distinction between matters that are *spiritual by nature* and those that are *spiritual by reason of their relation, in certain circumstances*, to man's supernatural destiny, and he has insisted that right order demands that all these matters be subject to the judgement of the Church. This is required, in order that the social environment may be not only not prejudicial but favourable to integral membership of Christ. "All the actions of a Catholic, inasmuch as they are either morally good or bad, that is to say, in agreement or disagreement with natural and divine law, come under the judgement and jurisdiction of the Church."<sup>(32)</sup> The Catholic Church alone, in accordance with the Divine Plan, has charge of expounding and safeguarding the whole moral law, natural and revealed. Pope Leo

(31) Encyclical Letter, *Immortale Dei*.

(32) *Singulari quadam* (Pope Pius X to the German Hierarchy, Sept. 24, 1912).

XIII insists upon this fundamental truth. "The Church of Christ," he writes, "is the true and sole teacher of virtue and guardian of morals."<sup>(33)</sup>

Pope Pius XI repeats Pope Leo's teaching: "But before proceeding to discuss these problems, We lay down the principle long since clearly established by Pope Leo XIII, that it is Our right and Our duty to deal authoritatively with social and economic problems."<sup>(34)</sup> It is not, of course, the office of the Church to lead men to transient and perishable happiness only, but to that which is eternal: indeed 'the Church believes that it would be wrong for her to interfere without just cause in such earthly concerns.'<sup>(35)</sup> But she can never relinquish her God-given task of interposing her authority, not indeed in technical matters, for which she has neither the equipment nor the mission, but in all those that have a bearing on moral conduct. For the deposit of truth entrusted to Us by God, and Our weighty office of propagating, interpreting, and urging, in season and out of season, the entire moral law, demand that both social and economic questions be brought within Our supreme jurisdiction in so far as they refer to moral issues."<sup>(36)</sup>

#### WHAT GOD DESIRES.

Baptized human beings have to perform two kinds of *actions*, actions that are fundamentally and substantially *natural* from the point of view of the *matter* with which they are concerned, such as the production, distribution and exchange of material goods, and actions that are substantially *supernatural* from the point of view of the *matter* with which they are concerned, such as the reception of the sacraments. Between the ends of these two sets of actions,<sup>(37)</sup> there is indirect subordination not direct, inasmuch as the natural works or forms of activity must not only not prove obstacles to the others but must on the contrary set up conditions favourable to them. This is the relation we have seen to exist between the two authorities, each supreme in its own sphere, to which human beings are subject.

If we now look at the *end* which the subjects of these two authorities ought to have in view in all their actions, the final end to which they ought to direct all their actions,<sup>(38)</sup> there is but one, God loved above all. God desires that all the activities of

(33) Encyclical Letter, *Immortale Dei*.

(34) Encyclical Letter, *Rerum Novarum*.

(35) Encyclical Letter, *Ubi Arcano*.

(36) Encyclical Letter, *Quadragesimo Anno*.

(37) *End* here means the end to which by its nature a work or form of activity is directed, the *finis operis*, to use the scholastic expression.

(38) *End* here means the *finis operantis*, what the person intends *et* is aiming at.

human beings should be the fruit of infused moral virtues and be animated by supernatural charity. Thus even matters that are substantially *natural* are intended by God to be the fruit of activities that are substantially supernatural.<sup>(39)</sup> We may express this another way. The Supernatural Life, by which we can animate human actions concerning even matters themselves temporal or natural, comes to us through membership of Christ. All human beings are meant to be drawn into membership of Christ's Mystical Body and when incorporated are intended to act fully as His members with His attitude, interior and exterior. His interior attitude is one of supernatural union with the Blessed Trinity expressing itself exteriorly with perfect prudence, justice, fortitude and temperance. All the actions of Christ's members, whatever be their *matter*, are intended by God the Father to be subject to Christ and so supernatural by their animating force. "Whatever a Catholic does," writes Pope Pius X, "even in temporal matters, he has not the right to neglect his supernatural interests, nay more, the prescriptions of Catholic teaching oblige him to direct everything towards the Sovereign Good as towards the last end of all things."<sup>(40)</sup> God desires that the Common Good of the State, political and economic, should be sought by those in authority in such a manner as to favour the development of the Supernatural Life of the citizens.

#### THE THOMISTIC DOCTRINE ON THE RELATION BETWEEN CHURCH AND STATE.

The doctrine of the relation between the two authorities instituted by God for the government and direction of the human race, which has been exposed in this chapter, is that of the *essential sovereignty* of the State and its *accidental subordination* to the Church. This is the teaching of St. Thomas, which has become the common doctrine of theologians.<sup>(41)</sup> For St. Thomas,

(39) This is a very brief summary of Billot, *De Ecclesia*, Vol. II, pp. 67-79.

(40) Encyclical Letter, *Singulari quadam*.

(41) The whole question has been admirably treated in the excellent work of l'abbé Journet, already quoted, namely, *La Juridiction de l'Église sur la Cité* (Paris, Desclée). A summary of his conclusions is given here. He points out that St. Thomas in *Comment. in II Sent.*, dist. 44, distinguishes between two kinds of subordination, namely, *essential* or *absolute* subordination and *accidental* or *relative*, and then goes on to describe the subordination of the State to the Church as relative, in two texts, of which one will be quoted here.

Father Cappello, S.J., while highly approving of the doctrine exposed, objects to l'abbé Journet's use of the word *accidental*. He says that matters fall *per accidens* under the jurisdiction essentially inherent in the Church, but that the subordination itself cannot be spoken of as *accidental*. The objection is to the suitability of the words used to express the doctrine, not to the doctrine itself. Cf. *Summa Juris Publici Ecclesiastici*, p. 299.

the spiritual power and the temporal power are both supreme, independent and sovereign, each in its own sphere, but the political power is subordinate to the ecclesiastical power, inasmuch and in so far as the matters with which the former power is concerned, and which are *regularly* temporal, become spiritual *accidentally* by reason of the circumstances. Following his usual procedure of looking at all things from God's side downwards, not from man's side upwards, the Angelic Doctor says: "Both the spiritual authority [of the Church] and the secular authority [of the State] are derived from the authority of God. Accordingly, the secular power is subject to the spiritual power *in so far as it has been placed under it by God*, that is to say, in those things which concern the salvation of souls. Hence, in those matters, the spiritual authority must be obeyed rather than the secular. Where it is question of purely civil matters, the secular power must be obeyed rather than the spiritual, according to the expression: 'Render to Caesar the things that are Caesar's'."<sup>(42)</sup>

"The secular power is not subject to the spiritual power universally and from every point of view. Thus, in [purely] civil matters the ruler of the state must be obeyed, and likewise in military matters the head of the army, rather than the bishop, who ought not to occupy himself with these things or with other temporal affairs, except in so far as spiritual interests are involved. But if anything in temporal affairs constitutes [becomes] an obstacle to the eternal salvation of his subjects, the bishop who intervenes by a command or a prohibition does not put his sickle into another's harvest. *He acts by his own rightful divinely-constituted authority.* Where the eternal salvation of men is at stake, all secular powers are subject to the spiritual power."<sup>(43)</sup>

St. Robert Bellarmine, at a later date, used the comparison of the body and the soul or the flesh and the spirit to illustrate and explain the accidental subordination of the temporal to the spiritual authority. The body and the soul (or the flesh and the spirit), explains the learned Jesuit Doctor, have distinct functions and are even found separate from one another in the *angels and the animals deprived of reason*. In the animals we find flesh without spirit; in the angels we find spirit without flesh. Nevertheless, they are found united and joined together in the unity of the human person in such wise that the soul commands and the body obeys. The soul has the right of chastising the body and keeping it in subjection, by fasts and other means, lest it may hamper the activity of the spirit. The soul may even compel the body to sacrifice itself and sacrifice everything that it holds dear, up to and including life itself, as the martyrs have done, if this is indispensable in order that the soul may attain its end.

<sup>(42)</sup> *Comment. in II Sent.*, dist. 44.

<sup>(43)</sup> Cf. Cardinal Cajetan, *Comment. in*      I Ia I Iae, Q. 60, a. 6.



In the same way, and for similar reasons, since the Catholic Church is the Mystical Body of Christ, there must exist between the ecclesiastical and the civil power a union and ordered relation such that, when the eternal salvation of souls is concerned, the ecclesiastical authority may direct the political authority and command it to take a certain course of action. If necessary, the ecclesiastical authority can and ought to compel and force it to do so, lest the political authority may become an obstacle to the attainment of the supernatural final end of man. So the terrestrial kingdom must be at the service of the heavenly kingdom.<sup>(44)</sup>

M. l'abbé Journet points out that this comparison, so dexterously utilized by St. Robert Bellarmine, perfectly illustrates the problem of the jurisdiction of the Church and the accidental subordination of the State. It does not, however, as aptly bring out the fact that all the civic activity of a baptized person, though concerned with what is substantially natural, is intended to proceed in its entirety from supernatural charity animating the infused virtues of prudence, justice, fortitude and temperance, and so be purified and elevated.<sup>(45)</sup>

The Thomistic doctrine represents the traditional teaching of the Church.<sup>(46)</sup> "It can be affirmed with certitude that the Thomistic teaching is the normal doctrine of the Middle Ages. It may have been deformed in times of crisis, but it has always been set forth again, in its integrity, precisely and correctly, later on."<sup>(47)</sup>

Both the ecclesiastical and secular power are from God. Now, whatever is from God, Who is Subsistent Love of Order, is in order. Accordingly, since "the divine right which comes from God does not destroy the human right which has its origin in man's rational nature, the two powers must be harmoniously interrelated in a manner respectful of their God-given natures."<sup>(48)</sup> The traditional doctrine provides for this without sacrificing anything

<sup>(44)</sup> This is a free rendering of a part of what St. Robert Bellarmine has written in his *De Romano Pontifice*, lib. V, cap. 6. The great mystery of the Cross is thus applied to social organization, adds M. l'abbé Journet.

<sup>(45)</sup> *La Juridiction de l'Église sur la Cité* by M. l'abbé Journet, p. 161, note.

<sup>(46)</sup> Billot, S.J., *De Ecclesia*, Vol. II, p. 86, says that St. Robert Bellarmine, in the preface to his treatise against Barclay, quotes more than seventy authors, including St. Thomas, St. Bonaventure, St. Antoninus, St. Bernard, St. Raymundus, Caietanus, Turrecremata, Soto, Bannez, Molina, Hugh of St. Victor, Alexander of Hales, and Reginald Pole.

<sup>(47)</sup> *Recherches sur l'Esprit Politique de la Réforme*, by G. de Lagarde, p. 77.

<sup>(48)</sup> "*Jus autem divinum quod est ex gratia, non tollit jus humanum quod est ex naturali ratione.*" (IIa IIae, Q.10, a.10).

either of the essential natures of the two powers in question or of the order of the world. The other opinions fail to do this as we shall see.

#### TWO OTHER THEORIES CONCERNING THE RELATION BETWEEN CHURCH AND STATE.

Over against the Thomistic doctrine of the accidental subordination of the State to the Church, in view of the harmonious co-operation between the two powers instituted by God to guide and govern man, there are two other opinions. The first proclaims that the subordination of the State to the Church is *rather metaphorical than real*; the second asserts, on the contrary, that the subordination of the State is *essential*. If, instead of speaking of the "accidental subordination of the State," we speak of the "indirect power of the Church," then, the corresponding phrase in the theory of the "metaphorical subordination of the State" will be "the directive power of the Church," in the theory of "essential subordination" it will be "the direct power of the Church."

In the expression "indirect power," the word "power" signifies jurisdiction and the word "indirect" signifies that this jurisdiction can be exercised in political matters only if the interests of religion demand the intervention of the Church. Now the partisans of the "directive power" deny to the Church a true power of jurisdiction giving the Church the right to intervene authoritatively in political matters when the interests of religion demand it. They sacrifice the real order of the world, for "the temporal ruler . . . must be guided, helped and corrected in matters committed to his care by that higher power established to lead men to their loftier, eternal end."<sup>(49)</sup> The partisans of the "direct power of the Church in temporal affairs" deny that the Church's power is indirect and concerned with temporal affairs only in certain circumstances. Hence they falsify the real nature of both the powers established by God.<sup>(50)</sup>

It is not necessary to dwell at length on this latter opinion, held by a few medieval writers, namely, that the Rulers of the Church have jurisdiction over temporal affairs as such. In this view the dependence of the State would be *essential* and *absolute* instead of *relative* and *accidental*. The Church has always rejected this doctrine of the "direct power" of the Church over temporal affairs.<sup>(51)</sup>

(49) Suarez, *Defens. Fidei*, I.3, c.5.

(50) Cf. *La Jurisdiction de l'Église sur la Cité*, by l'abbé Journet, pp. 124, 125.

(51) "Those who defended this doctrine were either lawyers little versed in theology or little known theologians such as Augustinus Triumphus, Alvarus Pelagius, etc. In so far as their reasons prove

The partisans of the directive power hold that the Church has a primacy of honour but not of jurisdiction in regard to those civil questions in which the interests of souls are at stake. The Church, according to them, possesses the power of persuading but not of commanding. The word "power" in the expression "directive power" is thus to be taken, not in its proper sense, but in a figurative or metaphorical sense. Many liberal Catholics are partial to this opinion and try to explain the historical events of the Middle Ages by asserting "that the Sovereign Pontiffs then intervened authoritatively in political affairs, not by reason of their authority as Vicars of Christ, but exclusively because of the public law of the Europe of that day. The tacit or express consent of Christian peoples had made the Roman Pontiff the Supreme Arbiter even of political matters. The worthlessness of these assertions, however, will be abundantly evident from even a cursory examination of the documents of the period.

"The Sovereign Pontiffs continually appeal to the power of binding which was conferred on St. Peter, to the authority of Jesus Christ whose place on earth they take . . . If by the public law of the Middle Ages is meant the acceptance and profession of the truth of the Divine Plan enshrined in the Gospel, and which was then universally acknowledged, it is true to say that this was the condition which allowed of the *de facto* exercise of the indirect power of the Sovereign Pontiffs. If, however, it is to be understood in the sense that the authority of the Sovereign Pontiffs had its source in a law introduced by the will of the people, that assertion is erroneous. . . . Accordingly, all these attempts at explanation are of no value and are a clear proof of the presence of that deplorable fear of the integral truth which is the special malady of liberal Catholics. For, since the minds of their contemporaries are so imbued with the poison of the principles of the French Revolution that to most of them the principles we have been enunciating about the subordination of politics to religion seem to be ridiculous paradoxes, those weak Catholics do not dare to go against the tide and seek to whittle down the integral truth. They think, in their cowardice, that there is no other way to undertake the defence of the past than to seek the explanation of those illustrious events of the Church's history, which are repugnant to modern ideas and prejudices, in contingent

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anything, they prove rather the absolute inanity of the opinion defended" (Billot, S.J., *De Ecclesia*, vol. II, p. 80).

Of course, in studying the Papal power in the Middle Ages, we must distinguish between the *spiritual* jurisdiction of the Popes, of which alone it is question here, and the *temporal* jurisdiction exercised by the Sovereign Pontiffs over some Christian States, such as Hungary, of which they were the Suzerains and Protectors. Cf. l'abbé Journet, *op. cit.*, pp. 191 and foll.

and mutable human law. That is purely and simply to be ashamed of the Gospel. From such a crime against His Majesty, may God preserve us!"<sup>(52)</sup>

Father Cappello, S.J., passes judgement on the Thomistic teaching and on the two other theories of which we have been speaking as follows: "The theory of the *direct* power is false. The theory of *directive* power cannot be admitted. The doctrine of the *indirect power* is *common, certain* and *Catholic doctrine*. This [the Indirect Power] is an essential right of the Church, since it springs from the Church's nature, so it is clear that it cannot be lost either by custom or prescription, nor in any way restricted or changed."<sup>(53)</sup>

### THE DUTY OF CATHOLICS TO CHRIST THE KING.

In the present state of the world, the exercise of the Indirect Power of the Church is hampered, but all Catholics, rulers and subjects alike, should proclaim with one voice the inalienable rights of the Church and show themselves ready to accept all the consequences that follow from them. These rights are simply a part of the Church's participation in the Spiritual Kingship of Christ. Catholics, therefore, should unite in proclaiming the unchangeable order of the Divine Plan. God entrusted the exposition of this order to St. Thomas, and we find it outlined in *The Dogmatic Constitution of the Church* which was drawn up for discussion at the Vatican Council.

In this outline we read: "We . . . teach that those who govern should follow the same rule of the divine law in the exercise of their power. For the divine law, whether manifested by the light of reason or by supernatural revelation, has been instituted not only for private citizens and their actions but also for those who are at the head of states, and for the discharge of public duties, for social and political action. . . . And it belongs to the supreme teaching office of the Church to judge of the laws of human conduct even for civil society and public affairs, inasmuch as it is for the Church to determine all questions of morals and to decide what is licit or illicit."<sup>(54)</sup>

<sup>(52)</sup> Billot, S.J., *De Ecclesia*, vol. II, pp. 87, 88.

<sup>(53)</sup> *Summa Juris Publici Ecclesiastici*, p. 330.

"The theory of the 'direct power' is contrary to the common teaching. The theory of the 'directive power,' taken in the strict sense, does not appear to be in conformity with the teaching of the Syllabus [of Pope Pius IX], the decrees of the Sovereign Pontiffs, and the vast majority of theologians" (*Summa Apologetica de Ecclesia Catholica* (1906) by Père de Grook, O.P., quoted by Abbé Journet in *La Juridiction de l'Église sur la Cité*, p. 170, note).

<sup>(54)</sup> Cf. Canon XII of the same Constitution: "If anyone shall say that Our Lord and Saviour, Jesus Christ, has conferred on His

The Council had to disperse before these points could be discussed, but the *Schema* had been printed and circulated amongst the Fathers of the Council. Accordingly, we may say that we have in them a clear indication of the mind of the Church on this all-important aspect of Our Lord's Kingship. One of the reasons why the Feast of the Kingship of Christ was instituted was to bring about union amongst Catholics in standing for His Rights. They should close their ranks on this question and not allow themselves to be divided and drawn, in every country in greater or lesser numbers, into the naturalistic camp of the enemies of Our Lord.

If Catholics were at one in seeking first the interests of Christ, Head of the Mystical Body, they would exercise a powerful influence on the world. They would, for instance, draw many outside the Church freely to recognize the moral authority of the Roman Pontiff as indispensable for maintaining peace in any future association of States. "For no human institution exists which can impose upon the nations an international code, adapted to the present time, similar to the one which, in the Middle Ages, ruled that society of nations which was known as Christendom. . . . But there is a divine institution, which can guarantee the sanctity of the law of nations, an institution which, embracing all nations and transcending them, is endowed with supreme authority and evokes veneration through its plenary powers of rule—the Church of Christ. Because of its divine mission, of its nature, of its constitution, and the prestige which time has conferred upon it, it alone has shown itself equal to so great a task, and far from succumbing to the onslaught of war, it has emerged with vigour marvellously increased."<sup>(55)</sup>

Without the acknowledgment of the rule of Christ, peace, that relative peace which is possible in this fallen world, cannot be attained here below. The Roman Pontiff, the Vicar of Christ, and the Bishops of the Catholic Church, are the representatives of Christ's Spiritual Kingship. It is through them that His Royal Will is proclaimed to the world. If this guidance is not accepted with regard to the moral aspect of questions, then we shall see an accentuation of the reign of brute force, under the domination of some section of the human race usurping the place of God, with disastrous results for the poor and the weak. Fear of arousing anti-Catholic prejudice should not prevent Catholics from demanding that the Pope's voice should be the deciding factor with re-

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Church only the power of directing by counsels and exhortations and not that of commanding even by laws and of compelling and constraining by fitting punishments the erring and contumacious, let him be anathema."

<sup>(55)</sup> Encyclical Letter, *Ubi Arcano Dei* (1922).

gard to the morality of decisions to be taken by any future League of Nations, especially with regard to armaments and finance. They should continually point out that the calumnies uttered against the Mystical Body of Christ are in the main the work of the organized forces which wish to substitute for the reign of Christ their own naturalistic domination. They should, accordingly, understand thoroughly the meaning of Naturalism and realise fully that there are visible organized forces at work under Satan propagating it. If they had a clear grasp of these vital points, they would see why so much of what is called "progress" and "enlightenment," in politics and economics, leads to the decay of nations and to the enslavement of the masses, and they would not allow themselves to be inveigled into advocating policies utterly opposed to the rule of Christ the King. He is the centre of order.<sup>(56)</sup>

"We are hoping for a new order of things," writes Pope Pius XII, "which will govern the life of peoples and adjust their mutual relations, when these unnatural conflicts, these cruel butcheries, have died down at last. This new order must not be founded on the shifting standards of right and wrong, treacherous quicksands, which have been arbitrarily devised to suit public and private interests. It must stand firmly based on the immovable rock of natural law and divine revelation. . . . The troubles from which our age is suffering may be put down partly, no doubt, to the disturbing effects of economic maladjustment, partly to the competition between nations, each striving to get its fair share of the means God has given them for maintaining their life and developing their culture. But the root of them lies far deeper than that. The root of them is to be sought in the contrast between religious faith and the opinions which have been embraced, the standards which have been adopted, by the modern world. Those opinions, those standards, are corrupted at their source, because the people of the world are slowly losing touch with the principles of right dealing, with the unity of Christian faith and doctrine, which the untiring beneficence of the Church once instilled into them. The re-education, the remoulding of the human race, if it is to produce the effects expected of it . . . must spring from the doctrine of the Divine Redeemer, as its only possible fountain-source."<sup>(57)</sup>

"The case of governments," wrote Pope Leo XIII, "is much the same as that of the individual: they also must run into fatal issues, if they depart from the way. . . . Let Jesus be excluded, and human reason is left without its greatest protection and

(56) The morality of any arrangements made with regard to the Bank for International Settlements, an International Court, an International Army or Air Force, must be submitted to the Sovereign Pontiff, the Vicar of Christ.

(57) Encyclical Letter, *Summi Pontificatus*

illumination: the very notion is easily lost, of the end for which God created human society, to wit: that by the aid of their civil union the citizens should attain their natural good, but, nevertheless, in a way not in conflict with that highest and most perfect and enduring good which is above nature. Their minds busy with a hundred confused projects, rulers and subjects alike travel a devious road, bereft as they are of safe guidance and fixed principle."<sup>(58)</sup>

(58) Encyclical Letter, *Tametsi*.

## APPENDIX I.

### PAPAL AUTHORITY IN TEMPORAL AFFAIRS.<sup>(1)</sup>

1. By Divine Right, the Pope has, firstly, the power, as Supreme Teacher and Guardian of the Moral Law, to give to Rulers, with regard to the government of their States, directions obliging in conscience. He has, secondly, the power to regulate temporal affairs in sovereign though indirect fashion, whenever he judges it indispensable for the interests of souls, that is to say, he has not only *directive* power over the temporal affairs of States but *sovereign indirect* power (St. Robert Bellarmine, *De Rom. Pont.*, lib. V, c. VI).

2. The universal recognition of this right by the peoples and rulers of the Middle Ages and the incorporation of this recognition into the constitutions of the various nations of Christendom, while it did not and could not add to the *intrinsic* force of the Divine Right, did add to it the *extrinsic* force of public law, and thus rendered the exercise of the Divine Right less difficult and more efficacious.

3. The Sovereigns of several States of the Middle Ages were vassals of the Holy See. With regard to the Rulers of these States, the Pope had not only the indirect temporal power, founded upon the Divine Right and public law, but also a direct temporal power founded upon the right of suzerainty.

4. One of the sovereigns of the group of Christian States held from the Pope, with the title of Emperor, the additional title of Official Defender of the Holy See and of all Christendom. With regard to this prince, the Pope had not only the indirect temporal power which he had with regard to all the other rulers, but a special power based on the origin and purpose of the Holy Roman Empire, as we have just explained.

5. The Popes have been invested by Divine Providence with

(1) Extract from *Les Erreurs Modernes*. Vol. II, pp. 399, 400, by Dom P. Benoit.

sovereign power over the State (or States) of the Church. With regard to this State, they enjoy a direct temporal power similar to that of other rulers in their respective States.<sup>(2)</sup>

A. Accordingly:

The powers exercised by the Popes of the Middle Ages over States were founded: with regard to all, originally and principally, on the Divine Right: secondly and in a subsidiary way, on the public law of the nations of Christendom: with regard to the States that were vassals of the Holy See, these powers were founded besides on the direct right of suzerainty: with regard to the Emperor, they were based in addition on a special right (*sui generis*), which had its origin in the Imperial Dignity.

B. Consequently:

(a) The power of the Popes over States (called the Indirect Power) did not originate with Gregory VII.

(b) The power of the Popes over States (called the Indirect Power) had not its origin exclusively in the public law of the Middle Ages. We must hold this in opposition to Leibnitz, Hurter, Voigt, and most of the semi-liberals who in our day have undertaken the defence of the Church.<sup>(3)</sup>

<sup>(2)</sup> Father Robert Hull, S.J., points out in *Medieval Theories of the Papacy*, p. 11, that it would be well to reserve the term 'temporal power' for the power of the Pope as a civil prince. He says that the term 'power in temporals' should be used for the Indirect Power. Perhaps the term 'Power in matters temporal' would be better.

<sup>(3)</sup> It is well to add, for the benefit of Irish readers, that this is the doctrine upheld by A. M. Sullivan in *The Story of Ireland*, p. 186. On p. 187 of the same work he has some other very naturalistic remarks.

## APPENDIX II.

### THE SCOPE OF THE INDIRECT POWER OF THE CHURCH.<sup>(1)</sup>

#### Principles.

(1) The Indirect power of the Church extends to all temporal affairs which are *connected with the end of the Church*, that is to say, which are *related to the spiritual life*.

This connexion or relation is found in temporal matters on account of their being *necessary for* or their being *opposed to* the spiritual end of the Church, that is to say, inasmuch as the temporal matters are either *necessary* to attain this end or prevent its being attained and must therefore be removed.

<sup>(1)</sup> Translated from *Summa Juris Publici Ecclesiastici*, pp. 313-316, 310, of Father F. M. Cappello, S.J., Rome, 1936.



Cardinal di Turrecremata has the following excellent statement of this doctrine: "Although the Roman Pontiff has not the full direct power in temporal matters that he has in spiritual matters, nevertheless he has this power by a necessary consequence and by his own right, insofar as is necessary for the safeguarding of spiritual interests, for the guidance of the faithful to their eternal salvation, for the correction of sinners, and for the maintenance of peace amongst the people of Christ."<sup>(2)</sup>

(II) Accordingly, the Indirect Power extends to all *persons*, *objects* and *actions*, but exclusively from the point of view of *their connexion with the spiritual life*.

Certainly all *persons*, both public personages and private individuals, by the fact that they are baptized, are subject to the jurisdiction of the Church and must be guided by her to holiness of life here below and eternal life hereafter. I have said expressly "whether public or private," because the magistrate *as such*, the ruler *as ruler*, is subject to the Church. The ruler or magistrate is subject to the Church not merely as a private individual, as the Gallicans erroneously taught. Therefore the Church must aid, direct and guide him to eternal life not only as a private individual but also as a public functionary.

All *objects* and *actions*, whether profane or civil or political, may be moral or immoral, good or bad, in conformity with or divergent from the laws of justice and morality, and *as such* are subject to the power of the Church. For example, if in any country a social or political question gave rise to a controversy causing grave disturbance and serious dissensions amongst Catholics to the great detriment of Christian charity and concord, the Church could, in order to safeguard charity and concord, impose silence on all concerned.

Pius X gives a fine exposition of this doctrine: "Whatever a Catholic does, even in temporal matters, he has not the right to neglect his supernatural interests, nay more, the prescriptions of Catholic teaching oblige him to direct everything towards the Sovereign Good as towards the last end of all things. All his actions, inasmuch as they are either morally good or bad, that is to say, in agreement or disagreement with natural and divine law, come under the judgement and jurisdiction of the Church."<sup>(3)</sup>

This explains why, in the course of history, the Roman Pontiffs have intervened in matters concerning the social question, economics or politics.

(III) This power is by no means to be restricted to cases of

(2) *Summa de Ecclesia*, lib. II, cap. 114.

(3) Encyclical Letter, *Singulari quadam*, Sept. 24th, 1912 (addressed to the German Hierarchy, on the subject of Workingmen's Unions), Acta Apost. Sedis, IV, 658.

grave necessity, as several writers assert.<sup>(4)</sup> Cases of grave necessity are those in which the Church would be exposed to serious loss, unless she intervened. The question of *right* must not be confused with the question of *fact*. It is one thing to say that the Church does not in fact exercise her indirect power over each and every temporal matter, and that it is not always expedient that she should do so. If a temporal affair, no matter what its nature, is connected with spiritual interests, from that point of view it is *always* and *necessarily* subject to the jurisdiction of the Church. The Church could always exercise her power in a matter of that kind from that angle.

(IV) Since the Indirect Power is a *public power* of jurisdiction in the true and proper meaning of the term, it can be legislative, judicial and coactive.

Pius XI vindicates the claim of the Church to this power in eloquent language: "The Church indeed, does not claim to interfere *without reason* in the direction of temporal or purely political affairs, nevertheless of her full right, she claims that the civil power must not allege this as an excuse for placing obstacles in the way of those higher goods on which the eternal salvation of men depends, for inflicting loss and injury through unjust laws and decrees, for impairing the divine constitution of the Church itself, or for trampling under foot the sacred rights of God in civil society."<sup>(5)</sup>

The Code of Canon Law likewise claims this power for the Church in explicit terms: "The Church by her proper and exclusive right takes cognizance . . . . of all matters in which is to be found a *ratio peccati* . . . . ."<sup>(6)</sup>

The words "in which is to be found a *ratio peccati*," used by Boniface VIII and by Innocent III, are not to be understood as referring exclusively to merely theological faults and therefore restricted to the domain of conscience, as some have wrongly maintained, but are to be understood as applying to all matters which are connected with *the good of religion*, that is, *the end of the Church*, either positively or negatively. Matters are connected *positively*, inasmuch as they are necessary for the good of religion, that is, for the attainment of the Church's end; matters are connected *negatively*, inasmuch as they are obstacles to the attainment of that end and so must be eliminated.

That the words in question are not to be understood exclusively of matters pertaining to the *internal* forum is clear from the text and the context. For Canon 1553, I, 2°, is treating of the

(4) Cf. Revet, l.c., p. 113, in note: Laurentius, l.c., n.958; Chalodi, l.c., n.27, not. 5; Pilati, *Potere diretto, indiretto e direttivo*, Rome, 1935.

(5) Encyclical Letter, *Ubi Arcano*, 23rd December, 1922.

(6) Can. 1553, I, 2°.

object of a *judgement* or ecclesiastical process, which is, of course, a matter belonging to the *external* forum.

NOTE. I beg to add the following clear statement of Pius X, not quoted by Father Cappello: "We do not conceal the fact that We shall shock some people by saying that We must necessarily concern ourselves with politics. But anyone forming an equitable judgement clearly sees that the Supreme Pontiff can in no wise violently withdraw the category of politics from subjection to the supreme control of faith and morals confided to him" (Consistorial Allocution, November 9, 1903).

### CHAPTER III.

## THE KINGSHIP OF CHRIST IN ITS INTEGRITY.

### MEANING OF THE INTEGRITY OF THE KINGSHIP OF CHRIST.

The Divine Plan for order in our fallen and redeemed world comprises, primarily, the supernatural social organism of the Catholic Church, and then, secondarily, the temporal or natural social order resulting from the influence of Catholic doctrine on politics and economics and from the embodiment of that influence in social institutions.<sup>(1)</sup> From the birth of the Catholic Church on Calvary and the solemn promulgation of her mission at the first Pentecost, the Kingdom of God in its *essence* has been present in the world. As a result of the gradual acceptance of the rôle of the Church by the Temporal Representatives of Christ the King, the social institutions of States and nations became deeply permeated with the influence of the Supernatural Life of Christ. It was only then that the Kingdom of God or the rule of Christ the King in its *integrity* could be said to exist. The Kingdom of God or the rule of Christ the King is present in its *integrity* only in so far as the whole social life of States, political and economic, is permeated with the influence of the Church. To put it in other terms, Christ fully reigns only when the programme for which He died is accepted as the one true way to peace and order in the world, and social structures are evolved that are in harmony with it.

The Kingdom of God in its *essence* is always with us, but the influence of the Church on politics and economics, in other words the extension of the Kingdom of God in its *integrity*, has varied with the centuries. Broadly speaking, the 13th century has been, so far, the high-water mark of that influence. Since then, until recently, there has been steady decay. No particular temporal social order, of course, will ever realize all that the Church is capable of giving to the world. Each of them will be defective for several reasons. First of all, the action of the Church, welcomed by some Catholics, will be opposed by the ignorance, incapacity and perversity of others. Secondly, even if all Catholics did accept fully, they could only reflect some of the beauty of the Gospel as the saints reflected some of the infinitely imitable holi-

(1) Cf. splendid article by l'abbé Journet in *Nova et Vetera*, 1931.

ness of Christ. Thirdly, there would still remain the vast numbers of non-Catholics to be won for Christ and whose social life would have to be organized under His rule. It is towards this latter goal that every generation of Catholics is called upon to work. The aim is not, needless to say, to bring back the Middle Ages, for the river of time does not turn back in its course, but the aim is to impregnate a new epoch with the divine principles of order so firmly grasped in the 13th century. For the sake of clearness, instead of the expression, the Kingdom of God in its integrity, it is better to use the expression, the rule of Christ the King in its fulness or integrity. We shall, therefore, in future speak of the Kingship of Christ or the rule of Christ the King. Before, however, we attempt to set forth the outlines of the organization which would be seen in the world, if it fully accepted the rule of Christ the King, it will be well to explain briefly the correct notions of Politics and Economics, according to St. Thomas.<sup>(2)</sup>

### ST. THOMAS AND POLITICS.

Politics is the science which has for object the organization of the State in view of the complete Common Good of the citizens in the natural order, and the means that conduct to it. As the final end of man is, however, not merely natural, the State, charged with the temporal social order, must ever act in such wise as not only not to hinder but to favour the attaining of man's supreme end, the vision of God in Three Divine Persons. Political thought and political action, therefore, in an ordered State, will respect the jurisdiction and guidance of the Catholic Church, the divinely instituted guardian of the moral order, remembering that what is morally wrong cannot be politically good. In connexion with this latter point we may quote the words of Pope Pius XI:

(2) Pope Pius XI, following Pope Leo XIII and Pope Pius X, orders us to go first to St. Thomas: "It was said of old to the Egyptians who were in need of corn, *Go to Joseph*, so to all who hunger for truth we would say, *Go to Thomas* for the food of sound doctrine that will sustain the soul unto everlasting life. . . . There is no doubt that Theology reached the apex of its dignity in the works of Aquinas, who combined an absolute knowledge of divine things with a force of intellect wonderfully fitted for philosophical argument. Wherefore, in our schools both of Philosophy and Theology, St. Thomas holds the supreme mastership. . . . And since he is so clearly perfect in his theology, he gives secure reasons and precepts, not only for the direction of man's individual life, but likewise for domestic and civil society. *Thus he is our source for economic and political science.* . . . If in private, in public, and in international relations all these things that Thomas lays down were kept holy and inviolate, nothing more would be needed to reconcile man to 'The Peace of Christ in the kingdom of Christ' which the whole world so greatly desires" (Encyclical Letter, *Studiorum Ducem*, 1923).

"It is part of the trend of the day to sever more and more not only morality, but also the foundation of law and jurisprudence, from true belief in God and from His revealed commandments. Every positive law, from whatever law-giver it may come, can be examined in the light of the natural law, as to its implications, and consequently as to its moral authority to bind the conscience. The laws of man that are in direct contradiction to the natural law bear a terrible initial defect that no violent means, no outward display of power can remedy. By this standard must we judge the principle: 'What helps the people is right.' A right meaning may be given to the sentence, if it is understood as expressing that what is morally illicit can never serve the true interests of the people. But even ancient paganism recognised that the sentence, to be perfectly accurate, should be inverted and read: 'Never is anything useful, if it is not at the same time morally good. And not because it is useful is it morally good, but because it is morally good, it is also useful' (Cicero, *De Officiis*, III, 30). Cut loose from this rule of morality, that principle would mean, in international life, a perpetual state of war between the different nations. In political life within the state, since it confuses considerations of utility with those of right, it mistakes the basic fact that man as a person possesses God-given rights, which must be preserved from all attacks aimed at denying, suppressing, or disregarding them."<sup>(3)</sup>

Therefore, the natural or temporal Common Good should always be aimed at by those in authority in the way best calculated to favour family life, in view of the development of true personality, in and through the Mystical Body of Christ. *Political action and legislation, especially in economic matters, must ever seek to strengthen family life and, accordingly, must not only not admit divorce, but must always aim, as far as possible, at benefiting citizens through their families.* True political science will insist not only that the exercise of political power be according to the principles above outlined, but that the mode of accession to power and the means employed to retain power be in perfect accord with the moral law. Finally, the Society of Nations must be brought about not by the ruin of all that is involved in the Catholic concept of native-land, but by the union of all States in the recognition of the rule of Christ the King through the Catholic Church, the only supranational society.

In some well-known passages of his work, *On the Governance of Rulers*,<sup>(4)</sup> St. Thomas sums up the aims of a good ruler of a

<sup>(3)</sup> Encyclical Letter, *On the Persecution of the Church in Germany* (1937).

<sup>(4)</sup> *De Regimine Principum*, lib. I, cap. XV. The authentic portion of the work does not extend beyond the middle of the fourth chapter of the second book. The rest is the work of Ptolemy of Lucca. For a

State as follows: "Because the happiness and moral rectitude of the present life have as end the happiness of heaven, it belongs to the ruler to procure the common good of the people in such wise as to enable them to obtain celestial happiness. Accordingly, he ought to command what leads thereto and, as far as possible, forbid what is opposed to it. The road that leads to true happiness and the obstacles to be encountered thereon are made known to us by the divine law, and it is the office of priests to teach that law, according to what we read in the Prophecy of Malachias, II, 7: 'For the lips of the priest shall keep knowledge, and they shall seek the law at his mouth.' . . . *The Ruler, therefore, instructed in the divine law, should make it his chief aim to see that the people subject to him should be able to live a good life.*

. . . Now that a man may lead a virtuous life two things are required. The chief requisite is virtuous action (for virtue is that by which one leads a good life). The other requisite, which is secondary and quasi-instrumental in character, is a sufficiency of material goods, the use of which is necessary for virtuous action."

In the preceding chapter St. Thomas had pointed out that the ministry of guiding rulers of peoples belongs in an especial manner to the Vicar of Christ: "There is a certain good extraneous to man as long as he is living his mortal life here below, namely, final happiness, which is to be attained after death in the possession of God. For, as the Apostle says: 'As long as we are in the body we are far from the Lord.'<sup>(5)</sup> Hence the Christian man, for whom that happiness has been bought with the blood of Christ, and who, in order to attain it, has received the pledge of the Holy Ghost, needs additional spiritual care to guide him to the harbour of eternal salvation, and this care is bestowed on the faithful by the ministers of Christ's Church. . . . Since man by a virtuous life is ordained to a higher end, which consists in the possession of God, as we have pointed out above, the end of men living together in society is the same as that of the individual man. Accordingly, the final end of men living together in society is not

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clear outline of the whole question, cf. the Introduction to the translation of the authentic portion in the St. Michael's College Philosophical texts, by Rev. Gerald B. Phelan (Sheed and Ward). Cf. also article by Professor A. O'Rahilly in *I. E. Record*, June, 1928.

It is well to mention in passing that the author of the non-authentic portion of the *De Regimine Principum*, after having gone so far as to say (Lib. III, c. 10) that the spiritual power and action of St. Peter and his successors gives existence, power and action to the temporal jurisdiction of princes, immediately adds that in all the examples he mentions, the Popes have intervened in temporal matters only on account of some breach of the moral law (*ratione delicti*). Cf. *La Jurisdiction de l'Eglise sur la Cité*, p. 189, where l'abbé Journet quotes St. Robert Bellarmine.

(5) II Cor., V, 6.

to live virtuously but by leading a virtuous life to attain to the possession of God. If this end could be attained by the power of human nature, then it would be part of the duty of the king to direct men thereto. . . . But because man does not attain his end, the Beatific Vision, by human power, but by the power of God, according to the words of St. Paul: 'By the Grace of God, life everlasting,'<sup>(6)</sup> accordingly, the task of leading him thereto is a matter not for human government but for divine. It belongs to that King Who is not only Man but God, namely, to Our Lord Jesus Christ, Who by making men the sons of God conducts them to the glory of heaven.

"This then is the kingdom which has been committed to Christ's rule and which shall not pass away, on account of which He is called in Scripture not only Priest but King, as we read in Jeremias (XXIII, 5): 'The king shall reign and he shall be wise.' Hence a royal priesthood is derived from Him and, besides, all the faithful who believe in Christ, inasmuch as they are His members, are called kings and priests. Accordingly, the ministry of this kingdom has been confided not to earthly kings but to priests, in order that there might be a clear distinction between spiritual and temporal matters. In an especial manner it has been entrusted to the chief priest, the Successor of St. Peter, the Vicar of Christ, the Roman Pontiff, to whom all the rulers of Christian peoples ought to be subject as to Our Lord Jesus Christ Himself. For those who have charge of intermediate ends must be subject to him who has charge of leading men to their ultimate end and be guided by him."<sup>(7)</sup>

#### ST. THOMAS AND ECONOMICS.

"Has any other master explained better than St. Thomas the nature, method and division of philosophy? . . . The order of voluntary acts belongs to Moral Philosophy, which is divided into three parts; the first considers an individual man's operations ordained to an end, and is called *monastic*; the second considers the operations of a domestic group and is called *economic*; the third considers the operations of man in a city or state and is called *political*" (*Comment. in Ethic.*, Lect. 1).<sup>(8)</sup>

Etymologically, economy is the government of the home and the family. Economics is the science, which studies the component cells of the State, namely, families, in the constituent relations of their members and in their conditions of existence. "Economy,

(6) Rom., VI, 23.

(7) St. Thomas uses the word "king" for the ruler, remarking that the term "king" is applied to the "supreme ruler in temporal affairs."

(8) Encyclical Letter of Pope Pius XI, *Studiorum Ducem*, On St. Thomas as Guide of Studies. Cf. IIa IIae, Q. 47, a.11: IIa IIae, Q.50, a.3.



as its name indicates, studies the order of the human household, arranging, according to their respective values, persons and things.”<sup>(9)</sup> It aims at elucidating, primarily, the personal relations which constitute the family, the relations of husband and wife, parents and children, masters and servants, and then, secondarily, the relations that follow from the conditions of existence of the family, namely, the mutual relations of human persons owing to their need of external goods or real wealth. On the one hand, our nature brings us into relation with earthly resources which, by taking account of their nature and laws, we have to transform into real wealth capable of satisfying our corporeal needs. Such are the relations of men with minerals, stone, lime, copper, iron, petrol; with the flora and fauna that occupy the earth, air and water; with the nerves and muscles of our own bodies. On the other hand, from this necessary utilization of things, follow personal social relations between human beings: relations between cultivators of the soil and artisans, between employers and employed, between industrialists and merchants, between buyers and sellers. All these relations, however, are between human persons whose well-being is bound up with strong family life. Needless to say, the organization of family life, in view of providing its members with sufficient material resources, is, though secondary, a very important element of economics.

It is because of our material condition and of our need for material wealth that Economics and an Economic Science arise. We may thus speak of man as *homo oeconomicus*. This means that man is such by his nature that the qualification of *oeconomicus* (economic) belongs to his species. But the *homo oeconomicus* (economic man) of the classical economists has quite a different signification. They make it the fundamental notion of a science presented as autonomous. Their “economic man” is a fictitious entity constructed on the pleasure-seeking principle, according to which man naturally seeks the maximum of satisfaction at the cost of the minimum of effort. The “economic man” is man considered as withdrawn from any other influence but that and subjected to its exclusive and absolute domination. Such a man recognizes no moral obligation and is impervious to patriotism and love of family. This fiction is formulated in John Stuart Mill’s description of Political Economy. Political Economy for him is the science which maps out the laws of social phenomena resulting from the combined operations of humanity in relation to the production of wealth, in so far as these phenomena have not been modified by the pursuit of any other object. Mill admits that man is *human* and *social*, while at the same time, because of his Liberalism, he withdraws man’s pursuit of wealth from subordination

<sup>(9)</sup> *Philosophie Économique*, by J. Vialatoux, p. 78.

to ethics or moral science. Man's pursuit of wealth must be in order, and it is not to Mill, but to St. Thomas, that we must go to learn about that order. "He is our source for economic and political science."<sup>(10)</sup>

In modern times on account of the reversal of order, by which men are sacrificed to production, and production, distribution and exchange are sacrificed to money, many writers have given the title of Political Economy to what Aristotle and St. Thomas called the art of money-making. This art is in reality merely an auxiliary art intended to be at the service of the family and of the State. In the former context it subserves Economics, in the latter Politics. The art of manipulating money must be in close dependence on genuine economic and political science. Why is this? Practical Sciences or arts are arranged in hierarchical order according to the hierarchical order of their ends. As the end of the art of money-manipulation is subordinate to the end of Politics and Economics, those engaged in the manipulation of money must be subordinate to those charged with the political and economic welfare of the State, in view of the Common Good. It is not for bankers to decide what the Common Good of the State demands. That is the function of the political rulers. Bankers are subjects not rulers. It is a reversal of order if they become rulers instead of subjects, and every reversal of order leads to disastrous consequences.

As St. Thomas points out, a sufficiency of material goods is necessary for the virtuous life of the average human being. Hence we can understand the reason for the dignified place assigned to the science of the production, distribution and exchange of natural wealth, and to the auxiliary art of the proper utilization of money or artificial wealth. This text of St. Thomas is referred to by Pope Pius XI, where the Pope speaks of the necessity of every citizen having an opportunity to earn an honest livelihood, on account of the demands of the Common Good. "For then only," he writes, "will the economic and social organism be soundly established and attain its end, when it secures for all and each those goods which the wealth and resources of nature, technical achievement, and the social organization of economic affairs can give. These goods should be sufficient to supply all needs and an honest livelihood and to uplift men to that higher level of prosperity and culture which, provided it be used with prudence, is not only no hindrance but is of singular help to virtue."<sup>(11)</sup>

#### STATE AND FAMILY.

In his treatment of Economics as the science of the family, St. Thomas is in complete opposition to the tendencies of an epoch

<sup>(10)</sup> Encyclical Letter, *Studiorum Ducem*.

<sup>(11)</sup> Encyclical Letter, *Quadragesimo Anno*.

like the present, when the priority of the family over the State is lost sight of or denied and the human person is ruthlessly sacrificed to money-making. He always keeps in view the fact, discoverable even by natural reason, that "Domestic and family life is more intimately bound up with human nature than political life"<sup>(12)</sup> as well as the great revealed truth, that "marriage is a sacrament, because it is a holy sign which gives grace, showing forth an image of the mystical nuptials of Christ with the Church."<sup>(13)</sup> To the family the human person is confided, as an individual member of the cell or fundamental social unit, to be trained as a member of Christ. We have already seen the law which governs the relation of the human person to the two species of natural society, the family and the State. According to it, the *individual* is for society, as the part is for the whole, the hand for the body, but society in its turn is for the development of the *person*. We may now say, proportionately, that the fundamental and more limited society of the family is in the wider and more developed society of the State as the part is in the whole and, from this point of view, is subject to it, but that, from another point of view, the family which provides the primary benefits of generation, nutrition and education is superior to the State which has for object the development of human life. "The family is more necessary than civil society, because the family is ordained to the acts indispensable for life, namely, generation and nutrition."<sup>(14)</sup> To save the State, a father of a family may be asked to give his life in battle, but the whole order of the State is meant to be at the service of the family, and through it, of the human person.<sup>(15)</sup>

This is the teaching of Pope Pius XI in his Encyclical *On the Christian Education of Youth*. "It must be borne in mind that the obligation of the family to bring up children, includes not only religious and moral education, but physical and civic education as well, principally in so far as it touches upon religion and morality.

"Accordingly, in the matter of education, it is the right, or

(12) Comment. in *Ethic.*, Lib. VIII, Lect. XII. "*Societas autem domestica . . . est prior quam societas civilis . . . unde patet quod homo naturalius est animal conjugale quam politicum.*" (The family . . . is prior to civil society . . . whence it manifestly follows that the demand for family life is more deeply rooted in human nature than that for civil society).

(13) Encyclical Letter of Pope Leo XIII, *Arcanum Divinae Sapientiae* (1880).

(14) "*Societas domestica est etiam magis necessaria (quam societas civilis) quia societas domestica ordinatur ad actus necessarios vitae, scilicet generationem et nutritionem*" (*Comment. in Ethic.*, Loc. cit.).

(15) Cf. article by l'abbé Journet in *La Vie Intellectuelle*, October-December, 1929.

to speak more correctly, it is the duty of the State to protect in its legislation, the prior rights . . . of the family as regards the Christian education of its offspring, and consequently also to respect the supernatural rights of the Church in this same realm of Christian education.

"It also belongs to the State to protect the rights of the child itself when the parents are found wanting either physically or morally in this respect, whether by default, incapacity, or misconduct, since . . . their right to educate is not an absolute and despotic one, but dependent on the natural and divine law, and therefore subject alike to the authority and jurisdiction of the Church, and to the vigilance and administrative care of the State in view of the Common Good. Besides, the family is not a perfect society, that is, it has not in itself all the means necessary for its full development. In such cases, exceptional no doubt, the State does not put itself in the place of the family, but merely supplies deficiencies, and provides suitable means, always in conformity with the natural rights of the child and the supernatural rights of the Church.

"In general, then, it is the right and duty of the State to protect, according to the rules of right reason and faith, the moral and religious education of youth, by removing public impediments that stand in the way. It pertains to the State, in view of the Common Good, to promote in various ways the education and instruction of youth. . . .

"Over and above this, the State can exact, and take measures to secure that all its citizens have the necessary knowledge of their civic and political duties, and a certain degree of physical, intellectual and moral culture, which, considering the conditions of our times, is really necessary for the Common Good."<sup>(16)</sup>

### THE RÔLE OF MONEY IN ECONOMICS.

The art of manipulating money, according to St. Thomas, is meant to be in close dependence on genuine economic and political science. It does not, of course, form an *integral* part of it, but it plays the rôle of an *auxiliary* art, furnishing to politics and economics the instrument they need. To understand St. Thomas's teaching about money we must bear in mind that the Angelic Doctor did not deal with any particular part of the Divine Plan for ordered human life, independently of the whole. That plan as a whole was always spread out before his mind like a vast panorama. It was clearly present to him when treating of money in his Commentary on Aristotle's *Politics*, and in the *Summa Theo-*

(16) Encyclical Letter, *Divini Illius Magistri*.

*logica* where he treats of the same subject with considerable additions.<sup>(17)</sup>

The order of the Divine Plan set forth by St. Thomas is the reverse of the disorder which prevails at present. Nowadays, the human person is subordinated to the production of goods or real wealth, and the production and distribution of real wealth are subordinated to money or token wealth. For St. Thomas, money is meant to facilitate families in procuring by exchange the sufficiency of material goods required for the virtuous life of their members, that is, for the ordered development of the human personalities composing the family. The relation of real wealth to personality is set forth in the text of the treatise, *On the Governance of Princes*, which has already been quoted more than once because of its importance. "That a man may lead a good life, two things are required. The chief requisite is virtuous action. . . . The other requisite, which is secondary and quasi-instrumental in character, is a sufficiency of material goods, the use of which is necessary for virtuous action."<sup>(18)</sup> Again the Angelic Doctor writes: "For the imperfect happiness that can be obtained in this life, external goods are necessary: not that they belong to the essence of happiness, but inasmuch as they serve as instruments for the attainment of happiness, which consists in a virtuous life. . . . For in this life man needs the things the body requires for the pursuit of contemplation as well as for the virtues of the active life."<sup>(19)</sup>

The subordination of money or token wealth to the production and distribution of natural wealth is indicated in the *Summa Theologica*: "Natural wealth is that by which natural wants are supplied, for example, food, drink, clothing, vehicles, dwellings, and such like. Artificial wealth is that which is not a direct help to nature, as for instance, money. This was invented by the art of man, for the convenience of exchange by serving as a common measure of things saleable."<sup>(20)</sup> And again he writes: "Those things cannot be considered as real wealth which, if man's sentiments happen to change, are no longer of any value or utility for the satisfaction of human needs. Such is the case with coins or

(17) Cf. Notes by Père Spicq, O.P., in the translation of the *Summa Theologica* published by the *Revue des Jeunes, La Justice*, vol. I, p. 272. The Commentary of St. Thomas on the Politics of Aristotle is authentic up to and including Lib. III, Lect. VI; the rest is the work of Petrus de Alvernia. Cf. article by Professor A. O'Rahilly in *I. E. Record*, December, 1927.

(18) *De Regimine Principum*, Lib. I, cap. XV.

(19) Ia IIae, Q.4, a.7.

(20) Ia IIae, Q.2, a.1, c.

"The Philosopher [Aristotle] says in *I Politic.*, cap. 5 and 6, that bread, wine and the like are natural wealth, while money is artificial wealth" (IIa IIae, Q.188, a.7, ad 5).

token wealth, which are worth nothing, if those who use them change their minds. They become useless for all the purposes of life, if the ruler of the community decrees that they are without value.”<sup>(21)</sup> St. Thomas saw clearly that it was what we would now call the legal status given by the government stamp which makes a coin acceptable as money, not the metal or other substance independent of the stamp. The substance of which money is made is not important. What is summed up so accurately and succinctly here is treated at some length in the Commentary on Aristotle’s *Politics*, Book I. Let us follow St. Thomas’s reasoning.

In Lect. VI, the Angelic Doctor points out that one art can be at the service of another in two ways, either by preparing the *matter* the other requires or by preparing the *instrument* it needs. The art which makes the comb or other instrument used in weaving serves the art of weaving in the second way, while the art which prepares the bronze for the sculptor serves the artist in the first. The art of manipulating money (*ars pecuniativa*) serves Economics rather by way of preparing the instrument it requires, than by furnishing its matter. “Money and all forms of wealth are instruments of Economics,” writes St. Thomas, the true matter of Economic Science being the inter-relations of the human beings themselves who make use of the different kinds of wealth.

The possession of real wealth is natural to man, continues St. Thomas in Lect. VII, because food and such things are necessary for human life, but the possession of money is not from nature itself, for money has been invented by the art of man, turning to account the experience of life. The possession of money in one particular resembles the possession of real wealth, namely, inasmuch as by its means the necessities of life can be easily procured in an ordered society. Money was invented precisely to facilitate the exchange of goods. By means of it, families can procure, by the process of exchange, far more easily than by the more primitive form of barter, that sufficiency of nature’s goods required for a virtuous life. Money, being a permanent proof that the owner of it is owed goods or services by the community, can easily be retained till the time of future need, if the owner happens not to be in immediate want of anything. “The coin is (acts as) a surety,” writes St. Thomas, “guaranteeing that a man who is not in need of anything at present, will be able to procure what he may require in the future on presenting the coin.”<sup>(22)</sup> Money is thus a permanently acceptable claim for goods and services. By that is meant, of course, that money is a socially acceptable instrument enabling its possessor to *set up a claim for* or to

<sup>(21)</sup> *Comment. in Polit.*, Lect. VII.

<sup>(22)</sup> *Comment. in Ethic.*, Lib. V, Lect. IX.

*make a demand for* what is for sale in the community. It does not confer upon its possessor a *claim upon* any definite goods in the community.

### THREE WAYS OF DEALING IN MONEY.

Money, that is, some intermediary or medium of exchange acceptable to both parties, became indispensable, when things began to be exchanged between people living at a great distance from one another. Bronze, iron and silver soon came to serve as intermediaries because they were useful everywhere, and certain quantities of them could be easily transported, while their durability and their relative rarity made them very adaptable for the purpose of an exchange-medium. At first, the quantities of these metals had to be measured and weighed, but afterwards they were stamped to indicate the quantity.<sup>(23)</sup> Then, gradually, as foreign trade developed, there grew up the art of money-changing,<sup>(24)</sup> that is, the art of exchanging the currency or medium accepted in one country for the currency or medium accepted in another. Thus we have two ways of dealing in money (*artes pecuniativae*)—exchanging money for goods, and money for money.

The first of these ways of dealing in money—exchanging money for goods—is the servant of Economics, inasmuch as by it the acquisition of what is necessary or useful for human life is facilitated. Money, as we have seen, is easily transported in the place of goods. This art of acquiring money by the sale of goods and keeping it till the need of other purchases arises and then utilizing it is in no way defective. “This form of exchange is not reserved to merchants or traders. It is more especially carried on by the heads of households or by rulers of states in view of providing families or states with the necessities of life.”<sup>(25)</sup>

The second mode of dealing in money is by exchanging money for money, for example, the currency of one country for that of another. In this way, money is acquired by means of money. If this is done “not on account of the necessities of life, but for profit . . . it panders to the greed for gain which knows no

(23) The process of exchange by means of an exchange medium with an *intrinsic* value may be said to be only a simplified form of barter. We shall see later that one of the defects of metals like gold and silver as currency or exchange-medium is the difficulty of obtaining enough of them to increase the flow of money in proportion to the people's increasing ability to produce real wealth. Cf. *Money Creators*, by G. W. Coogan, p. 15.

(24) “Cum denarii non sint a natura, ut dictum est, [ars] nummularia quae est permutatio denariorum, non est a natura” (*Comment. in Polit.*, Lib. I, Lect. VII). The term *ars campsoria* (qua utuntur campsores denariorum) is also employed by St. Thomas to designate the same art or *habitus*.

(25) IIa IIae, Q.77, a.4, c.

limit and tends to infinity. . . . If, however, anyone seeks that moderate profit which he makes in trade for the upkeep of his family or even to help the poor or if anyone engages in the business of money-changing for the public good, in order that his country may be provided with the necessities of life, and so does not make gain the end at which he aims but simply looks upon it as the reward of his labour, then such trading is quite legitimate."<sup>(26)</sup> Cardinal Cajetan, the learned commentator on St. Thomas, writes: "Since it is evident from experience that many States would lack many necessities unless there were merchants to supply them, and since these merchants could not carry on business without money-changing, it is needful and right that the art of money-changing should be allowed to be exercised in States, not indeed for its own sake, but inasmuch as it ministers to Economics and Politics. Thus money-changers not only may guard themselves against loss in the exercise of their trade but may even make a profit as a reward for their industry, for they carry on a business that is both lawful and useful to the State."<sup>(27)</sup> St. Thomas's reasoning is based on the fact that to engage in trade for the sake of gain, though neither necessary nor good in itself (*honestum*), does not imply anything vicious or contrary to virtue. Accordingly, there is nothing to prevent trading from being directed to a good end and so becoming legitimate.<sup>(28)</sup>

The reason why this second way of dealing in money—exchanging money for money (*ars nummularia*)—is rightly looked upon with distrust and disfavour is given at length by St. Thomas in the *Commentary on the Politics* and in the *Summa Theologica*. It is because of the ever-increasing danger of its being abused by

(26) Ibid. St. Thomas speaks of exchanging money for money (*denariorum ad denarios*) or goods for money (*quarumcumque rerum ad denarios*), for he is treating of trading for profit in general.

(27) *De Cambiis*, cap. 5. Of course, as we shall see later, settlement of international trade balances must be controlled by the Government of a country, in order to prevent attacks on the currency of the country and the manipulation of its price level for private gain. The Government is bound to protect the currency and keep the price level stable for the sake of the Common Good.

(28) Père Spicq, O.P., in his note on IIa IIae, Q.77, a.4, in the Edition published by *La Revue des Jeunes*, points out that this second part of the article is something new and unparalleled in St. Thomas's writings. It is the first time that the Angelic doctor sets out to justify commerce and trading as such. He does it discreetly but clearly and definitely. In the first part of the article he renews the condemnation of it by Aristotle, which he had accepted in *Commentary on the Politics* (Lib. I, Lect. VIII): *et ideo ista nummularia jure vituperatur, non enim ista pecuniativa est secundum naturam*, etc. In the second part, he stands out against the authority of Aristotle and justifies the commercial development of the 13th century. He takes account of the Common Good of society, which Aristotle had failed to keep before his mind in this connexion.



fallen nature. Man is a fallen being. This is clearly visible in the functioning of his passions, which he finds difficult to control. St. Thomas points out that nature imposes a certain limit on *instinctive* desires, which are always for something finite and determined, and always aim at maintaining the order required for life. We see this plainly in the case of animals. When reason, however, instead of controlling the passions, puts itself at their service, it will introduce infinity, in a certain way, into their craving for satisfaction and make them absolutely insatiable, so sacrificing the good of the whole being in a vain attempt to make the finite infinite. Reason can set up as an end what is only a means. Money and all forms of wealth are only means intended to satisfy the needs of life. If the amassing of money is made the end of commercial transactions, then "he who longs for riches can desire them, not merely up to a certain point, but he can simply aspire to be as rich as ever he can."<sup>(29)</sup> As the end is desired for its own sake and not merely to a certain degree, "he who fixes the end of life in amassing wealth will have a longing for riches *ad infinitum*; whereas a man who desires wealth just for the needs of life wants only enough to satisfy these needs."<sup>(30)</sup>

St. Thomas shows that concupiscence or desire can be infinite in two ways. He begins by distinguishing between a natural or ordered desire and an anti-natural or disordered one. The anti-natural desire is the result of the infinity introduced by reason into material longings. Then follows the text quoted: "Hence he who longs for riches can desire them not merely up to a certain point, but he can simply aspire to be as rich as ever he can." He then goes on to say that another reason can be assigned why some desires are finite, while others are infinite: "The desire of the end is always infinite, for the end is always sought after for itself (*per se*). Hence better health is more desirable and so on indefinitely. . . . The desire of that which is a means to the end is not infinite, if it is regulated by what is suitable for the attainment of the end. So the man for whom money has become an end, has an insatiable desire for it, whereas the man who desires money in view of the needs of life desires sufficient for his needs, but not beyond. And the same holds for the desire of other things."<sup>(31)</sup>

Commercial operations must always be examined in the light of the principle set forth by St. Thomas in his Commentary on Aristotle's Politics. "The longing to attain a legitimate end is without limit, whereas the desire of what is a means towards the end is not limitless, but is measured and determined in view of

<sup>(29)</sup> Ia IIae, Q.30, a.4, c. "The universal which reason grasps is in a certain way infinite, inasmuch as it contains potentially an infinite number of singulars or individuals" (Ibid., ad 2).

<sup>(30)</sup> Ibid.

<sup>(31)</sup> Cf. *Comment. in Polit.*, Lib. I, cap. 6.

the end. 'Thus a doctor's desire to heal his patient is limitless; he does not, however, give the greatest possible quantity of medicine, but measures the dose according to the requirements of the case, in view of the patient's complete return to health.'<sup>(32)</sup> The desire of gain is the desire of what is by nature a means. It must not be erected into an end, for that is disorder.

Money or token wealth, it cannot be too often repeated, is meant to be subservient to the development of human personality through Our Lord Jesus Christ, in accordance with social or legal and commutative justice. If it becomes the end, it simply means that man is pandering to his *individuality*, in other words, he is becoming the slave of his passions instead of developing his *personality*. The appetite of matter is always for other forms, irrespective of their intrinsic power to elevate; it is a desire for "otherness" as such, for what is new or the latest fashion, but not necessarily for what is better or nobler. This disordered desire for money as an end is the root-cause of the furious rhythm of modern life. "The desire for natural riches is not unlimited, because they suffice for nature in a certain measure. But the desire for artificial wealth is unlimited, for it is the slave of disordered concupiscence."<sup>(33)</sup>

In addition to the two ways of dealing in money already mentioned, St. Thomas refers to a third form. This mode of dealing in money is called usury, by which money begets money. This, he says, is most justifiably condemned and held in detestation, for it is in the highest degree contrary to nature.<sup>(34)</sup> Notice the gradation in the Angelic Doctor's appreciation of these three forms of trading in money. The first—exchanging money for things useful for human life—is natural, for in it dealing in money is subject to Economics, the science of the well-being of the household or family. The second—exchanging money for money—is very liable to perversion, for it can easily become the slave of disordered self-seeking and thus be turned against right order. A very great deal of what is termed speculation in modern times, if not all, is a perversion of this second mode of making money. Those who

<sup>(32)</sup> *Comment. in Polit.*, Lib. 1, Lect. VIII.

<sup>(33)</sup> *Ia IIae*, Q. 2, a. 1, ad 3.

St. Thomas More alludes to this folly in his own inimitable fashion: "And of a truth while a man desireth riches not for any good godly purpose but for only worldly wealth, it must needs be that he shall have little conscience in the getting; but by all evil ways that he can invent shall labour to get them and then shall he either niggardly heap them up together (which is as you wot well damnable) or wastefully mispend them about worldly pomp, pride and flattery with occasion of many sins more. And that is yet much more damnable" (*The Third Book of Comfort against Tribulation*, by St. Thomas More, Chap. XII).

<sup>(34)</sup> "Maxime praeter naturam" (*Comment. in Pol.*, Lib. I, Lect. VIII)

engage in it pursue merely unlimited personal gain instead of trying to advance the Common Good by facilitating the production and distribution of what people need.<sup>(35)</sup> It is also true that this second mode of dealing in money can render service to society by aiding States and families to procure that sufficiency of material goods required for the virtuous life of their members. This is especially the case, for example, where the ideal of self-sufficiency, so much insisted upon by St. Thomas in his treatise on Government, cannot be attained by a State.<sup>(36)</sup> Accordingly, this second mode, given certain conditions, can be quite legitimate. The third mode, however, can never be lawful. This method of trafficking in money, namely, breeding money by means of money, we must now examine, in order to see clearly what St. Thomas means by *usury*.

### USURY.

St. Thomas's treatise *On Evil (De Malo)* is well calculated to bring home to all the nature of usury. "Aristotle," he writes, "distinguishes between the two uses to which a thing may be put. There is, first of all, the principal or special use for which the object is destined and then the secondary or general use. Thus the principal use of footwear is to protect the feet, whereas the secondary use is to serve as an exchange-medium. In the case of money, it is the other way round, for its principal use is to serve as an exchange-medium, and it is for this purpose that it has been invented; its secondary uses are manifold, for it may, for example, be deposited as a pledge for something or put up for show. Whatever is exchanged for something else may be said to be used in such a way that the substance of the object exchanged is destroyed, in the sense that it is lost for him who has passed it to the other. That is the reason why a person who gives his money to another in exchange for something, so employing the money according to its proper and principal use, and who wants to get in return for it something over and above the capital (*aliud extra sortem*), sins against justice. If, however, the owner of a sum of money remits it to another for some other usage in which the money is not destroyed (in the sense that it has not ceased to be the property of the first owner), it is then assimilated

(35) The *finis operis*, to use the scholastic term, that is, the gain or profit (*lucrum tamen quod est negotiationis finis*), is also the *finis operantis*. The *finis operantis* should be the Common Good (*cum aliquis negotiationi intendit propter publicam utilitatem*). Cf. IIa IIae, Q.77, a.4, with Commentary of Père Spicq, O.P., in the Edition of *La Revue des Jeunes*.

(36) *De Regimine Principum*, Book II, Chapter III. We shall treat of this later.

to the other things which are not consumed by being used but can be legitimately hired out for a time or let on lease.”<sup>(37)</sup>

St. Thomas applies this distinction between the principal and the secondary use to the case of money in the *Summa Theologica*.<sup>(38)</sup> He points out that in the *primary* or principal use of money, the use of it is inseparable from the proprietorship or ownership of it, so it would be unjust to sell the two separately and to demand something over and above the substance of the money, for the use of it, since the primary use of it cannot be distinguished from the substance of the money. When money is employed in exchange, the ownership of it is *given away* by that very fact, and therefore no other compensation can be allowed in justice for money thus exchanged, except the strict equivalent of the sum handed over.<sup>(39)</sup> In its first or primary use, money is destroyed—in the sense that it no longer belongs to the person who lends it. Therefore he who demands something simply for lending money, asks something for the use of money which does not belong to him. He wants something for nothing. This is against the natural law,<sup>(40)</sup> and, of course, it is also forbidden by ecclesiastical law.<sup>(41)</sup> Money (in its primary use) is like wine or wheat—a fungible thing, as it is technically called—for in repayment the individual object is a matter of indifference, provided the quantity and quality be satisfactory.

“Money,” again writes St. Thomas, “has, according to Aristotle (*Ethic.*, Lib. V, Cap. 5; *Polit.*, Lib. 1, Cap. 3), been invented principally in order to facilitate the process of exchange. Accordingly, its special and distinctive end is to be consumed, that is to say, expended, as is the case in buying and selling. On this account it is in itself unjust to receive payment for the use of money which has, through a loan, become the property of another. This is what

(37) *De Malo*, Q.13, a.4, sol. 15.

(38) *Ila Ilae*, Q.78, a.1; a.2, ad 5.

(39) Cf. *Usury sub Judice*, by Rev. J. B. McLaughlin, O.S.B., in *The Clergy Review*, January, 1935. This article is an excellent exposition of the Church's teaching and of the doctrine of St. Thomas. It is in perfect agreement with the conclusions of Père Spicq, O.P., in his notes on *Ila Ilae*, Q.78, in the Edition of *La Revue des Jeunes*.

(40) See Merkelbach, O.P., *Summa Theologiae Moralis*, vol. II, no. 573. Noldin, S.J., *De Præceptis*, no. 577, shows clearly how usury is against the natural law, and answers objections that might be made to this teaching.

(41) *Codex Juris Canonici*, Can. 1543. “If a fungible thing is given to someone to be his, and he is to return the like quantity of the same goods later on, no profit can be taken by reason of this contract.” Fungible things are those of which one may be freely used instead of the other in paying debts or making restitution. The individual object in such cases is a matter of indifference provided the quantity and the quality be satisfactory, for example, wine, wheat, money. A fungible thing, of course, has an existence independent of lender and borrower.

is called usury.<sup>(42)</sup> And one is obliged to restore to its owner whatever has been received in usury, just as in the case of other goods unjustly acquired."<sup>(43)</sup>

Usury is, therefore, profit that is unjustly received from a loan (*mutuum*); it consists in taking something simply for the act of lending. Pope Benedict XIV condemned the taking of interest even on a productive loan, declaring: "(1) that kind of sin, which is called usury, and which has its proper seat and place in the contract of loan (*mutuum*), consists in this, that anyone should, on the ground of the loan itself, which from its nature demands that only so much be repaid as was received, insist on getting back more than [the borrower] received, and so contend that, in consideration of the loan itself, a certain gain is due to him, over and above the principal. Accordingly, all gain of this sort, which exceeds the principal, is illicit and usurious.

"(2) Nor may anybody for the sake of exonerating himself from that guilt, avail himself of the pretext, that the gain itself was not exorbitant and excessive but moderate, not great but very small; or that the person from whom he demanded that gain solely by reason of the loan, was not poor but rich, or *that he did not propose to allow the borrowed sum to lie idle, but intended to invest it most profitably, in order to increase his wealth or to purchase new estates, or to conduct gainful enterprises.*"<sup>(44)</sup>

The distinction between productive and non-productive loans was introduced by Calvin, who was the first to break openly with the Catholic Church's laws against usury. Calvin, followed in this by the jurisconsult, Dumoulin, allowed usury in the case of a productive loan.<sup>(45)</sup> For St. Thomas, money is not productive as such (*formaliter*), but it is so *virtually*. The mastery over nature which man has acquired in modern times enables this *virtus* or power to be readily actualized.<sup>(46)</sup>

<sup>(42)</sup> This is usury in the technical sense. The word is also used to designate an exorbitant rate of interest, even though there may be an extrinsic title. "Whatever is taken beyond what an extrinsic title allows seems to be taken simply on account of the loan itself." Cf. Merkelbach, *op. cit.*, no. 572.

<sup>(43)</sup> IIa IIae. Q. 78, a. 1. With regard to the comparison between this text of the Summa and III Sent., dist. 37, q. 1, art. 61, cf. Père Spicq, O.P., *op. cit.*, p. 475.

<sup>(44)</sup> Encyclical Letter, *Vix pervenit* (1745). A decree of the Holy Office (29th July, 1836), approved by Pope Gregory XVI, declared that this Letter, originally sent only to the Bishops of Italy, was binding on the Universal Church.

Cf. Père Spicq, O.P., *op. cit.*, p. 478, and *L'Encyclique "Vix Pervenit,"* by l'Abbé Tiberghien, p. 29.

<sup>(45)</sup> Cf. article by Rev. G. B. O'Toole in *Catholic Worker* (U.S.A.); Père Spicq, O.P., *op. cit.*, p. 467.

<sup>(46)</sup> "Qui habet pecuniam . . . habet lucrum in virtute" (Ia IIae. Q. 82, a. 4, sol. 1-2). Cf. Père Spicq, *op. cit.*, pp. 350, 479, 483.

Accordingly, for St. Thomas, it is usurious and, as such, forbidden by the seventh commandment, to sell money with the agreement that a larger quantity of money shall be returned for it. "Money," he says, "may not be sold for a sum exceeding that handed over."<sup>(47)</sup> "The usurer wishes in a single transaction to exchange £100 for £105. This is the wrongness that the Church has seen to be forbidden by God's natural law of justice. Is it a single transaction? Yes. Just as buying goods and paying money for them months after is a single exchange, so borrowing and paying is a single exchange; and in both transactions, equal must be exchanged for equal."<sup>(48)</sup>

Then again, money by its nature is meant to facilitate exchanges of goods in view of the development of personality through ordered human living. It is by nature a means not an end. Now, in the transactions we have characterized as usurious, money from being a means is transformed into an end. The multiplication of operations thus perverted and disordered cannot but be fraught with disaster for society. "What is most disconcerting for the author of the Politics [Aristotle] in such transactions is probably not what has been so often said, namely, that money should beget progeny, but that token wealth which is destined to aid us to satisfy our material needs should become an end, so that it is no longer a means but the object towards which all striving is directed. This is for him something anti-natural and absurd. This perversion is all the more menacing, because of the readiness with which exchanges can be multiplied by means of money and also because of the temptation to which it gives rise to go on making additional profits with the money one has already amassed."<sup>(49)</sup>

There may, however, be a legitimate reason for receiving profit on the occasion of making a loan, because of some incidental cost to the lender—loss, expense, labour, risk, etc. These are called *extrinsic titles*. They are "some circumstances, external to the intrinsic nature of the loan-contract, separate considerations, that entitle the lender to charge interest on other grounds than the loan itself. Among these extrinsic considerations or titles are especially the following: (1) Resulting loss to the lender, who for this reason is entitled to indemnify himself [*damnum emergens*];

(47) "Ad quantum dicendum quod pecunia non potest vendi pro pecunia ampliori quam sit quantitas pecuniae mutuatae, quae restituenda est" (IIa IIae, Q.78, a.2, ad 1).

(48) Article by Father McLaughlin, O.S.B., p. 21. With regard to the question of the lapse of time, cf. notes by Père Spicq in the Edition of *La Revue des Jeunes*, p. 464.

(49) *Le Traité "de Usura" de Robert de Courçon*, pp. vi-vii, by G. Lefèvre.

(2) Gain given up by the lender [*lucrum cessans*];<sup>(49a)</sup> (3) Risk of losing the whole or part of his principal [*periculum sortis*]; (4) Liability to a penalty or forfeit imposed for deferring payment of the loan beyond the time agreed upon [*poena conventionalis*]."<sup>(50)</sup> Moral theologians usually add as another extrinsic title that of the civil law (*lex civilis* or *praemium legale*).

When money is used in its *secondary* use, where the ownership of the money is retained for the purpose of trade or investment (*locatio*), the owner has a right to a share of the profits accruing from the business; and of course, if the enterprise results in a loss, he must bear his share. "He who entrusts a sum of money to a merchant or industrialist and forms a kind of society with him does not transfer the ownership of the money to the other, but retains it, so that he shares in the risks attached to the merchant's commercial ventures or the industrialist's business proposition. Accordingly, he will have the right to claim some of the profits resulting therefrom as they are in part due to the utilization of his property."<sup>(51)</sup>

For St. Thomas, the root difference between a non-interest-bearing or free loan (*mutuum*) and an interest-bearing investment (*locatio*) is the axiom that *a thing bears fruit for its owner* (*res fructificat domino*). Since the ownership passes to the borrower in a free loan (*mutuum*), no interest may be charged, according to the Angelic Doctor, whether the loan be for production or consumption. In an investment (*locatio*), interest may be taken, because the ownership of the money is retained by the lender.

"Thus money has two uses. In the first [the primary use], the housewife's kind of exchange, the use of the money goes with the ownership. When you give a man the use of the money, you give him the money itself. . . . In such exchanges inequality is injustice. This St. Thomas calls the proper and principal use of money, inseparable from the ownership. The trader sometimes has the use of other people's money also, and must pay a share of profits to the owner of the money. The money can fructify only for its owner. In the trader's hands, money is used as the material

<sup>(49a)</sup> Père Spicq, O.P., deals with the question of *lucrum cessans* (gain sacrificed by the lender) as an extrinsic title, on pp. 468, 469, 484.

<sup>(50)</sup> Article by Rev. G. B. O'Toole, S.T.D., in *Catholic Worker*, U.S.A.

<sup>(51)</sup> This principle governing the second use of money is expressed in the *Code of Canon Law*: "But in lending a fungible thing it is not in itself wrong to stipulate for the legal interest unless this is known to be excessive, or even for a higher interest if there be a just and adequate reason" (Canon 1543). Notice the distinction between the *giving* (or the transfer of ownership) of a fungible thing in the first part of the Canon (quoted in note 41) and the *lending* of it in the second part.

Cf. article by Rev. J. B. McLaughlin, O.S.B., p. 12; Père Spicq, op. cit., pp. 349, 350.

and the instrument by which profit is made. The use is separated from the ownership in every investment [secondary use]. It is plain that when St. Thomas was proving that the use cannot be separated from the ownership and sold separately, he meant us to notice that he was here speaking of the first use only, . . . not of the use in which the owner entrusts his money to a merchant or trader to use in his business. . . . In the first no profit can be made by either party. In the second the trader or craftsman makes profits for the owners of the money he is using. . . .

"St. Thomas points out the crucial question which decides what kind of contract is made. Who now owns the money? And the test: If the money is lost, who bears that loss? He is the owner. In a loan: here is the money, to spend as you will. That makes you the owner, for I have transferred to you my right to spend it. In an investment: here is the money, to use in your business as we arranged. That leaves me the owner. In investing money in the business of production or exchange, I entrust my money to your use in the business. Your gain is the increase of business and profit from having a larger capital with which to work. My gain is a share in the profit. And the exchange between us is that I give you a trading-use of my money: you give me a proportionate share of each year's profits when there are any."<sup>(52)</sup>

Here it is well to draw attention to a point upon which we shall have to dwell a little more at length later on. The money about which the moral theologians and canonists speak and on which they say interest may be taken is a physical commodity. Like all fungible things it has an existence independent of the lender and borrower. Interest and extrinsic titles properly apply to money so existing, but they do not properly apply to the creation of money by the bankers. When moral theologians speak of money as a fungible thing, they suppose it to have an existence independent of the lender and the borrower. When a modern banker creates a deposit in favour of a borrower, he is not lending pre-existing money. He is bringing money into existence in the act of lending. The term interest cannot properly be applied to bank-charges for the issue of bank-money. "The expression bank-interest," writes Professor O'Rahilly, "is another example of an old word masquerading in a new meaning. . . . Borrowing, too, covers: (1) the transfer of pre-existing claims legitimately earned by the holders; (2) the creation of new money-claims. . . . The Government does not and cannot borrow pre-existing money from the banks; all it can do is to pay them for creating new money."<sup>(53)</sup>

<sup>(52)</sup> Article in *The Clergy Review*, Jan. 1935, by Rev. J. B. McLaughlin, O.S.B., pp. 19, 20, 21.

<sup>(53)</sup> *Money*, pp. 102, 561, 360.

"Money, as such, apart from its material record, is something



When bankers grant loans, they bring exchange-medium into existence, they create money. They are not simply lending exchange-medium having an existence independent of them and of the borrowers.<sup>(54)</sup> The creators, at the request of or with the permission of the State, are entitled to due remuneration for the services rendered. That is not usurious. As far back as the Fifth Lateran Council, the question was settled that a charge for working expenses was not usurious nor was it an incitement to others to practise usury. Charitable funds, called *montes pietatis*, were at work, lending to the poor without interest, but making a charge to cover working expenses. Without this charge, the organizers would have had to meet the perpetual drain of working expenses and bad debts, after having had to put up the initial sum for the purpose of helping the borrowers. The Pope, Leo X, gave this decision.<sup>(55)</sup> Of course, in this case, the charge was for the working expenses involved in lending pre-existing money-claims, but the principle holds good in regard to the expenses involved in issuing or creating money and keeping accounts

#### THE PROPER USE OF MONEY.

Having seen the different ways of dealing in money, let us now give an outline of the function of money according to the principles of St. Thomas. According to the Angelic Doctor, money has been invented "for the convenience of exchange by serving as a measure of things saleable."<sup>(56)</sup> It is, therefore, by its nature an instrument destined to help in providing that sufficiency of goods required by families for the virtuous life of their members. This it is intended to do by facilitating production and distribution, and for that purpose acting as a stable measure of value. First of all, then, money is meant for production and distribution. It is utterly against its nature if the production and distribution of goods must conform to the exigencies of money-making instead of the other way round. Money is meant to be the servant of Economics, not the master. If it becomes the master, production

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immaterial, a moral relationship instituted by man. It is a socially recognised right-to-buy transferable from one person to another. It is issued or created as a person makes a promise or creates a contractual relationship. The State, representing the Community, issues money, which is usually recorded on bits of paper or pieces of metal, but may be recorded merely by a few figures in ink on the books of the Central Bank. The banks issue money by bank notes and still more by mere entries on their books, which we transfer to one another by cheques, that is, by directing the banker to alter his book entries" (Professor O'Rahilly in *The Standard*, April 17, 1942).

<sup>(54)</sup> With regard to creation of money or exchange-medium by bankers, cf. *Money*, pp. 80, 118, 290, 298, 477, 480, by Professor O'Rahilly.

<sup>(55)</sup> *Inter multiplices* (May 4, 1515).

<sup>(56)</sup> Ia IIae, Q.2, a.1, c.

and distribution will decay, the potentialities of the State's resources will not be realized, and family-life will suffer.

Secondly, it is the duty of the State to see that money is a stable measure of value. In other words, just as the State must maintain stable measures of weight and length, in view of commutative justice in buying and selling, so it must aim at stability of the price level, the price of a thing being the expression of its exchange-value in terms of money. "It is true," writes St. Thomas, "that it is the same with money as with other things, namely, that one does not always get what one wants for it, because it is not always endowed with the same purchasing-power, that is, it is not always of the same value. But nevertheless, matters should be so arranged that it should be steadier in value than other things. . . . As a measure used for estimating the value of other things, *money must keep the same value*, since the value of all things must be expressed in terms of money. Thus exchanges can readily take place and, as a consequence, communications between men are facilitated."<sup>(57)</sup>

Fluctuations in the price level make social life extremely difficult. St. Thomas insisted that stability of the price level should be the object of the State's unceasing vigilance, though this was more difficult of attainment in his day when the exchange medium consisted mainly of metal coins, the substance of which was available in quantities not commensurate with the rate of progress in the production of goods.<sup>(58)</sup> Of course, needless to say, the State must see to it that the manipulators of money do not get control of the government. Money is meant to be an instrument of Politics not the master of the State. If the government does not compel the bankers and money-changers to practise the virtue of social justice, namely, that justice which has for object the Common Good, the welfare of the whole nation will suffer grievously. If usury and the alteration of the price-level by alternate "boom" and "slump" are permitted to go unchecked, then the real sovereignty in the State will inevitably pass into the hands of the manipulators of money. The next stage will be a move to bring national sovereignty under the domination of some international organization subject to finance. That will make permanent and world-wide the anti-Christian perversion of order involved in the subordination of human persons to production, and of production and distribution to finance.

<sup>(57)</sup> *Comment. in Ethic.*, Lib. V, Lect. IX.

<sup>(58)</sup> Père Spicq, O.P., op. cit., p. 431, mentions the monetary reforms of St. Louis, King of France, as contemporaneous with St. Thomas's insistence on the necessity of the stability of the price level. He also alludes to the rise in prices in the second half of the 13th century, in spite of the increase in production, because silver and gold were made available in still greater abundance.

ST. THOMAS AND THE IDEAL OF NATIONAL  
SELF-SUFFICIENCY.

In his treatise on *the Governance of Princes*, the Angelic Doctor writes: "There are two ways in which an abundance of the things it requires can be supplied to a State. The first, which we have already mentioned, is met with where the soil is so fertile that it abundantly provides for all the needs of human life. The second is by trade, by which the necessities of life are brought to the State from different places. It is quite clear that the former means is the better. For the higher a thing is in the scale of being, the more fully self-sufficient it is, since whatever needs another's help is by that very fact shown to be defective. But that State is more fully self-sufficing which is supplied with all that it needs from its own territory, than is one which must obtain its supplies from abroad by trade. A State which has an abundance of food from its own territory is in a more dignified position than one which is supplied by merchants. It appears to be in greater security also, for the importing of supplies from abroad can be easily hindered, whether owing to the uncertain issue of wars or to the many dangers of the roads, and thus the State may be vanquished through lack of food. Again, this method is better for social morality. For the country which needs considerable imports for its support must tolerate continuous intercourse with foreigners . . . who, having been brought up under different laws and customs, behave in many ways differently from the inhabitants of the country, so that these latter are spurred on to act similarly, and social life is disturbed. Again, if the citizens devote their lives to trade, the way will be opened to many vices. For, since the aim of traders is especially to make money, familiarity with trade leads to the awakening of greed in the hearts of the citizens. The result is that everything in the State will be put up for sale, mutual confidence will be destroyed and an atmosphere favourable to deceit and fraud created. Everyone, growing careless about the Common Good, will seek only his own advantage. The cultivation of virtue will decline, since honour, the reward of virtue, will be bestowed indiscriminately upon all comers. Hence, in such a State, social morality will inevitably suffer . . . .

"Accordingly, it is better that a State should be supplied with food and whatever it needs from its own territory than that it should be completely dependent on trade. This does not mean, however, that merchants should be altogether excluded from the State, for it is not easy to find a State so well provided with all that it needs in every department that it can do without foreign trade. Then, in addition, many of the inhabitants would lose heavily, if their surplus could not be marketed elsewhere by

traders. Hence a well-balanced State will have recourse to trade and traders in moderate fashion."<sup>(59)</sup>

Legitimate trading, then, is meant to be carried on with a view to supplementing the native resources of a country. Much of our modern trade is the result of the desire to get interest from weaker nations, by compelling them to accept loans from and buy the goods of the lending country. A modern loan from a foreign country, in addition to upsetting the price-level of the borrowing country, leaves the way open to the enslavement of the inhabitants to finance. Wars are frequently brought about by the endeavour to force a people to accept a loan, that is, to purchase goods in the creditor country. "To put it quite bluntly, the purpose of wars is to compel weaker nations to take surpluses off the hands of the stronger, running up debts, if need be, in order to pay for them. Then the threat of future war is necessary to ensure that the debts and the interest on them shall not be repudiated."<sup>(60)</sup>

<sup>(59)</sup> *Op. cit.*, Lib. II, cap. III.

<sup>(60)</sup> *The Rôle of Money*, by Frederick Soddy, p. 18.

## APPENDIX.

### USURY AND CONFESSORS.

In Chapter XIX, I insist upon Pope Leo XIII's teaching in *Rerum Novarum* that usury is actually being practised *under another guise* by covetous men with disastrous consequences for the economic life of nations and individuals, as it has contributed powerfully to place control in the hands of a few. I there put forward as probable an explanation of what Pope Leo XIII meant by that other form of present-day usury. With regard to this whole question, in addition to Canon 1543, the *Instruction on Usury*, sent in 1873 by the Sacred Congregation for the Propagation of the Faith, to its dependent Bishops, Vicars and Prefects Apostolic, must be borne in mind. This *Instruction* consists of copies of all the answers on the subject given by Rome since 1780, together with Pope Benedict's XIV's Encyclical, *Vix pervenit*, of 1745, and a brief summing up of the position at the time. In his able article, *Usury Sub Judice*, in *The Clergy Review* (January, 1935), the Rev. J. B. McLaughlin, O.S.B., gives an outline of this summary as follows:

- I. No profit whatever can be taken from a loan (*mutuum*) merely because of the lending.
- II. If there is another title, not found in the very nature of every loan, profit may be taken.
- III. When the only visible title to take profit or interest on a loan is that the law of the land allows it, this title can

be taken as sufficient in practice; and confessors must not disquiet penitents about it so long as this question remains *sub judice* [undecided] and the Holy See has not explicitly decided it.<sup>(1)</sup>

IV. This tolerance cannot be invoked to cover the slightest usury exacted from the poor; nor excessive rates beyond the limits of natural justice.

V. "Excessive" rates cannot be defined by a general figure, since in each case we must consider each and every circumstance of place, person, and time.

Father McLaughlin then adds the following interesting comments: "So the problem of usury is still *sub judice*, and has been for centuries. In the series of answers, the warning constantly recurs that penitents are not to be disquieted about taking the legal interest, provided that they are willing to obey the decision of the Holy See when it comes. And a decision has been asked for repeatedly, but Rome has steadily refused to give it. A typical answer, in 1840: As to usury in general, consult the decrees already given. As to the excessiveness of the profit, consult the Bishop, who will weigh the circumstances and the practice prevailing among conscientious men at the time of the transaction, and say what is to be done.

"The appeals for a decision arose, of course, from differences of opinion among the clergy; and Rome, as always, protected the freedom of each side to defend its own opinion on an undecided question; but not to defend extremes—that all interest is lawful, that no interest is lawful—nor to injure charity by calling the opposite opinion heretical. She also protected the freedom of the individual conscience, to take the interest which one side thought lawful. A confessor who thought it unlawful might tell penitents his private opinion, but must leave them to act on their own opinion. Similarly a confessor who saw no harm in taking interest might express his opinion and state his reasons, but must not preach them as being the teaching of the Church. For the Church has not yet spoken.

"The position, therefore, is that there is a problem of usury which troubles consciences, and the Church has not decided it. Nor will she until discussion among theologians has been deep enough and accurate enough to lay bare the dividing line between 'that fruit which is drawn from money by just right, and therefore can be kept both in law and in conscience; and that other fruit which is drawn from money wrongly, and therefore must be adjudged to be repaid, both by law and by conscience'."<sup>(2)</sup>

(1) *Donec quaestio haec sub judice pendat, nec S. Sedes ipsam explicite definierit.*

(2) Benedict XIV, *Vir peruenit*.

## CHAPTER IV.

### PROGRAMME OF INTEGRAL ACCEPTANCE OF THE KINGSHIP OF CHRIST.

#### SOCIAL OR PRACTICAL MODERNISM.

Many acknowledge in theory the paramount Rights of God and their own corresponding duties. They know that Christ the King, by the voice of the Catholic Church, has set forth the Divine Plan embodying those rights, but in practice they act as if they had never been proclaimed. They know that they should stand for those rights as one united body under Christ their Head, but instead, they allow themselves to be pulled hither and thither by the organized naturalistic forces working against the Divine Plan for order, and they pay little or no heed to the fact that all those effects are resulting in the more widespread treatment of human beings as mere individuals, not as members of Christ. This contrast between theory and practice was deplored in striking terms by Pope Pius XI in the Encyclical Letter, *On the Peace of Christ in the Kingdom of Christ*. "How many there are," he wrote, "who accept and profess the Catholic teaching in matters regarding civil authority and the duty of obeying it, regarding the rights of property or the rights and duties of agricultural and industrial labourers, the mutual relations between States or between employers and employed, regarding the relations between the ecclesiastical and civil power, the rights of the Holy See and the Roman Pontiff, the prerogatives of Bishops, and, finally, the rights of the Creator, Redeemer and Lord, Christ Himself, over men and nations. Yet these very same men, in their writings and pronouncements and in their whole manner of life, act as if the teaching and oft-repeated precepts of the Sovereign Pontiffs, Leo XIII, Pius X and Benedict XV, had lost their efficacy or were completely out of date. In all this We recognise a kind of moral, juridical and social Modernism, and We condemn it as strongly as We do dogmatic Modernism. Those teachings and precepts to which We have referred must be insisted upon, and the ardour of faith and divine charity, which alone can secure their proper understanding and observance, must be aroused in the souls of all men. In the education of Christian Youth it is Our wish that these things

be particularly attended to, especially in the case of those who aspire to Holy Orders."<sup>(1)</sup>

Having studied the meaning of Christ's Kingship in its integrity and the correct notions of Politics and Economics, let us now see what the acceptance of the fulness of Christ's Kingship will mean in practice.

### SOCIAL ACCEPTANCE OF THE DIVINE PLAN.

First of all, States and Nations are meant to acknowledge the Catholic Church as the supernatural and supranational Mystical Body of Christ and to unite with Christ as Priest in the renewal of the humble submission of Calvary in the Holy Sacrifice of the Mass. *States and Nations as such, that is, as organized developments of human life dependent on God, are bound to worship God in the way He has indicated that He wants to be worshipped.* "It is a sin for the State not to have a care for religion . . . or out of many forms of religion to adopt that one which chimes in with its fancy; for we are bound absolutely to worship God in that way which He has shown to be His Will."<sup>(2)</sup>

Pope Leo XIII in his Encyclical Letter, *On Human Liberty*, writes: "Since, then, the profession of one religion is necessary in the State, that religion must be professed which alone is true and which can be recognized without difficulty, especially in Catholic States, because the marks of truth are, as it were, engraved upon it."<sup>(3)</sup> He had previously, in the same Encyclical, stigmatized false "liberty of worship, as it is called," saying: "This kind of liberty, if considered in relation to the State, clearly implies that there is no reason why the State should offer any homage to God, or should desire any public recognition of Him; that no one form of worship is to be preferred to another, but that all stand on an equal footing, no account being taken of the religion of the people, even if they profess the Catholic Faith. . . . Justice, therefore, forbids, and reason itself forbids, the State to be godless, or to adopt a line of action which would end in godlessness--namely, *to treat the various religions (as they call them) alike, and to bestow upon them promiscuously equal rights and privileges.*" Pope Pius XII points out that where "the divine authority and the influence of its laws are set aside, it necessarily follows that the

<sup>(1)</sup> The Modernists, condemned by Pope Pius X in the Encyclical Letter, *Pascendi* (1907), distinguished in one and the same individual between the believer and the scientist or the historic critic, and said that the critic could deny or leave out of account what the believer accepted. It was a revival in modern form of the old error of the two truths. Pope Pius XI here condemns a similar sectioning of life in practice.

<sup>(2)</sup> Cf. Pope Leo XIII's Encyclical Letter, *Immortale Dei*, *On the Christian Constitution of States*, already quoted in Chapter I.

<sup>(3)</sup> Encyclical Letter, *Libertas Præstantissimum*.

civil power usurps those absolute . . . rights which belong to the Creator alone.”<sup>(4)</sup>

We must grasp firmly the great truth that God Himself came down into the world and elaborated a Divine Plan for mankind's ordered return to Him, through membership of His Mystical Body, the Catholic Church. When we realize that the Catholic Church is the one society divinely instituted for return to God, then we shall readily see that the order of the world demands that the State, being a creature of God, shall acknowledge the Church. Then, too, we shall have no difficulty in understanding what Pope Leo XIII says in his Encyclical Letter, *On Catholicity in the United States*: “Thanks [for the prosperous condition of Catholicity] are due to the equity of the laws which obtain in America and to the customs of your well-ordered Republic. For the Church amongst you, unopposed by the Constitution and Government of your Nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance. Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church, or that it would be universally lawful or expedient for the State and Church to be, as in America, *separated and divorced*.”<sup>(5)</sup>

“That Church and State ought to be separated is an absolutely false and pernicious error. Based as it is on the principle that the State should not make profession of any religious worship, this doctrine is, first of all, a grave insult to Almighty God. For the Creator of mankind is also the Founder of human societies, and He preserves them just as He maintains individuals in existence. To give Him due honour, we owe Him then not only private veneration, but public and social worship. Besides, this thesis involves the unconcealed denial of the supernatural order. It limits the action of the State exclusively to the pursuit of public prosperity during this life, though this is only the proximate *raison d'être* of political societies. . . . Since the present temporal order of things is subordinate to the conquest of man's supreme and absolute good, eternal happiness, the civil authority ought not only not to hinder that victory but should efficaciously contribute thereto.”<sup>(6)</sup>

As an example of the type of relation which should exist between Church and State, we may take the Lateran Convention: “This might well be a striking example to all,” says Pope Pius XI, “of how, even in this Our own day (in which, sad to say, the absolute separation of the civil power from the Church, and in-

(4) Encyclical Letter, *Summi Pontificatus*.

(5) Encyclical Letter, *Longinque Oceani*.

(6) Encyclical Letter of Pope Pius X, *Vehementer*, 11th Feb., 1906.



deed from every religion, is so often taught), one supreme authority can be united and associated with the other without detriment to the rights and supreme power of either, thus protecting Christian parents from pernicious evils and menacing ruin.”<sup>(7)</sup>

In a famous pastoral letter, Cardinal Mercier wrote as follows: “In the name of the Gospel, and in the light of the Encyclicals of the last four Popes, Gregory XVI, Pius IX, Leo XIII and Pius X, I do not hesitate to affirm that this indifference to religion, which puts on the same level the religion of divine origin and the religions invented by man, in order to include them all in the same scepticism, is the blasphemy which, far more than the sins of individuals and families, calls down God’s chastisements on society.”<sup>(8)</sup>

#### ACKNOWLEDGMENT OF THE SPIRITUAL KINGSHIP OF THE CHURCH’S RULERS.

As a consequence of the recognition of the Divine Plan, States and Nations will acknowledge the right of the Rulers of the Catholic Church, the Pope and the Bishops, as the visible representatives of the Spiritual Kingship of Christ, to decide what favours or opposes the Divine Life of Grace coming from Christ as Priest. The development of the social life of a State or of the national life of a nation is not the complete final end of the State or Nation. The complete final end of every State is the development of the national life in such wise, as not only not to hinder but to favour the Supernatural Life of its citizens. National life is thus meant to favour the living of life as members of Christ. Each nation has its own way of being Christlike, as we see in its fully representative members, its saints.

Loyalty to the Church will lead to loving acceptance of the guidance of her Rulers. Pope Leo XIII, in his Encyclical Letter, *On the Christian Constitution of States*, points out that “the Church of Christ is the true and sole teacher of virtue and guardian of morals.”<sup>(9)</sup> He enlarges upon this and upon the rôle of the Pope and the Bishops as Spiritual Guides and as Rulers, in his Letter, *On the Chief Duties of Christians as Citizens*: “In defining the limits of the obedience owed to the pastors of souls, but most of all to the authority of the Roman Pontiff, it must not be supposed that it is only to be yielded in relation to dogmas of which the obstinate denial cannot be disjoined from the crime of heresy. Nay, further, it is not enough sincerely and firmly to assent to doctrines which, though not defined by any solemn pronouncement of the Church, are by her proposed to belief, as divinely revealed,

(7) Encyclical Letter, *Casti Connubii*, *On Christian Marriage*.

(8) *The Lesson of Events*.

(9) *Immortale Dei*.

in her common and universal teaching, and which the Vatican Council declared are to be believed with Catholic and divine faith. But this likewise must be reckoned amongst the duties of Christians, *that they allow themselves to be ruled and directed by the authority and leadership of the bishops, and above all of the Apostolic See.* . . . Wherefore, it belongs to the Pope to judge authoritatively what things the Sacred Oracles contain, as well as what doctrines are in harmony, and what in disagreement, with them; also for the same reason, to show forth what things are to be accepted as right, and what to be rejected as worthless; what it is necessary to do and what to avoid doing, in order to attain eternal salvation. For otherwise, there would be no sure interpreter of the commands of God, nor would there be any safe guide showing man the way he should live."<sup>(10)</sup>

"If the natural law," writes Pope Leo XIII, "enjoins on us to love devotedly and to defend the country in which we had birth, and in which we were brought up, so that every good citizen hesitates not to face death for his native land, very much more is it the urgent duty of Christians to be ever quickened by like feelings towards the Church. For the Church is the holy city of the living God, born of God Himself, and by Him built up and established. . . . We are bound then to love dearly the country whence we have received the means of enjoyment that this mortal life affords, but we have a much more urgent obligation to love, with ardent love, the Church to which we owe the life of the soul, a life that will endure for ever. For it is fitting to prefer the good of the soul to the well-being of the body, inasmuch as duties towards God are of a more hallowed character than those towards men. Moreover, if we would judge aright, the supernatural love for the Church and the natural love of our own country proceed from the same eternal principle, since God Himself is their author and originating cause, consequently, between the duties they respectively enjoin there can be no conflict."<sup>(11)</sup>

Pope Pius XI has the same doctrine. "The right order of Christian charity," he writes, "does not disapprove of lawful love of country, and a sentiment of justifiable nationalism; on the contrary, it controls, sanctifies, and enlivens them. If, however, egoism, abusing this love of country and exaggerating this sentiment of nationalism, insinuates itself into the relations between people and people, there is no excess that will not seem justified; and that which between individuals would be judged blameworthy by all, is now considered lawful and praiseworthy, if it is done in the name of this exaggerated nationalism. Instead of the great law of love and human brotherhood, which embraces and holds in a single family all nations and peoples with one Father

<sup>(10)</sup> *Sapientiae Christianae.*

<sup>(11)</sup> Encyclical Letter, *Sapientiae Christianae.*

who is in heaven, there enters hatred, driving all to destruction. In public life, sacred principles, the guide of all social intercourse, are trampled upon."<sup>(12)</sup>

Again the same Pontiff writes: "The Church founded by the Redeemer is one—for all peoples and nations. Beneath her vault, that like God's firmament arches over the whole earth, there is a place and home for all peoples and tongues, there is room for the development of all the particular qualities, points of excellence, missions, and callings, that God has assigned to individuals and peoples."<sup>(13)</sup>

The duty of Catholics to their native country is not merely a *negative* one, namely the avoidance of exaggerated nationalism, which is one of the consequences of the revolt against the Divine Plan for order. Catholics must *positively* love their native land and must strive to defend it not only against external enemies, but also against the naturalistic forces that are striving to disrupt its internal organization.

#### THE DUTY OF STATES TOWARDS RELIGIOUS ORDERS AND CONGREGATIONS.

In a State fully respectful of the longing of Christ the King for the diffusion of the Divine Life of Grace, and the bringing of all men into subjection to His Sacred Royalty, the Religious Orders and Congregations of the Catholic Church will be respected and their action favoured. The Contemplative Orders discharge their function of loving and serving the Blessed Trinity, which is humanity's highest duty: the Active Orders and Congregations aim at gradually permeating Society with the idea of membership of Christ's Mystical Body. Pope Leo XIII in his Letter of Dec. 23rd, 1900, to the Cardinal Archbishop of Paris, points out the origin and object of the Religious Orders. "The Religious Orders, as every one knows," writes the learned Pontiff, "have their origin and the reason of their existence in those sublime evangelical counsels which our Divine Redeemer gave to those, who, in every succeeding age, would attain to Christian perfection—to those brave and generous souls who by prayer and contemplation, by pious austerities and the observance of certain rules, endeavour to climb to the highest summits of the spiritual life. Born and cradled under the action of the Church, whose authority gives sanction to their government and administration, the Religious Orders form a chosen portion of the flock of Jesus Christ. . . . Their vows, made freely and spontaneously, . . . have ever been regarded and respected by people in every age as sacred things and

(12) Encyclical Letter, *Caritate Christi compulsi*.

(13) Encyclical Letter, *Mit brennender Sorge*, *On the Persecution of the Church in Germany*.

sources of the rarest virtue. Their object is twofold: first, the raising of those who take them to a higher degree of perfection: and secondly, by purifying and strengthening their souls, to prepare them for a ministry which is exercised for the everlasting salvation of their neighbour and for the alleviation of the numberless miseries of humanity. . . . Some, devoted to teaching, instruct the young in secular knowledge and the principles of religious virtue and duty, upon which public peace and the welfare of States absolutely depend. Others, consecrated to various works of charity, afford effective aid to every physical and moral misery in the numberless houses wherein they tend the sick, the infirm and the aged, the orphan, the deranged, and the incurable, without allowing the danger or unpleasantness of their work or the ingratitude they may meet with to dampen their courage or check their ardour."

The same Pontiff had previously laid down the duty of States towards the Religious Orders "which have arisen by the Church's authority and the piety of Christian men," saying: "In their religious aspect, they claim rightly to be responsible to the Church alone. The rulers of the State accordingly have no rights over them, nor can they claim any share in their control; on the contrary, it is the duty of the State to respect and cherish them, and, if need be, to defend them from attack."<sup>(14)</sup>

In a striking passage, Pope Leo XIII speaks of the ultimate reason for the persecution of religious, namely, the organized opposition to the Supernatural Life, in which secret societies play so important a part. "The sad reality," he writes, "is brought only the more vividly before men's eyes, that the true reason for which Religious are persecuted is that deep-seated hatred which the world cherishes against the Catholic Church, the City of God; that the real intention is, if possible, to nullify in society the healing action of Jesus Christ from which such beneficent results universally flow. No one is ignorant of the fact that religious of both sexes form a chosen body in the City of God; that they represent particularly the spirit and the mortification of Jesus Christ; that, by the practice of the Evangelical Counsels, they tend to carry Christian virtue to the summit of perfection and that, in a multitude of ways, they powerfully second the action of the Church. Hence it is not astonishing that to-day, as in other times, under other iniquitous forms, the City of the World rises against them, and chiefly those men who, by a sacrilegious compact, are most intimately united and most servilely bound to him who is Prince of this world."<sup>(15)</sup>

(14) Encyclical Letter, *Rerum Novarum*.

(15) Letter to the Superiors of the Religious Orders and Institutes of France. June 29th, 1901.

THE DUTY OF STATES WITH REGARD TO  
SECRET SOCIETIES

What then should be the attitude of fully ordered States to secret societies, and particularly to Freemasonry? It should be one of uncompromising opposition. To enter a society, in which men surrender their wills blindly and unreservedly to the heads of the society, in other words, *to profess unqualified obedience to them, is an immoral act, contrary to man's God-given rational nature*. Men thereby implicitly declare that they are ready to carry out unquestioningly whatever their leaders enjoin, no matter what may be its relation to the moral law. Such an act is more irrational still if the leaders are unknown, and matters are still worse if an oath is taken to maintain secrecy about the proceedings of the society and to obey those unknown leaders. "No man has a right to put himself under the command of another without the reserve of his own conscience and of the moral law. . . . A man who takes an unconditional oath in a secret society may never be told to do anything wrong. That is not the point. By such an oath he binds himself to do anything without reserve, whether it be right or wrong. . . ." <sup>(16)</sup> "There is no parallel between an oath taken in a secret society and the vows taken by religious. "The vow of obedience in Religious Orders is in no sense a blind or unreserved vow. It is a vow taken with vision and reserve. It is a vow to obey on condition that what is commanded is according to the Constitutions of the Order, all of which must be explained to the Novice before he is allowed to pronounce his vows. Hence the vow of obedience in a Religious Order applies only to actions in which there is no sin. A member of a Religious Order, if ordered to go against the ordinary laws of morality, to tell a lie, for instance, would not only not be bound to obey, but would be bound *not to obey*." <sup>(17)</sup> Moreover, the Constitutions of every Religious Order and Congregation are guaranteed by the Church in the name of Christ the King.

The faithful of the Catholic Church are forbidden under pain of excommunication to become members of the Masonic Society or similar associations plotting against the Church or the civil authorities. This excommunication is incurred *ipso facto* and absolution from it is reserved to the Holy See in simple form. <sup>(18)</sup> The faithful are gravely forbidden, though not under pain of excommunication, to become members of secret societies which oblige their associates to take an oath never to divulge the secrets of

<sup>(16)</sup> *Irish Rosary*, January, 1940, pp. 3, 4.

<sup>(17)</sup> *Ibid.*

<sup>(18)</sup> *Codex Juris Canonici*, Canon 2335.

the association and to give unqualified obedience to hidden leaders.<sup>(19)</sup>

The supreme perversion of order in this respect seems to be reached by entering the Masonic Society. It is already a revolt against Christ the King to profess blind and unqualified obedience to any body of men, but it is a still more heinous revolt against Him, when one does so by becoming a member of a society which makes open profession of naturalism. The Masonic Society not only inculcates indifference to the Divine Life of Grace, but puts itself above the Mystical Body of Christ. As there are only two camps here below, to revolt against Christ the King is to enter the camp of Satan.

"After the human race," writes Pope Leo XIII, "through the envious efforts of Satan, had been guilty of the unspeakable crime of turning away from God, the Creator and the Giver of heavenly blessings, it became divided into two distinct and mutually hostile camps. One of these steadily combats for truth and virtue, the other for all that is opposed to virtue and truth. The former is the Kingdom of God on earth, namely, the True Church of Jesus Christ. . . . The latter is the Kingdom of Satan, under whose sway and in whose power are all those who, following the baneful example of their leader and of our first parents, refuse to obey the divine and eternal law. . . . The two armies have always been engaged in conflict down the ages. . . . In our day, however, the partisans of evil seem to be drawing closer together and, as a body, to be animated with extraordinary energy, under the leadership and with the assistance of the widely diffused and strongly organized association known as Freemasonry. No longer concealing their designs, with the greatest audacity they are egging one another on to attack God Himself . . .

"From the anti-social character of the errors We have mentioned, it is clear that very great dangers lie ahead for states. . . . Nay more this complete change and revolution are being deliberately planned and openly extolled by numerous allied bodies of Communists and Socialists. Now, to their plans, not only is the Masonic Sect not opposed, *but it looks upon them with the greatest favour, since its principal tenets are quite in harmony with them.* . . . Knowing these things, both princes and people would act in a manner completely in accord with prudent statesmanship and absolutely indispensable for public welfare, if, instead of uniting with the Freemasons to overthrow the Church, they joined forces with the Church to resist their attacks. . . . To your fidelity and vigilance We commend in a special manner the young, who are the hope of human society. Let their formation be the chief

(19) Cf. Prümmer, O.P., *Manuale Juris Ecclesiastici*, p. 338, where the decree of the Holy Office of May 10th, 1884, is referred to, in the case of societies forbidden but not under pain of excommunication.

object of your solicitude and let there be no limit to the zeal and watchfulness you display in order to keep young people from masters and schools where the pestilential influence of the Masonic sect is to be feared. Under your guidance, let parents, religious teachers and priests having the charge of souls, avail of every opportunity, in their explanations of Christian Doctrine, to warn their children and their pupils of the criminal nature of these societies, so that they may learn in good time to beware of the many deceitful artifices by which their recruiting-agents are accustomed to ensnare people. And those who prepare the young for the fitting reception of the Sacraments will act wisely, if they induce each and all of them to take the resolution never to enter any society without the knowledge of their parents, or the advice of their parish priest or spiritual director.”<sup>(20)</sup>

“Some seem to imagine that these Papal Constitutions do not hold where the [Masonic or similar] sects are permitted by the civil powers. . . . Such subterfuges are vain, as is evident from the words of Pope Pius IX: ‘It is Our wish that the Masonic Society and all associations of the same class be held as forbidden and reprobate by all the faithful of Christ to whatever condition or social standing they may belong, and in whatsoever country they may be.’ . . . Consequently these associations are to be held as reprobate and forbidden, because . . . they are of their own nature unnatural and unlawful. For . . . by unnatural and treacherous means, they set up within the bosom of the State another organism completely distinct from the natural and lawful organism of the State.”<sup>(21)</sup>

Pope Pius IX pointed out how opposed to the Rights of God are the so-called “liberties” of conscience and of the press: “You well know, Venerable Brethren, that there are many at the present time, who, applying to civil society the impious and absurd principle of Naturalism, as it is called, dare to proclaim that the best interests of the state and the progress of civilization absolutely demand that human society should be constituted and governed without any consideration for religion, just as if it did not exist, or at least that no distinction should be made between true and false religions. . . . Given this utterly false idea of the constitution of society, they do not hesitate to put forward the view which is not only opposed to the Catholic Church, but very pernicious for the salvation of souls, an opinion which Gregory XVI, Our Predecessor, called absurd. This is the view that liberty of conscience and of worship is the strict right of every man, a right which should be proclaimed and affirmed by law in

<sup>(20)</sup> Encyclical Letter, *Humanum genus*, April 20th, 1884.

<sup>(21)</sup> Instruction on papal condemnations of Freemasonry in *Acta Sanctae Sedis*, vol. I, quoted by Rev. E. Cahill, S.J., in *Freemasonry and the Anti-Christian Movement*, p. 225.

every properly constituted state, and that, in addition, citizens have the right to the fullest liberty, unrestrained by ecclesiastical or civil authority, of expressing and publishing, whether orally or in print or any other way, for all to hear and read, any ideas they may have. When they rashly make these statements, they do not realize or recall to mind that they are advocating a *liberty of perdition* (St. Augustine, Ep. 105)."<sup>(22)</sup>

Pope Gregory XVI spoke of the liberty of the press or of publication as "the most deadly and most execrable that can be conceived." He deplores the fact that men are to be found who hold that the "deluge of error to which this so-called liberty gives rise is abundantly compensated by the publication of an odd book in defence of truth and religion." "What sane man," he adds, "will ever dare to hold that poisons should be freely spread abroad, publicly sold and hawked about, nay even, swallowed greedily, because forsooth, there exists a remedy to which one may have recourse and which has occasionally saved from death those who have had recourse to it."<sup>(23)</sup> Again, Pope Leo XIII insists that "it is contrary to reason that error and truth should have equal rights."<sup>(24)</sup>

#### ACKNOWLEDGMENT OF THE DIGNITY OF CHRISTIAN MARRIAGE.

Given whole-hearted allegiance to Christ the King, States and Nations will recognize the unity and indissolubility of the marriage contract, foundation of the Christian family, which in its turn is the nucleus of society. If we seek the reason why the marriage contract is one and indissoluble, it is, in the last resort, because the union of husband and wife is meant to mirror forth to the world the union of Christ and His Mystical Body. St. Paul was called upon by God to be the Apostle of a Mystery, namely, the great mystery of Christ and the Church which is symbolically expressed in Christian marriage: "the husband is the head of the wife as Christ is the Head of the Church" (Ephesians, V, 23). As the Church can never be separated from Christ, so Christian marriage is indissoluble. Divorce is Satan's supreme effort to get human beings to deny and deride that union, but every sneer at "old-fashioned ideas" of marriage and every legislative enactment which glorifies the unmarried companion and puts her on the same level as the legitimate wife and help-mate are steps taken under his direction, consciously or unconsciously.<sup>(25)</sup>

(22) Encyclical Letter, *Quanta cura*.

(23) Encyclical Letter, *Mirari vos*.

(24) Encyclical Letter, *Libertas*.

(25) Recent war legislation in Germany and England is specially alluded to in this paragraph, written in the spring of 1940.



Innumerable are the texts in which the Sovereign Pontiffs have exalted Christian marriage. Only a few will be quoted. "Marriage," writes Pope Leo XIII, "is a sacrament, because it is a holy sign which gives grace, showing forth an image of the Mystic Nuptials of Christ with the Church. . . . Since the husband represents Christ, and since the wife represents the Church, let there always be, both in him who commands and in her who obeys, a heaven-born love guiding both in their respective duties. For the husband is the head of the wife as Christ is the Head of the Church. . . . Divorces are in the highest degree hostile to the prosperity of families and States, springing as they do from the depraved morals of the people, and, as experience shows us, opening out a way to every kind of evil-doing alike in public and in private life."<sup>(26)</sup> "If we wish," writes in his turn Pope Pius XI, "with all reverence to inquire into the intimate reason of this divine decree [of indissolubility], Venerable Brethren, we shall easily see it in the mystical signification of Christian marriage which is fully and perfectly verified in consummated marriage between Christians. For as the Apostle says in his Epistle to the Ephesians (V, 32), the marriage of Christians recalls that most perfect union which exists between Christ and the Church."<sup>(27)</sup>

Pope Pius XII depicts the happiness of truly Christian family life and deplores the ravages of divorce, in a lovely passage of his Letter to the Hierarchy of the United States in 1939: "What can there be on earth more serene and joyful than the Christian family? Taking its origin at the altar of the Lord, where love has been proclaimed a holy and indissoluble bond, the Christian family, nourished in the same love by supernal grace, is consolidated and receives increase. . . . Tranquil walls resound with no quarrelling voices nor do they witness the secret martyrdom which comes when hidden infidelity is laid bare; unquestioning trust turns aside the slings of suspicion; sorrow is assuaged and joy is heightened by mutual affection. Within those sacred precincts, children are considered not heavy burdens but sweet pledges of love; no reprehensible motive of convenience, no seeking after sterile pleasure bring about the frustration of the gift of life, nor cause to fall into disuse the sweet names of brother and sister. . . . It is also supremely necessary to see to it that the dogma of the unity and indissolubility of matrimony be known in all its religious importance, and that it is sacredly respected by those who marry. . . . Oh! If only your country had come to know from the experience of others rather than from examples at home, of the accumulation of ills which derive from the plague of divorce!"

<sup>(26)</sup> Encyclical Letter, *Arcanum Divinac* (1880).

<sup>(27)</sup> Encyclical Letter, *Casti Connubii*, *On Christian Marriage*.

# RECOGNITION OF EDUCATION AS THE FORMATION OF MEMBERS OF CHRIST.

The Christian family is the cell prepared by God for the formation of children as members of Christ. Accordingly, where the rule of Christ the King is fully accepted, the whole educational system of the country will aim, above all, at inculcating the great reality of membership of Our Lord's Mystical Body. "The proper and immediate end of Christian education," writes Pope Pius XI, "is to co-operate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by Baptism, according to the emphatic expression of the Apostle: 'My little children, of whom I am in labour again, until Christ be formed in you.'<sup>(28)</sup> For the true Christian must live a supernatural life in Christ . . . and display it in all his actions 'that the life also of Jesus may be made manifest in our mortal flesh.'<sup>(29)</sup>

"The family holds directly from the Creator the mission and hence the right to educate the offspring, a right inalienable because inseparably joined to the strict obligation, a right anterior to any right whatever of civil society and of the State, and therefore inviolable on the part of any power on earth."<sup>(30)</sup> All other educators are simply co-operators and auxiliaries of the parents in the formation of Christ in children. Pope Leo XIII insists that the Rights of God impose duties on parents to educate their children properly. To these duties correspond inviolable human rights, which no power on earth can whittle down.<sup>(31)</sup> ". . . A teacher never is and never can be a civil servant and should never regard himself or allow himself to be so regarded. Whatever authority he may possess to teach and control children and to claim their respect and obedience, comes to him from God, through the parents, and not through the State, except in so far as the State is acting on behalf of the parents."<sup>(32)</sup>

To form Jesus in the young, His Life of Grace and the Divine Plan for its communication to the world must be the central point in the teaching of every subject, as far as possible. "The mere fact that a school," writes Pope Pius XI, "gives some religious instruction (often extremely stinted) does not bring it into accord with the rights of the Church and of the Christian family, or make it a fit place for Catholic students. To be this, it is necessary that *all the teaching and the whole organization of the school, and its teachers, syllabus and text-books in every branch*, be regulated by

(28) Gal., IV, 19.

(29) II Cor., IV, 2.

(30) Encyclical Letter, *Divini Illius Magistri*.

(31) Cf. Encyclical Letter, *Officio Sanctissimo*.

(32) Pronouncement of the English Hierarchy (no. 7), Low Week, 1929.

the Christian spirit, under the direction and maternal supervision of the Church; so that Religion may be in very truth the foundation and crown of the youth's entire training; and this *in every grade of school*, not only the *elementary*, but the *intermediate* and the *higher institutions of learning* as well. To use the words of Leo XIII: 'It is necessary not only that religious instruction be given to the young at certain fixed times, but also that *every other subject taught, be permeated with Christian piety*. If this is wanting, if this sacred atmosphere does not pervade and warm the hearts of masters and scholars alike, little good can be expected from any kind of learning, and considerable harm, will often be the consequence'."<sup>(33)</sup>

What a difference it would make, for example, in the teaching of History, if it were taught from God's point of view and if its theme were the acceptance and rejection by States and Nations of the Mystical Body of Christ, with an account of the consequences! Again, such points as: the lengthy naturalistic resistance of the Roman Empire to God's Plan for order by its persecution of the Mystical Body of Christ, with its own consequent inevitable exhaustion; the development of a new literature with a loftier note under the action of supernatural charity; the gradual permeation of Roman Law with the Catholic spirit, all these would be stressed in the teaching of Latin.

Particular attention would be paid to philosophy. Pope Pius XI in the Encyclical, *On the Christian Education of Youth*, from which we have been quoting, says: "The noble traditions of the past require that the youth committed to Catholic schools be fully instructed in the letters and sciences in accordance with the exigencies of the times. They also demand that the doctrine imparted be deep and solid, especially in sound philosophy. . . . In this connection, Christian teachers should keep in mind what Leo XIII says in a pithy sentence: 'Greater stress must be laid on the employment of apt and solid methods of teaching, and what is still more important, on bringing into full conformity with the Catholic faith, what is taught in literature, in the sciences, and above all in philosophy, on which depends in great part the right orientation of the other branches of knowledge.'"<sup>(34)</sup> When dealing with the restoration of Catholic philosophy, Pope Leo XIII points out that "whosoever seeks a reason for the troubles that disturb public and private life must come to the conclusion that a fruitful cause of the evils which now afflict, as well as of those which threaten us, lies in this: that false conclusions concerning divine and human things, which originated in the schools of philosophy, have crept into all the orders of the State, and have been

<sup>(33)</sup> Encyclical Letter, *Divini Illius Magistri*.

<sup>(34)</sup> Cf. Encyclical Letter, *Inscrutabili*.

accepted by the common consent of the masses." Hence, later in the same Encyclical, Pope Leo reminds the Bishops that his "first and most cherished idea is that you should all furnish to studious youth a generous and copious supply of those crystal rills of wisdom flowing in a never-ending and fertilizing stream from the fountain-head of the Angelic Doctor.

"Many are the reasons why we are so desirous of this. In the first place, since, in the tempest that is on us, the Christian faith is being constantly assailed by the machinations and craft of a certain false wisdom, *all youth*, but especially those who are the growing hope of the Church, should be nourished on the strong and robust food of doctrine, that so, mighty in strength and armed at all points, they may become capable of advancing the cause of religion with force and judgment."<sup>(35)</sup>

Thus, every boy and girl would leave school convinced of the great truth that as a member of Jesus, the whole of life with all its attitudes and decisions must be lived in subjection to Christ. They would be trained to realize that Our Lord is always seeking to speak and act through them for the furtherance of His Life throughout the whole Body and for the incorporation of those who are not yet members. They would never forget that Christ's members are not isolated units and are not meant to consider themselves as such. Catholics of all countries are meant to act as a solid phalanx for the Divine Plan for Supernatural Life. "Above the brotherhood of humanity and of fatherland," said Pope Pius XI in a text already quoted, "there is the infinitely more sacred and more precious brotherhood of the Mystical Body of Christ." That bond transcends class and frontier. Catholic Youth should also come forth from school into the world with a clear vision of the fact that, if they do not mould the social organization of the world, political and economic, so as to have the supernatural spirit of the Mystical Body prevail, the world will be moulded by the organized forces striving for the elimination of Supernatural Life and for the spread of Naturalism.

#### SOLIDARITY OF THE MYSTICAL BODY REFLECTED IN ECONOMIC ORGANIZATION.

Where the Divine Plan for order is accepted, the supernatural union of the Mystical Body will be reflected, not only in the way that masters and servants, employers and employed treat one another, but also in the organization of the production, distribution and exchange of the material goods of which, as we have seen, a sufficiency is normally required for the development of

(35) Encyclical Letter, *Aeterni Patris*.

human personality.<sup>(36)</sup> In order that those material goods which are destined for the use of the human race, may serve their end in orderly fashion and be available in greater abundance, and that peaceful conditions favourable to the development of human personality may prevail, private ownership of productive wealth must be favoured and safeguarded.<sup>(37)</sup> Pope Leo XIII insists that "the great labour question cannot be solved save by assuming as a principle that private ownership must be held sacred and inviolable. The law, therefore, should favour ownership, and its policy should be to induce as many as possible of the humbler class to become owners. Many excellent results will follow from this: and first of all, property will certainly become equitably divided. . . . A further consequence will be in the greater abundance of the fruits of the earth . . . and a third advantage would spring from this: men would cleave to the country in which they were born."<sup>(38)</sup>

Pope Leo XIII emphasized two other very important points. The first is that the diffusion of property and the holding of it should not be made difficult by taxation. "The State," he says, "would be unjust and cruel if under the name of taxation it were to deprive the private owner of more than is fitting."<sup>(39)</sup> Taxation is the chief means, according to the Fabian (Socialist) Society Tract No. 127, "to make private enterprise throw up the sponge and quit." The second is that holding of even a little property favours independence and guards the weaker and poorer members of the community from a state of complete subjection to greedy speculators and heartless manipulators of money. "The first concern of all," he writes, "is to save the poor workers from the cruelty of greedy speculators, who use human beings as mere instruments of money-making."<sup>(40)</sup>

Pope Pius XI lays down the same principles, dwelling even more at length upon the evils resulting from the control of credit by a (relatively) few private individuals, as we shall see later. "'The right to possess private property,' writes Pope Leo XIII in *Rerum Novarum*, 'is derived from nature, not from man; and the State has by no means the right to abolish it, but only to

(36) "The enjoyment of the good things of the earth and the lawful pleasures attached to their use may even serve to increase virtue and to recompense it . . . God is the author of nature and of grace. He does not wish one to be an obstacle to the other" (Leo XIII, *Supremi Apostolatus*, Sept. 1, 1883).

(37) IIa IIae, Q.66, a.2. Cf. *De Principiis Functionis Socialis Proprietatis Privatae*, by P. J. Perez Garcia, O.P., pp. 76, 77.

(38) Encyclical Letter, *Rerum Novarum*, *On the Condition of the Working Classes*.

(39) *Ibid.*

(40) Encyclical Letter, *Rerum Novarum*, *On the Condition of the Working Classes*.

control its use and bring it into harmony with the interests of the public good.' However, when the civil authority adjusts ownership to meet the needs of the public good, it acts not as an enemy but as the friend of private owners. . . . There is a double danger to be avoided. On the one hand, if the social and public aspect of ownership be denied or minimized, the logical consequence is 'individualism,' as it is called; on the other hand, the rejection or diminution of its private and individual character necessarily leads to some form of 'collectivism.' "(41)

The solidarity of the members of Christ will show itself in the formation of Guilds or Vocational Groups, for production, distribution and exchange.<sup>(42)</sup> The Guilds of the Middle Ages prevented the development of the satanic spirit of the class-war as well as the uprise of the evils due to unchecked competition and ruthless individualism. They helped to maintain the sane orientation of social and economic life, according to which, money is for production and production is for the development of the human personality of members of families. The duty incumbent on employers and employees to respect one another as human persons and fellow-members of Christ's Mystical Body, the duty of property-owners to keep primarily in view the Common Good by the observance of social justice, and the duty of all citizens to respect property, all these the Guilds inculcated. Pope Leo XIII deplotes their suppression in the Encyclical, *Rerum Novarum*, and longs for their return in a form adapted to modern conditions: "The ancient workingmen's guilds," he writes, "were abolished in the last century, and no other organization took their place. Public institutions and the very laws have set aside the ancient religion. Hence by degrees it has come to pass that workingmen have been surrendered, all isolated and helpless, to the hard-heartedness of employers and the greed of unchecked competition. . . . The most important of all [associations and organizations for the return of social justice] are workingmen's unions, for these virtually include all the rest. History attests what excellent results were brought about by the artificers' guilds of olden times. They were the means of affording not only many advantages to the workmen themselves, but in no small degree of promoting the advancement of art, as numerous monuments remain to bear witness. Such unions should be adapted to the requirements of this our age."<sup>(43)</sup>

(41) Encyclical Letter, *Quadragesimo Anno*, *On the Social Order*.

(42) In an excellent pamphlet, *The Religious Gilds and their Suppression*, by Olga Hartley (English C.T.S.), it is stated that "the word 'Gild' is the Anglo-Saxon word meaning 'payment.' The spelling 'Guild,' though common, is incorrect."

(43) Pope Leo XIII was referring to the suppression of the Guilds (*Les Corporations Ouvrières*) in France and elsewhere at the French

Pope Pius XI insists upon the duty of States to re-establish vocational groups. "On account of the evil of individualism," he writes, "things have come to such a pass that the highly developed social life, which once flourished in a variety of prosperous institutions organically linked with each other, has been damaged and all but ruined, leaving thus virtually only individuals and the State. . . . Now this is the primary duty of the State and of all good citizens, to abolish conflict between classes with divergent interests, and so foster and promote harmony between the various ranks of society. The aim of social legislation must therefore be the re-establishment of vocational groups. Society to-day still remains in a strained and therefore unstable and uncertain state, being founded on classes with contradictory interests and hence opposed to each other, and consequently prone to enmity and strife. . . . The demand and supply of labour divide men on the labour-market into two classes, as into two camps, and the bargaining between these parties transforms this labour-market into an arena where the two armies are engaged in combat. . . .

"There cannot be question of any perfect cure, except this opposition be done away with, and well-ordered members of the social body come into being anew, vocational groups namely, binding men together not according to the position they occupy

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Revolution. The Guilds were suppressed in England at the so-called Reformation. "There seems to be a curious conspiracy of silence about the suppression and spoliation of the English gilds in the official Protestant histories of the Reformation. Historians have plenty to say about the suppression of the convents and monastic institutions; the destruction of the gilds is not mentioned, but neither is their existence. John Richard Green in his *Short History of the English People* does mention the existence of Gilds, when he is writing of the Middle Ages: he says not a word about the wicked and wanton rapacity that suppressed them when he writes of the Reformation. . . . If the case for the suppression of the convents and monasteries was false and feeble, there was no case at all for suppressing the gilds, and, to do Henry VIII justice, he did not attempt to make out a case: he coolly said he needed their money. The Act of 37 Henry VIII, passed in 1545, stated that the confiscation of public property it authorized was necessary 'for the maintenance of the present war' and into one group to be robbed went 'colleges, free chapels, chantries, hospitals, fraternities, brotherhoods, and guylde.' The Act of Edward VI, C. 14, devised by Somerset, was rather more cunning. It attacked the doctrine of Purgatory, pleading that the Gilds' benefactors were burdened with the 'superstitious use' of prayers and Masses for the souls of the dead. To camouflage the fact that he was plundering public property, Somerset inserted a hint of Grammar schools into his act of spoliation. . . . There were already Grammar schools, some of them actually supported by the Gilds. . . . the ruffians who devised this wholesale robbery [Somerset and the other courtiers] gorged themselves on the plunder" (*The Religious Gilds and their Suppression*, by Olga Hartley, pp. 19, 20). Cf. *The Workingmen's Guilds of the Middle Ages*, by the present writer (The Forum Press, Cork).

in the labour-market, but according to the diverse functions which they exercise in society. . . . These groups, in a true sense autonomous, are considered by many to be, if not essential to civil society, at least its natural and spontaneous development. . . . In these associations the common interests of the whole group must predominate; and among these interests the most important is the directing of the activities of the group to the common good. . . . It is hardly necessary to note that what Leo XIII taught concerning the form of political government, can, in due measure, be applied also to vocational groups. Here too, men may choose whatever form they please, provided that both justice and the common good be taken into account."<sup>(44)</sup> Accordingly, in order to maintain that healthy family life which is indispensable to the well-being of the State, vocational groups must be revived.

#### MONEY IS AN INSTRUMENT OF ECONOMICS.

The Divine Plan for order calls for a monetary system so organized as to facilitate the production and exchange of material goods in view of the virtuous life of members of Christ in happy families. Money is for the production, distribution and exchange of material goods, and the production, distribution and exchange of material goods are meant to favour the development of human personality in Christ. There is an anti-Christian as well as an anti-natural perversion in the existing reversal of order by the subordination of human persons to production and of production and distribution to finance. How has this perversion of order been brought about?

To keep money, which, as we have seen, is meant to be an instrument of economics, in its proper place in social organization, two things should be the object of the strictest vigilance on the part of the authorities of the State. The first is the prevention of usury. The second is to watch over the function of money as a stable measure of exchange. The prevalence of usury and violent fluctuations in the general price level of a country have disastrous repercussions on human personality, family-life and private ownership, and finally lead to the domination of those who manipulate the exchange-medium and to terrible international struggles. The uprise of Liberalism consequent on the rending of the Catholic unity of Europe in the 16th century, together with the development of the modern system of money-creation and manipulation of general price levels, have led, not only to the concentration of property in relatively few hands, but also to the control of those few and of the State itself by the moneyed interests.

(44) Encyclical Letter, *Quadragesimo Anno*, *On the Social Order*. The Encyclical Letter of Leo XIII to which Pius XI refers is *Immortale Dei*, *On the Christian Constitution of States*.



## WHAT IS MEANT BY LIBERALISM?

Liberalism does not consist merely in withdrawing the creation and manipulation of money from subordination to politics but in the further step of withdrawing both politics and finance from subjection to the moral law, natural and revealed, binding on members of Christ.<sup>(45)</sup> Perhaps we may best describe Liberalism by saying that it consists in erecting some particular section or aspect of human activity, economic or political, into a separate domain with its own autonomous end completely independent of the final end of man as a member of Christ. The great liberalistic principle of the orthodox English and French political economists, Adam Smith, Malthus, Ricardo, Stuart Mill, Bastiat, Quesnay and the Physiocrats, was that economic affairs, including, of course, the manipulation of money or exchange-medium, were governed by physical laws of nature, which no political law should attempt to regulate in view of favouring membership of Christ. "At the time when the new social order was beginning," wrote Pope Pius XI, "the doctrines of rationalism had already taken firm hold of large numbers, and an economic science alien to the true moral law had soon arisen, whence it followed that free rein was given to human avarice."<sup>(46)</sup> Liberalism is rationalism applied to politics and finance.

We need not be surprised then that usury has come back in another form. In the Encyclical Letter, *Rerum Novarum*, Pope Leo XIII, immediately after having deplored the suppression of the guilds, goes on to say: "Public institutions and the very laws

(45) Historically, the refusal to accept the due subordination of politics to the order established by Christ has been followed by the withdrawal of money-manipulation from due subordination to politics. Fallen man cannot maintain the rational order of life except by accepting due subordination to God through our Lord Jesus Christ.

(46) Encyclical Letter, *Quadragesimo Anno*, *On the Social Order*. All the above-mentioned economists were influenced by John Locke's Nominalism and Liberalism, of which the foundations are laid in his *Essay Concerning Human Understanding*. That work as well as Mill's *Principles of Political Economy* are on the Index.

"What *Naturalists* or *Rationalists* aim at in *philosophy*, that the supporters of *Liberalism*, carrying out the principles laid down by *Naturalism*, are attempting in the domain of morality and politics. The fundamental doctrine of *Rationalism* is the supremacy of the human reason, which, refusing due submission to the divine and eternal reason, proclaims its own independence and constitutes itself the supreme principle and source and judge of truth. Hence these followers of *Liberalism* deny the existence of any divine authority to which obedience is due, and proclaim that every man is the law to himself; from which arises that ethical system which they style *independent morality*, and which, under the guise of liberty, exonerates man from any obedience to the commands of God, and substitutes a boundless licence" (Pope Leo XIII, Encyclical Letter, *Libertas*, *On Human Liberty*).

have set aside the ancient religion. Hence by degrees it has come to pass that workingmen have been surrendered, all isolated and helpless, to the hardheartedness of employers and the greed of unchecked competition. The mischief has been increased by rapacious usury, which, although more than once condemned by the Church, is nevertheless, under a different guise, but with the like injustice, still practised by covetous and grasping men. To this must be added the uprise of powerful monopolies controlling enterprises worked by contract and all branches of commerce; so that a small number of very rich men have been able to lay upon the teeming masses of the labouring poor a yoke little better than slavery itself."<sup>(47)</sup>

Fluctuations in the price-levels of countries have been far more violent since the development of modern banking than before it. A few extracts from the excellent pamphlet by A. N. Field, *The Untaught History of Money*, will illustrate the point in the case of Great Britain. "Up to round about 1660 all money transactions in England," he writes, "were effected by handing over coin. After that date banking began, and cheques and bank-notes came into use, and what is known as bank credit began to prevail. The distinguishing feature of the earlier period, when all money business was done, with the King's money and none at all with bank money, was the great stability of prices. There was one notorious money juggle in this earlier period, when Henry VIII in 1542 debased the coinage by alloy. As a result prices rose by 20 to 25 per cent in five years, and by 1551 a pound would buy only about half of what it bought nine years before. . . . The absence of slumps and booms, every few years, such as we now know, was not due to any superior merit in metal coins over paper money, but simply to the fact that it was the constant care of the Crown to maintain a sufficient quantity of money in circulation for the people's needs. There were very stringent laws against the export of coin. . . .

"After 1650 banking and bank credit came into the picture, and the price-level jumps from 180 to about 320 in 1750 shooting up in the next fifty years to about 560. A later price-level chart at hand, covering the period from 1780 to 1932 (and taking prices in 1913 as 100), shows a continuous series of enormous fluctuations throughout. . . . By 1913 the level has crept up to 100 again. Then after the Great War it soars to 225 in 1920: drops bang down to about 100 in the next year, runs along around this

(47) Pope Leo XIII then speaks of the Socialist and Collectivist reaction to the abuse of private property. This movement, as we shall see later, is under the control of naturalistic supranational organizations, and thus, by its opposition to Christ the King and the supernatural Divine Plan for order, is dragging the workingman down to a state worse than the slavery from which Our Divine Lord freed him.

figure for a few years and then in 1930 is away on a slide down in the world depression to 66 in 1932, the lowest point in a century and a half. . . . After the bankers were in their stride, British history is one long procession of the most violent monetary fluctuations, with incessant disturbance of prices, and ruinous results. . . . That is the difference between having the Crown control money to preserve justice, and having private bankers control it for their own selfish advantage at the expense of the nation."

Rapid fluctuations in the price-level are disastrous in their effects especially on smaller businesses. The rise of prices swindles all creditors for the benefit of debtors. All contracts for future periodic payments for services, such as wages, salaries, interest, and rents, and those fixed by law or custom such as transport fares, postal services, and professional fees, are vitiated, with consequent loss to those who receive money. The fall of prices by the calling in of loans and the restriction of credit swindles all debtors for the benefit of creditors. It results in bankruptcies and foreclosures, unemployment, and then concentration of wealth in the hands of a few, who are the real controlling power in the State. <sup>(48)</sup>

In the Encyclical Letter, *Quadragesimo Anno*, Pope Pius XI speaks at some length of the terrible power wielded in our days by those who control finance and then goes on to depict the evils resulting from this disorder. "In the first place, then, it is patent that in our days not alone is wealth accumulated, but immense power and despotic economic domination is concentrated in the hands of a few, and that those few are frequently not the owners, but only the trustees and directors of invested funds, who administer them at their own good pleasure. This power becomes particularly irresistible when exercised by those who, because they hold and control money, are able also to govern credit and determine its allotment, for that reason supplying, so to speak, the life-blood to the entire economic body, and

(48) "As one well-known writer on these subjects has pointed out, the money factor is like the tides of the ocean, and commodity demand-and-supply factor is like the waves of the sea. . . . The tides are the big factor determining the level of the water, and the waves a comparatively small factor even in the greatest storm. The money-factor is like the tides, and is the principal thing in determining the price-level" (*The Truth About New Zealand*, by A. N. Field, p. 134). Cf. *The Role of Money*, by Professor Soddy, pp. 71-75.

"A proper proportion between different wages is also a matter of importance, and with this is intimately connected a proper proportion between the prices obtained for the products of the various economic groups, agricultural, industrial, and so forth. Where this harmonious proportion is kept, men's various economic activities combine and unite into a single organism and become members of a common body, lending each other mutual help and service" (Encyclical Letter, *Quadragesimo Anno*).

grasping, as it were, in their hands the very soul of production, so that no one dare breathe against their will. This accumulation of power, the characteristic note of the modern economic order, is a natural result of limitless free competition, which permits the survival of those only who are the strongest, which often means those who fight most relentlessly, who pay least heed to the dictates of conscience. This concentration of power has led to a threefold struggle for domination.

"First, there is the struggle for dictatorship in the economic sphere itself; then the fierce battle to acquire control of the State, so that its resources and authority may be abused in the economic struggle; finally, the clash between States themselves. . . . Unbridled ambition for domination has succeeded the desire for gain; the whole economic life has become hard, cruel, and relentless in a ghastly measure. . . . The State . . . has become a slave bound over to the service of human passion and greed. *As regards the relations of peoples among themselves a double stream has issued forth from this one fountain-head; on the one hand, economic Nationalism or even economic Imperialism; on the other, a not less noxious and detestable Internationalism or international Imperialism in financial affairs, which holds that where a man's fortune is, there is his country.*"

What Pope Pius XI means by "Economic Nationalism or Imperialism" is the action of a State which places its power at the service of some of its financiers and industrialists, in order to invade or even enslave other countries economically. To take one example, a bitter struggle went on for years for Mexican oil between the *Standard Oil Company of America* on the one side and the *Mexican Eagle* together with the *Royal Dutch Shell* representing the British Empire on the other. We read in *The World-Struggle for Oil*, by P. de la Tramaye, that "The Standard Oil practically enjoyed a monopoly in Mexico up to the time when the deposits at Tampico were discovered. President Diaz, to put an end to the monopoly, granted important concessions to the British firm of Pearson, which shortly afterwards founded the *Mexican Eagle*. These concessions were the signal for the newspaper campaign which was let loose against Porfirio Diaz in the United States, and for the outbreak of the Maderist insurrection in Sonora and Chihuahua. Rockefeller and Pearson made war on each other with the help of the Mexican *Condottieri*. The United States supported Madero, Great Britain Porfirio Diaz."<sup>(49)</sup>

(49) Those who wish to read more about the history of the struggle for Mexican oil will find an amount of information in Ludwell Denny's *America Conquers Britain* (pp. 240-252). For the effect of the struggle on religion and for Masonic responsibility in regard to the religious per-

## THE RETURN TO THE GOSPEL.

St. Paul sums up the Gospel as the work of re-capitulation or re-establishment of all things in Christ.<sup>(50)</sup> The human race has been given a new Head, the Second Adam. Under Him, through social acceptance of the rôle of His Mystical Body, the individual members of the race are to be brought into supernatural union with the Blessed Trinity. It is only by this supernatural union that a human being is fully in order in the actual world. We have just seen in outline what social acceptance of the Divine Plan entails. It is simply the general programme of the reign of Christ the King which has been elaborated by His Church, in the course of centuries, in view of enabling all men to live a supernatural life, in conformity with their expression of submission to the Blessed Trinity along with Christ in Holy Mass. By the sacramental character of Baptism, the soul-structure of each individual is made conformable to that of Our Lord Jesus Christ and is enabled to assimilate the Supernatural Life of the Head, as a plant by its internal structure is fitted for the process of incorporating into itself the elements of vegetative life. Now, just as a plant needs a favourable environment for its development, so does the Supernatural Life of the baptized Christian. It is with a view to creating this favourable environment that the Catholic Church lays down the principles of political and economic organization and draws the general conclusions therefrom, without, however, determining the mode of application of these conclusions to particular circumstances.

Thus, the Church does not prefer one of the three forms of Government, Monarchy, Aristocracy, or Democracy, to the others, but she does insist that whatever form of government a people may give itself, Caesar shall acknowledge the Divine Plan for order. "The Church," writes Pope Leo XIII, "always the guardian of her own rights and most observant of those of others, holds that it is not her province to decide which is the best amongst many

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secution in Mexico, the books *No God Next Door*, by Rev. Michael Kenny, S.J., and *Mexico, the Land of Blood-drenched Altars*, by Francis C. Kelly, should be read. From the *Catholic Herald* (London) of Jan. 24, 1941, we learn that the *New York Herald Tribune* had published a recent announcement of an offer by twenty U.S. bankers to put Mexican industries on their feet again by a loan of 100 million dollars. "The plan is believed to be contingent on action by President Camacho to protect profits against any attempts to continue the Mexican revolution."

<sup>(50)</sup> Cf. Ephesians, I, 3-10. "Blessed be the God and Father of our Lord Jesus Christ . . . Who hath predestinated us unto the adoption of children through Jesus Christ unto Himself . . . according to his good pleasure, which he had purposed in him, in the dispensation of the fulness of times to re-establish all things in Christ, that are in heaven and on earth."

diverse forms of government and civil institutions of Christian States, and amid the various forms of State rule she does not disapprove of any, provided the respect due to religion and the observance of good morals be upheld. By such a standard of conduct should the thoughts and mode of acting of every Catholic be directed.”<sup>(51)</sup> Again, the Church does not say how classes in schools should be arranged or time-tables planned, but she does insist that the whole organization of a Catholic school and its teachers, syllabus and text-books in every branch should promote the harmonious formation of members of Christ.<sup>(52)</sup> The Church also insists upon the need of private ownership of property and upon the formation of guilds or vocational groups, but “provided that the natural and divine law be observed, the public authority, in view of the common good, may specify more accurately what is licit and what is illicit for property-owners in the use of their possessions.”<sup>(53)</sup> The Catholic Church stands for the integral observance of the 7th Commandment and condemns usury, but it is not for the Church to indicate the precise method by which this is to be done, or to lay down how stability of prices is to be secured and arbitrary manipulations of the volume of exchange-medium to be excluded.

#### THE CHURCH'S PROGRAMME FOR THE RIGHTS OF GOD.

The Naturalism of the French Revolution which put the rights of man in the place of the Rights of God resulted in the diffusion of a number of errors opposed to the Divine Plan for order. As all the naturalistic agencies so skilfully marshalled by Jewry and Freemasonry worked zealously for the propagation of these erroneous doctrines, many Catholics were led astray. Pope Pius IX catalogued these errors in the *Syllabus*, so giving Catholics what we may call a *negative* test of fidelity to the Kingship of Christ.<sup>(54)</sup> Since the appearance of that splendid document, with the significance of which every Catholic should be familiar, the succeeding Popes have elaborated a *positive* programme of respect for the Rights of God by integral fidelity to Christ the King.

The *Supernatural Life of the Mystical Body* has been treated of by Pope Leo XIII in his Encyclicals on the Reunion of Christen-

(51) Encyclical Letter, *Sapientiae Christianae*. Cf. Encyclical Letter, *Immortale Dei*.

(52) Cf. Encyclical Letter, *Divini Illius Magistri*, *On the Christian Education of Youth*.

(53) Pope Pius XI, Encyclical Letter, *Quadragesimo Anno*, *On the Social Order*.

(54) The text of the *Syllabus* and a brief commentary on the errors contained in it will be found in *The Mystical Body of Christ in the Modern World*, pp. 120-142.

dom<sup>(55)</sup> and on Christ Our Redeemer,<sup>(56)</sup> as well as by Pope Pius XI in his Letters on Reparation to the Sacred Heart,<sup>(57)</sup> and on True Religious Unity.<sup>(58)</sup> The obligation of *social acceptance* of the Divine Plan has been explained by Pope Leo XIII in his teaching on Human Liberty,<sup>(59)</sup> the Christian Constitution of States<sup>(60)</sup> and the Chief Duties of Christians as Citizens.<sup>(61)</sup> Pope Pius X deals with the same matter in his admirable Letter on the Sillon,<sup>(62)</sup> and Pope Pius XI in his Encyclical on the Peace of Christ.<sup>(63)</sup>

The Catholic concept of *patria* or native land has been dealt with by Pope Pius XI in his Encyclicals on the Kingship of Christ,<sup>(64)</sup> and on the Troubles of Our Times,<sup>(65)</sup> after Pope Leo XIII had spoken of it in such admirable terms.<sup>(66)</sup> Pope Pius XI has stressed the sublime truth that Catholics must look upon the struggle to re-christianize public life as a combat to be waged, under the banner of Christ the King, by every member of His Mystical Body.<sup>(67)</sup> He has also treated of the Christian Social Cell, the Family,<sup>(68)</sup> following Pope Leo XIII,<sup>(69)</sup> and of the Personality of the Child, in his lofty teaching on the Christian Education of Youth.<sup>(70)</sup>

A positive *economic programme* with regard to property, production and distribution has been developed in the Encyclical Letters of Popes Leo XIII,<sup>(71)</sup> Pius X,<sup>(72)</sup> and Pius XI.<sup>(73)</sup> Pope Leo

(55) *Praeclara Gratulationis Publicae*.

(56) *Tametsi*.

(57) *Miserentissimus Redemptor*.

(58) *Mortalium Animos*. The beautiful Encyclical Letter of Pope Pius XII, *Mystici Corporis Ecclesiae*, reached the present writer too late to be utilized in this book.

(59) *Libertas*.

(60) *Immortale Dei*.

(61) *Sapientiae Christianae*.

(62) This Letter stresses the folly of attempting "to establish upon earth above the head of the Catholic Church, the reign of justice, and of charity, by means of agents from everywhere, of all religions and of no religion, with or without creed, provided they forget what divides them, that is, their religious and philosophic convictions, and provided they place at the common service what unites them, namely, a *noble idealism*, and moral force derived 'no matter whence.'"

(63) *Ubi Arcano Dei*.

(64) *Quas Primas*.

(65) *Caritate Christi Compulsi*.

(66) *Sapientiae Christianae*.

(67) *Ubi Arcano Dei* and *Quas Primas*.

(68) *Casti Connubii*.

(69) *Arcanum Divinae Sapientiae*.

(70) *Divini Illius Magistri*.

(71) *Rerum Novarum*, *On the Condition of the Working Classes*, and *Graves de Communi*, *On Christian Democracy*.

(72) *Fin Dalla Prima*, *On the Social Question: Singolari Quadam*, *On Workingmen's Associations, Catholic and Mixed; Il Fermo Proposito*, *On Christian Social Action*.

(73) *Quadragesimo Anno*, *On the Reconstruction of Society*.

XIII pointed out that usury had come back in another guise and that it was leading to the enslavement of the many by the few.<sup>(74)</sup> Pope Pius XI shows that the evil results of usury and the control of what is called credit have grown apace since the publication of *Rerum Novarum*.<sup>(75)</sup> Not only individuals are now enslaved but States themselves are in the power of those who control finance.

In the sphere of *international relations*, Pope Benedict XV sent a Peace Note to the leaders of the belligerent peoples engaged in the World War, on August 1st, 1917, outlining concrete proposals as the basis for a just and durable peace. The Pope's plan was rejected and a naturalistic League of Nations was set up from which the Vicar of Christ was rigidly excluded.<sup>(76)</sup> In 1940, when the world is again at war, it is pathetic to read the contemptuous terms in which the Masonic President of the United States dismissed Pope Benedict's Peace Plan. "To deal with such a power [Germany]," wrote President Wilson, "by way of peace, upon the plan proposed by His Holiness, would, as far as we can see, involve a recuperation of its strength and a renewal of its policy, and would make it necessary to create a permanent hostile combination of the Nations against the German people who are its instruments."<sup>(77)</sup> The Peace of Versailles and the League of Nations, inspired by pure Naturalism, have certainly not averted the war on account of which Pope Benedict XV's plan was haughtily cast aside. Pope Pius XI pointed out, in the Encyclical Letter, *On the Peace of Christ in the Kingdom of Christ*, that the one hope of international peace and concord lies in the acceptance of the moral authority of the Catholic Church. "It alone," he wrote, "is able to establish the peace of Christ, not only at the present time, but also to consolidate it for the future, by averting those new dangers of war to which We have already referred."

(74) *Rerum Novarum*.

(75) *Quadragesimo Anno* and *Caritate Christi Compulsi*.

(76) Cf. *Société des Nations, Super-État Maçonnique*, by Léon de Poncins. He shows that the destruction of the Austrian Empire as well as the setting up of the League of Nations was systematically prepared at a Masonic Congress held at Paris in June, 1917.

(77) *Benedict XV, Pope of Peace*, by Rev. H. E. G. Rope, M.A. On pages 126 and 127 of this work Father Rope alludes to the well-known efforts of the Czecks, Masaryk and Benes, to get the Great War prolonged in 1917 and the peace proposals of the Emperor Charles of Austria rejected. Benes avowed that he preferred the Anschluss with Germany to the preservation of what remained of the Kingship of Christ in the Austrian Empire. He has had the Anschluss since. It is not quite certain that Masaryk was a Mason though he always favoured Naturalism, but the Masonic character of Benes seems certain. Cf. Article in R.I.S.S., Nov. 1, 1937.

For the Proofs of the Masonic character of President Wilson, see the documents quoted in *Les Pourquoi de la Guerre Mondiale*, by Mgr. H. Delassus, vol. II, pp. 391-393.



The Catholic Church, then, is always aiming at permeating social organization with the sense of the reality of the Supernatural Life and of the oneness of the Divine Plan for its maintenance and diffusion. Through the Church, God wants to draw all men into union with Our Lord in the renewal of the expression of submission of Calvary in Holy Mass, and He wants that worship animated with the highest possible degree of supernatural charity springing from Sanctifying Grace. Accordingly, He wants society to be organized under Christ the King so as to draw as many as possible into membership of Christ and to favour development of the Life of Sanctifying Grace that comes from Him. Every member of Christ proclaims at Holy Mass that he intends to work for the acceptance of the programme of Christ the King in its integrity. Thus alone will the Rights of God, our Heavenly Father, be fully acknowledged and the development of human personality be adequately safeguarded.

It would be a sign of hope for the future if we had come to the end of the period of exclusion of the Sovereign Pontiff from the counsels of nations. The end, however, has not yet been reached. At the First Hague Conference the Papacy was excluded from the deliberations. "Again at the second Hague Conference in 1907, the Convention for the Pacific Settlement of International Disputes *precluded* the Holy See from officially subscribing to the rules for mediation and arbitration. Article 94 of that Convention laid down that the conditions on which uninvited Powers might subsequently be invited to adhere to the Convention should be decided by further agreement (*"l'objet d'une entente ultérieure"*) among the contracting Powers. Such further agreement is still in the future."<sup>(78)</sup>

The Secret Treaty of London of April 26th, 1915, is one of the most shameful incidents of modern times. Under this secret treaty, Italy, which was at the time bitterly Judaeo-Masonic and anti-Catholic, agreed to come in on the side of the Allies, on certain conditions. Clause 15 of the Treaty reads:

"France, Great Britain and Russia undertake to support Italy, in so far as she does not permit the representatives of the Holy See to take diplomatic action with regard to the conclusion of the peace and the regulation of questions connected with the war."

Clause 16 says: "The present Treaty is to be kept secret." The Treaty was signed in four copies by Sir Edward Grey (England), Jules Cambon (France), Imperiali (Italy), and Beckendorff (Russia).

<sup>(78)</sup> *The Catholic Church and International Order*, by A. C. F. Beales.

## APPENDIX.

POPE BENEDICT XV'S PEACE PROPOSALS,  
AUGUST 1, 1917.

## ARBITRATION AND DIMINUTION OF ARMAMENTS.

First, the fundamental point should be that the moral force of right should replace the material force of arms; hence a just agreement between all for the simultaneous and reciprocal diminution of armaments, according to rules and guarantees to be established, to the extent necessary and sufficient for the maintenance of public order in each State; then, in the place of armies, the establishment of arbitration with its exalted pacifying function, on lines to be concerted and with sanctions to be settled against any State that should refuse either to submit international questions to arbitration or to accept its awards.

## FREEDOM OF THE SEAS.

The supremacy of right once established let every obstacle be removed from the channels of communication between peoples, by ensuring, under rules likewise to be laid down, the true freedom and common enjoyment of the seas. This would, on the one hand, remove manifold causes of conflict, and would open, on the other, fresh sources of prosperity and progress to all.

## CONDONATION OF DAMAGES AND COST OF WAR.

As to the reparation of damage and to the costs of war, We see no way to solve the question save by laying down, as a general principle, complete and reciprocal condonation, which would, moreover, be justified by the immense benefits that would accrue from disarmament; all the more, since the continuation of such carnage solely for economic reasons would be incomprehensible. If, in certain cases, there exist, nevertheless, special reasons, let them be weighed with justice and equity.

## EVACUATION OF OCCUPIED TERRITORIES.

But these pacific agreements, with the immense advantages they entail, are impossible without the reciprocal restitution of territories now occupied. Consequently, on the part of Germany, there should be the complete evacuation of Belgium, with a guarantee of her full political, military, and economic independence towards all Powers whatsoever; likewise the evacuation of French territory. On the part of the other belligerent parties, there should be a similar restitution of the German colonies.

## FAIR SETTLEMENT OF TERRITORIAL QUESTIONS.

As regards territorial questions like those at issue between Italy and Austria, and between Germany and France, there is reason to hope that in consideration of the immense advantages of a lasting peace with disarmament, the parties in conflict will examine them in a conciliatory spirit, taking account, in the measure of what is just and possible, as We have before said, of the aspirations of the peoples and, as occasion may offer, co-ordinating particular interests with the general weal of the great human society.

The same spirit of equity and justice must reign in the study of the other territorial and political questions, notably those relating to Armenia, the Balkan States, and to the territories forming part of the ancient Kingdom of Poland, to which, in particular, its noble historical traditions and the sufferings endured, especially during the present war, ought justly to assure the sympathies of nations.

Such are the principal bases upon which We believe the future reorganization of peoples should be founded. They are such as to render impossible a return of similar conflicts, and to prepare the solution of the economic question, so important for the future and the material welfare of all the belligerent States.

## CHAPTER V.

### THE HOLY SACRIFICE OF THE MASS AND THE KINGSHIP OF CHRIST IN ITS INTEGRITY.

#### THE RELATION BETWEEN THE MASS AND THE KINGSHIP OF CHRIST.

We have seen, then, that God's aim is to come to dwell in human souls in the Trinity of His Persons, through membership of Our Lord's Mystical Body. It is for that the world exists and it is to promote that indwelling that He wants to draw all into union with Our Lord in the fervent offering of the Holy Sacrifice of the Mass. In order to favour union with Christ as *Priest* in Holy Mass, God wants the world organized under Christ as *King*. We have seen, too, something of what the order of the world would be like if the Rights of God and of Christ the King were fully acknowledged. We shall now see that at Holy Mass all Christ's members express the determination to strive for the integral realization of the Rights of God and of Christ the King in the world. Thus, the more fully the Kingship of Christ is realized, the more abundantly the life of Christ the Priest will be diffused, and the more ardently union with Christ the Priest in Holy Mass is cultivated, the more eagerly will His members strive to have God's Rights acknowledged. On the other hand, the rejection of God's Rights and of the Kingship of Christ will lead to corruption and decay in society and, in proportion as minds lose their hold on the great truth of membership of Christ, to the treatment of human beings not as *persons* but as mere *individuals*.

By the character of Baptism, we are one with Our Lord in the unity of His Mystical Body, and the very character by which we are incorporated into that sublime unity is a certain participation in His Priesthood. So when Our Lord renews the act of submission of Calvary on the Altar, He renews it as He now is, that is, as Head of that Mystical Body in which all the baptized are one with Him. On the Cross, Christ was alone. His members were engrafted on Him only potentially. At the Altar, He is no longer alone: it is the "whole Christ," to use St. Augustine's phrase, that is, Christ and His members, who now offers sacrifice to the Blessed Trinity, the members being co-offerers with the Invisible Principal Offerer and His visible ministerial

offerer, the priest. And we can be co-offerers, because the character of Baptism is a participation on our level in the Priesthood of Our Lord, enabling us to look upon Christ's act of submission on the Altar as ours and unite our act of submission with His. The supreme function of Christ as Priest is the Holy Sacrifice of the Mass, in which the whole Mystical Body professes its readiness to stand as He did for His integral programme for order. For that programme He was obedient unto death on Calvary. All the baptized are called upon to unite actively in expressing submission to God the Father in Holy Mass and in animating that submission with all the supernatural love of their hearts.<sup>(1)</sup> Now the will of the Father is always the same: "This is My beloved Son; hear ye Him" (St. Luke, IX, 35). Every member of Christ by his assistance at Mass declares his readiness to stand for the integral programme of the Rights of God, for which the Head of the Mystical Body suffered death.

Christ's members are meant to belong to Him entirely. They ought to come forth from Mass determined to maintain harmony between the submission to God the Father they have expressed in the Holy Sacrifice and their individual lives. They should be resolved, under the leadership of Christ the King, to permeate the whole social life of the State and country, political and economic, with the spirit of the Mystical Body, so that it may not only not hamper their efforts and the efforts of their fellow-members to live their daily lives as members of Christ, but may favour them. All Catholics are, by the fact of their membership of Christ, whole-time Christians, and should be intimately convinced of their solidarity with Christ and with their fellow-members of His Mystical Body in the really vital struggle that is going on in the world. Their attitude, when leaving the Church after Mass, is not intended to be merely the *negative* one of not allowing themselves to be carried in the direction of Naturalism by the current of life around them, but the *positive* one of striving to organize the whole framework of society under Christ the King and of impregnating the State, family-life, education and economic organization, with the great truth of human solidarity

(1) "The faithful [member of Christ] has a twofold destiny; primarily and principally, he is destined to be admitted to the Beatific Vision, and for this he is stamped with the seal of Divine Grace . . . . secondly, he is destined to receive and to deliver to others whatever concerns the worship of God, and for this purpose he is stamped with the sacramental character. Now the whole rite of the Christian religion is derived from the Priesthood of Christ. Accordingly, it is clear that the sacramental character is in an especial way the character of Christ, to whose Priesthood the faithful are conformed by the sacramental characters, which are nothing else than participations after a certain fashion in the Priesthood of Christ, derived from Christ Himself" (IIIa P., Q.63, a.3).

in Christ's Mystical Body.<sup>(2)</sup> Their co-operation with Our Lord is meant to enable Him, since He condescends to make use of them, to permeate all forms of human activity, social and individual, with the life of that supranational, supernatural organization, the Catholic Church. True members of Christ will feel fully at ease in any State or Nation only when the great realities of the loss of our Supernatural Life by the Fall and of its restoration by membership of the Mystical Body of Christ are acknowledged in the social structure of that State or Nation. Everything that savours of Naturalism or Anti-Supernaturalism will have for them an odour of decay and death.

It is quite true that States or Nations do not go to heaven. Human beings go to heaven one by one, to live in the intimacy of the Blessed Trinity in the enjoyment of the Beatific Vision. But the individual member of society lives under the never-ceasing influence of his social surroundings. If Catholics content themselves with merely inculcating the individual practice of religion and do not seek to mould the world for Christ the King, then the social institutions, even of countries with a Catholic majority, will be moulded by the well-organized visible and invisible naturalistic and anti-supernatural forces, of whose activities many Catholics seem to be unaware. The average member of society will then fall a ready prey to Naturalism. He will gradually cease to live as a member of Christ, though he may retain some Christian customs as remnants of a once Christian outlook. Satan profits by the lack of watchfulness and energy on the part of Catholics in regard to social organization, and by the help of his visible subordinates, he injects the poison of Naturalism into the social organism. Thus it has oftentimes happened that revolutionaries, aiming at the violent installation of a naturalistic regime, have succeeded in overthrowing the rule of Christ the King in countries nominally Catholic, on account of the preliminary work of corruption and weakening, systematically carried out by the press, the cinema, the school and the stock-exchange.

On the one hand, then, Catholics, faithful to what they profess at Mass, must ever strive to permeate the framework of society with the influence of the Supernatural Life. In this way the ordinary man will be helped to act always as a member of Christ and will not find himself, from the moment he leaves the

(2) We have already seen the meaning of Naturalism in Chapter I. It was there defined as the attitude of mind which denies the reality of the Divine Life of Grace and of our Fall therefrom with our consequent liability to revolt against the order of the Divine Life, when it has been restored to us by our membership of Christ. This attitude of mind also maintains that all social life should be organized on the basis of the non-existence of any life higher than our natural life.

Church after Mass, urged by anti-supernatural currents to revolt against his most real life. On the other hand, Catholic social institutions, great though their influence may be, do not suffice to maintain society fully Catholic. The indispensable requisite is a formation of the youth of both sexes thoroughly penetrated with the doctrine of the Mystical Body as a mighty living organism ever seeking to bring the world into union with Christ and through Christ with the Blessed Trinity.<sup>(3)</sup> That formation alone will ensure what we have called "whole-time Catholicism" and will enable all to draw from their union with Our Lord in Mass and Holy Communion the supernatural love required to diffuse throughout society the sense of solidarity in Christ and of the indwelling of the Blessed Trinity in souls, through incorporation into Christ. Our Lord will pour His Life into souls in Holy Communion, in proportion as they are thus one with Him in mind and will, for progress in personal sanctification or growth in holiness is simply the development of the spirit of the Mystical Body. It was the sense of their oneness with their co-offerers and co-victims with Christ in the Mass that strengthened the Catholics of the early centuries for the long struggle for the recognition of the Rights of God and the Kingship of Christ in their integrity. It was the acceptance of the fact that the bodies of the baptized are the members of Christ that brought forth those lovely flowers of chastity amidst the thorns of paganism, in the decadent Roman Empire. The realization of the same inspiring truth is needed in order to withstand the systematic propagation of selfishness and impurity to which young people are subjected nowadays, and to begin the counter-attack. For the return of social justice in the modern world, the same great truth must be unceasingly insisted upon. If we define social justice in the members of a society as the virtue by which the members of a society are enabled to direct all their actions towards the Common Good of the society, we can hope for its triumph over the cold, calculating Naturalism of Liberalistic Individualism and over the harsh, brutal

(3) "Christ's incorporated member must continue to grow up in Christ in order to become more and more conformable to Him. But the vital relationship with Him includes far more than this personal side; the life in Christ also signifies a participation in His apostolic work, in His mission. The object of the incorporation is to unite the members as such with Him, enabling them to grow up 'unto the measure of the age of the fulness' of the Head: its further object being to help them to live for Christ and to co-operate with Him for the increase of the Mystical Christ. . . Through the character of the sacraments, each member is destined and qualified to co-operate actively with the work of Christ. Incorporation, corresponding to the degree of sacramental character, enables the member to share in the dignity of Christ, but it also places him under the obligation, as an instrument of Christ, to labour for the other members and for the growth of the whole body" (*The Mystical Body of Christ*, by Dr. F. Jürgensmeier, pp. 225, 226).

Naturalism of Materialistic Collectivism, only when Christ's members have again grown accustomed to their solidarity in Him. When once men realize that what is done for their fellow-men is done for Christ and to Christ, they will readily see that social life must be so organized that each member of Christ may have a just and fair opportunity of living in accordance with his sublime dignity. It was the realization of the great truth of the slaves' membership of Christ that gradually brought about the abolition of slavery in the ancient world. "It was Christianity," wrote Pope Pius XI, "that first affirmed the real and universal brotherhood of all men of whatever race and condition. This doctrine the Church proclaimed by a method, and with an amplitude and conviction, unknown to preceding centuries; and with it she powerfully contributed to the abolition of slavery. Not bloody revolution, but the inner force of the Church's teaching made the proud Roman matron see in her slave a sister in Christ. It is Christianity that adores the Son of God, made Man for the love of man, and become not only the 'Son of a Carpenter' but Himself 'a carpenter'.<sup>(4)</sup> It was Christianity that raised manual labour to its true dignity."<sup>(5)</sup> The practical living of the same great truth of our membership of Christ will be required in order to avert the return of a worse form of slavery in the modern world.

#### UNIFYING INFLUENCE OF THE MYSTICAL BODY.

With the growth of fuller comprehension of the doctrine of the Mystical Body and the spread of a more intense desire to live life fully as members of Christ, we may hope to see many practical consequences in the international sphere as well as in the national life of peoples. Our Lord in the Blessed Eucharist, the Head of the Mystical Body, whom all His members receive in separate hosts, is not many Christs but One, coming to give Himself to all, that all may be one in Him in mind and will. Pope Leo XIII emphasizes this truth at great length in the Encyclical Letter on the Most Holy Eucharist. "This then," he writes, "is what Christ intended when He instituted this venerable Sacrament, namely, by awakening charity towards God, to promote mutual charity among men. For the latter, as is plain, is by its very nature rooted in the former, and springs from it by a kind of spontaneous growth. Nor is it possible that there should be any lack of charity among men, or rather it must needs be enkindled and flourish, if men would but ponder well the charity which Christ has shown in this sacrament. . . . Having before our eyes this noble example set us by Christ, Who bestows on us all that He has, assuredly we ought to love and help one another to the ut-

(4) Cf. St. Matthew, XIII, 55; St. Mark, VI, 3.

(5) Encyclical Letter, *Divini Redemptoris, On Atheistic Communism*



most, being daily more strongly united by the strong bond of brotherhood.

"Add to this that the external and visible elements of this Sacrament supply a singularly appropriate stimulus to union. On this topic St. Cyprian writes: 'In a word, the Lord's sacrifice symbolizes the oneness of heart, guaranteed by a persevering and inviolable charity, which should prevail among Christians. For when Our Lord calls His Body bread, a substance which is kneaded together out of many grains, He indicates that we His people, whom He sustains, are bound together in close union; and when He speaks of His Blood as wine, in which the juice pressed from many clusters of grapes is mingled in one liquid, He likewise indicates that we, His flock, are by the commingling of a multitude of persons made one' (Ep. 96 ad Magnum, n.5). In like manner the Angelic Doctor, adopting the sentiments of St. Augustine (*Tract XXVI, in Joann.*, nn. 13, 17), writes, 'Our Lord has bequeathed to us His Body and Blood under the form of substances in which a multitude of things have been reduced to unity, for one of them, namely bread, consisting as it does of many grains, is yet one, and the other, that is to say, wine, has its unity of being from the united juice of many grapes; and therefore St. Augustine elsewhere says: 'O Sacrament of Mercy, O Sign of Unity, O Bond of Charity!' (IIIa P., Q.79, a.1). All of which is confirmed by the declaration of the Council of Trent that Christ left the Eucharist to His Church 'as a symbol of that unity and charity whereby He would have all Christians mutually joined and united . . . a symbol of that one body of which He is Himself the Head, and to which He would have us, as members, attached by the closest bonds of faith, hope, and charity' (Conc. Trid., Sess. XIII, 1 De Eucharist., c. 2). The same idea had been expressed by St. Paul when he wrote: 'For we, being many, are one bread, one body, all we who partake of the one bread' (I Cor., X, 17)." (6)

As the unifying influence of Our Lord makes itself felt, we may expect that Catholics all over the world will come to realize that the unity of the Mystical Body is infinitely stronger than national unity, that, for example, the supernatural unity between French and German Catholics, resulting from the character of baptism, is on an infinitely higher level than the unity between Germans with Germans, or French with French, on the merely natural national level. St. Paul stresses the paramount character of this solidarity, when he insists that natural distinctions disappear, as it were, in comparison with it: "Where there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free. But Christ is all, and in all" (Coloss., III, 11). The Apostle did not, of course, mean to convey that the distinctions

(6) Encyclical Letter. *Mirae Caritatis, On the Most Holy Eucharist.*

or the duties resulting from them disappeared in fact, for he lays stress upon the reciprocal obligations of master and servant in the Epistle to Philemon, but he wanted to bring home to all that our oneness in Christ causes all the distinctions on a lower level to dwindle into insignificance. It is only want of familiarity with St. Paul's teaching on the Mystical Body that makes the text of Pope Pius XI, already quoted in Chapter I, about our brotherhood in the Mystical Body being infinitely more sacred and more precious than the brotherhood of humanity and of fatherland, seem exaggerated to us.

The deepening of the conviction of this supernatural solidarity will lead to a realization of the subordinate place of nationality as a force of inspiration, but, while stressing the infinite distance separating the natural from the supernatural, it will not deny it fitting recognition. It is important also to point out that the exaggerated place taken by nationality in men's lives to-day is in part due to the need for national reactions against the corrupting and deforming influence of the naturalistic supranationalism of Jewry and Freemasonry which, since the French Revolution, has usurped the place of the supernatural, supranational influence of the Mystical Body. Love of country is a noble sentiment and there is an ordered love of our native land as of our own race, and of their glory, which will be respectful of their due subordination to the Mystical Body of Christ. It is true that Satan has frequently tried to use Nationalism for his purposes, yet when Catholics quote from Papal Encyclicals about the evils of exaggerated Nationalism, they must not leave out of consideration the complementary texts wherein the Popes insist on legitimate love of country, and they must bear in mind the need for a reaction against the corruption and deformation resulting from Naturalism.

The knowledge and love of our solidarity in Christ will combat effectively the terrible evils of the class-war, so sedulously cultivated by naturalistic supranationalists, in view of the enslavement of workingmen for their own ends. Pope Leo XIII stresses the fact that it was to promote charity and union among men that Our Lord instituted the Blessed Eucharist: "If any one," he writes, "will diligently examine into the causes of the evils of our day, he will find that they arise from this, that as charity towards God has grown cold, the mutual charity of men among themselves has likewise cooled. Men have forgotten that they are children of God and brethren in Jesus Christ: they care for nothing except their own individual interests: the interests and the rights of others they not only make light of, but often attack and invade. Hence frequent disturbances and strife between class and class: arrogance, oppression, fraud on the part of the more powerful: misery, envy, and turbulence among the poor. These

are evils for which it is in vain to seek a remedy in legislation. . . . Our chief care . . . ought to be . . . to secure the union of classes in a mutual interchange of dutiful services, a union which, having its origin in God, shall issue in deeds that reflect the true spirit of Jesus Christ and a genuine charity. This charity Christ brought into the world, with it He would have all hearts on fire. . . . And whereas it is right to uphold all the claims of justice as between the various classes of society, nevertheless it is only with the efficacious aid of charity, which tempers justice, that the equality which St. Paul commended (2 Cor., VIII, 14), and which is so salutary for human society, can be established and maintained. This then is what Christ intended when He instituted this venerable Sacrament, namely, by awakening charity towards God to promote mutual charity among men."<sup>(7)</sup>

Catholics must, therefore, on the one hand, guard against any collaboration with naturalistic revolutionary movements promoted by Jewry and Freemasonry, whether national like Mazzini's *Young Italy* or supranational like Socialism and Communism, and on the other hand, they must be careful not to support disordered naturalistic national reactions against the efforts of Jewry and Freemasonry. Our Lord Jesus Christ has a positive supernatural programme towering far above the disorders, divisions and confusion to which Naturalism inevitably gives rise. Catholics must endeavour to grasp fully what Our Lord is aiming at when He is seeking to have the influence of the Mystical Body accepted in the life of the State, in the family, in education, and in economic organization. He is striving for ever wider participation in, and profounder comprehension of, the Holy Sacrifice of the Mass, in view of deepening supernatural union with the Blessed Trinity in souls. They will then have a keener perception of the ultimate aim of revolution and will be quicker to see the signs that herald its approach.

#### THE ULTIMATE AIM OF REVOLUTION.

Just as the members of the human body are always meant to function in such wise as to promote the Common Good, which it is the office of the head to discern, so Catholics, as members of the vast organism of the Mystical Body, must always strive to further the programme of Christ their Head and impregnate society

<sup>(7)</sup> Encyclical Letter, *Mirae Caritatis*, On the Most Holy Eucharist. St. Thomas points out that "The fruit of this sacrament [the Blessed Eucharist] is the unity of the Mystical Body" (IIIa P., Q.73, a.3, c). "By this Sacrament we enter into communion with Christ, partaking of His Flesh and coming under the influence of His Divinity, and by It we enter into communion and union with one another," he adds in the following article.

with the spirit of membership of Christ.<sup>(8)</sup> The Christian organization of society sustains the ordinary man in the difficult task of living his daily life in harmony with the supernatural act of submission to the Blessed Trinity he makes at Mass. In fact, this organization of society under Christ is indispensable for the average man, firstly, because of the tendency of the natural life of the fallen children of the first Adam to revolt against their Supernatural Life and imperil their true happiness, and, secondly, because there are organized naturalistic forces in existence ready to pander to the self-centredness of human beings and thus strive to hurl them against Christ the King and the Supernatural Life. The Christian framework of society is meant to serve as a bulwark against these organized naturalistic or anti-supernatural forces, two of which are visible, while one is invisible. The invisible host is that of Satan and his fellow-demons: the visible forces are those of the Jewish Nation and Freemasonry.<sup>(9)</sup> They aim, first, at de-supernaturalizing social life, political and economic, so that, from the moment he leaves Church after Mass, the average human being will find himself impeded in his efforts to live his life as a member of Christ. When that process has gone on long enough to have stirred up the seeds of revolt against the Supernatural Life in a large portion of the social organism, then the attack on the Mass itself is begun. The revolt of the social organism as such against the Mass, the supremely acceptable act of worship of the Blessed

(8) It is the Sacrament of Confirmation which fully equips the member of Christ, incorporated into Him by Baptism, for this work of moulding society. This Sacrament brings him to the perfect age of spiritual life by conferring an interior strength of soul, as St. Thomas points out (IIIIa P., Q.72, a.5, "*Confirmatio est quoddam spirituale augmentum promovens hominem in spiritualem actatam perfectam*"). When a man has attained to full development, he must work not for himself alone but for others and the whole Mystical Body. ("*Homo autem cum ad perfectam actatam pervenerit, incipit jam communicare actiones suas ad alios; antea, vero quasi singulariter sibi ipsi vivit*" (IIIIa P., Q.72, a.2). The forehead of the person being confirmed is marked with the sign of the Cross to signify his being equipped to do battle for the supernatural organization of society, not only against invisible enemies, but against those who are visibly banded together for its overthrow (Cf. IIIIa P., Q.72, a.4, 5).

(9) Mohammedanism is left out of account, because it is question in this work of the struggle for and against the Divine Plan within the countries where the Divine Plan was accepted and which are still at least nominally Christian. Mohammedanism conquered certain countries that were once Christian, but it is an outside thing, so far as Europe and America are concerned. Cf. *The Great Heresies*, by H. Belloc, pp. 73-140.

Of course, not every member of the two visible naturalistic bodies, the Jewish Nation and Freemasonry, is fully aware of what he implicitly stands for by the fact of his membership of these groups. These bodies are, as such, naturalistic or anti-supernatural. That is the point here stressed.

Trinity and, if possible, its complete elimination, is the ultimate aim of revolution.

Revolutions against the Catholic Church and the Mass are not spontaneous uprisings of the people. They are movements skillfully prepared a long time in advance by the naturalistic forces above-mentioned and their subordinates. "Revolution is an art," writes Oldstock Ryder in *The Great Conspiracy*, "but the Revolutionaries would have us believe that it is a natural cataclysm, as inevitable as a volcanic eruption—a spontaneous up-rush of popular revolt against insufferable wrongs. . . . The art of Revolution is that by which a small but well-organized minority compels an unwilling but unorganized majority to submit to the overthrow of the State and the dictatorship of a few professional agitators who grasp power in the name of the People. The method remains the same to-day as it was in 1789-1793, first, to create a Revolutionary atmosphere by exploiting the existing grievances or hardships of any part of the population. Secondly, where none exist, popular grievances must be created. . . . Thirdly, having thus prepared the stage, demonstrations must be organized which will give the movement an appearance of being a spontaneous uprising of the masses. Fourthly, trade and industry must be hampered and ultimately paralysed by strikes and revolutionary threats, creating widespread unemployment and discontent. . . . Lastly, forces of aliens, criminals and hooligans must be enlisted and armed to overpower the forces of the State and to terrorize the law-abiding majority into submission. And this tragic farce is to be enacted in the name of the whole people, and is applauded as a noble revolt against tyranny and injustice." The poor deluded actors on the stage of revolution are, perhaps in the majority of cases, unaware that they are the instruments of higher forces.

The steps outlined in the quotation from Oldstock Ryder have now been expressed more succinctly, thanks to the development of the art of revolution in the hands of those who control Russia. The programme of Moscow was outlined very accurately in *The Times* of 3rd May, 1938, as follows: "Loudly as the Barcelona Government may denounce the unprovoked aggression of General Franco's rebels, their mentors in Moscow have already claimed the instigation of the Civil War as a triumph of their own subversive diplomacy. For this is one of the essential stages of the desired revolution which must, it is dogmatically asserted, follow the same course in every country. These steps to the compulsory millenium, are four in number: the first is the United Front; the second, strikes and disorders; the third, civil war; and the fourth, Soviet Government."<sup>(10)</sup> The first three of these stages correspond to the steps outlined by Oldstock Ryder. The fourth is not

(10) *Revolutionary Socialism*, p. 58, by Arnold Lunn.

a stage in the advance to power. It is in reality the taking over of power by the Rulers of Russia after they have successfully utilized the natives in the preliminary stages. Both Oldstock Ryder's and Moscow's statements of the steps required for the preparation of revolution deal with the last or final stages of the advance to power by the hidden plotters and schemers.

Previously, however, wherever the people of a country have accepted the Divine Plan for order, a long period of agitation is usually required to diminish the attachment of the people thereto. As we have seen, the framework of the Divine Plan comprises the following points: Recognition of the truth of the Catholic Church as the Mystical Body of Christ, National Life respectful of due subordination to the Mystical Body, Christian Marriage, Christian Education, Private Ownership of Property with Guild or Vocational Group Organization, and finally, an exchange-medium functioning for the Common Good as a stable measure of things saleable and, therefore, not abandoned to the manipulations of private speculators. The long-distance preparation for revolution will consist, then, in loosening the hold of minds upon these principles of order by the inculcation of Naturalism, and in weakening wills. As Our Lord always aims at harmonious functioning of the supernatural and the natural, so Satan aims at division and discord, with a view to disorder and decay. All the means that the manipulation of money will permit will be employed in this work: cinema, press, radio, stock-exchange, speculations, different forms of association for amusement, and so on.

In the process of disruption, particular attention will be paid to the inculcation and propagation of impurity. St. John Chrysostom points out that "it is impossible for anyone who leads an impure life not to grow weak in the faith."<sup>(11)</sup> St. Thomas Aquinas, in his turn, insists that the higher faculties of man, namely, the intelligence and the will, are disturbed most of all by sins of impurity. In its effect on the intelligence, this vice is productive of blindness as well as of precipitation, want of reflection and inconstancy. On the will it produces: on the one hand, love of self and hatred of God, Who is looked upon as standing in the way of pleasure; on the other hand, love of the things of this life along with carelessness and recklessness about eternal happiness.<sup>(12)</sup>

The demons know how difficult it is for human beings to extricate themselves from the meshes of this vice,<sup>(13)</sup> so we can well understand why, in view of the preparation of a revolution, every means will be employed to propagate sins of the flesh, such as

(11) St. John Chrysostom, Serm. I. De Verbis Apost.

(12) IIa IIae, Q. 153, a. 5, c.

(13) Ia IIae, Q. 73, a. 5, ad 2.

the cinema, the press in both pictures and advertisements, the new forms of dress and recreation for youth, and so on. The instructions of the Italian Masonic *Alta Vendita*, taken from the documents captured in 1846, are well known: "Let us spread vice broadcast among the multitude. Let them breathe it through their five senses, let them drink it in and become saturated with it. . . . Make men's hearts corrupt and vicious and you will have no more Catholics. Draw away priests from their work, from the altar and from the practice of virtue. Strive skilfully to fill their minds and occupy their time with other matters. . . . Large-scale corruption is our aim, the corruption of the people through the clergy and of the clergy by us, a corruption such that it will enable us to lay the Church in the tomb. Recently one of our friends, laughing at our projects, said to us: 'To overcome the Catholic Church, you must begin by suppressing the female sex.' There is a certain sense in which the words are true; but since we cannot suppress woman, let us corrupt her along with the Church. . . . The best poniard with which to wound the Church mortally is corruption."<sup>(14)</sup> When human beings have been brutalized by impurity, they will allow themselves to be enslaved without making any attempt to react. The resistance to the propagation of weakness and selfishness through impurity must be firmly grounded upon the doctrine of our membership of, and solidarity in, Christ. Every sin is a betrayal of the cause of the Mystical Body.

#### THE SOLIDARITY OF THE MYSTICAL BODY AND THE DUTY OF CATHOLICS.

It is pathetic to see Catholics accepting the purposely misleading statements in the newspapers about the cause of the ferocious attacks on the Mass and on priests and nuns, during revolutionary outbreaks in different countries. These attacks are ascribed to the peculiarly excitable character of the inhabitants of these countries, stirred up by the sight of the wealth of the Church and the Religious Orders, and by the fact that the priests and nuns were "reactionary" and opposed to "progress." The same stories are repeated about country after country, and it is curious to see Catholics in neighbouring countries swallowing them, without reflecting that the same things will be said about themselves, when the turn comes for the attack on the Supernatural Life of their country. Surely it is time for Catholics to grasp the fact that there are organized anti-supernatural forces, visible and invisible, and to gird their loins for the struggle before their Good Friday dawns. A greater sense of the suprana-

<sup>(14)</sup> Crétineau-Joly. *L'Eglise Romaine en face de la Révolution*, vol. II, pp. 128-129.

tional solidarity of the Mystical Body of Christ should be inculcated in the teaching of history.

Again, when the Hierarchy of a country make a pronouncement concerning the attack on the Supernatural Life of that country, it is sad to see Catholics in other countries upholding their own views of the interests of Our Lord in that country, in opposition to the representatives of Christ the King. A flagrant instance in recent history was in regard to the Collective Letter of the Spanish Hierarchy of July 1, 1937. The writings of certain non-Spanish Catholics, on that occasion, furnished a clear proof of the great need for a fuller realization of the meaning of the Kingship of Christ and of the solidarity of Christ's members. The case is even worse when the Holy Father makes a solemn pronouncement about a persecution being waged on Our Divine Lord in a particular country, or countries. It is particularly painful to hear such statements being denied or questioned by Catholics, because it shows that the concept of the Mystical Body is even more obscured in their minds. Let us take for example the words of Pope Pius XI to the College of Cardinals on Christmas Eve, 1937: "We must call things by their right names. In Germany there is in fact a religious persecution. For long they tried to make us believe that there was no persecution. We know, however, that there is a persecution, nay more, that there has rarely been a persecution so serious, so painful and so disastrous in its widespread effects. This is a persecution in which neither the exercise of force, nor the pressure of threats, nor the subterfuges of cunning and artifice, have been spared." How can Catholics continue to assert that the Church is not persecuted in Germany?

#### CATHOLIC SOLIDARITY IS WEAKENED BY INDIVIDUALISM AND NATURALISM.

The individualism of the so-called Reformation has propagated the idea that we come into relation with Our Lord as isolated units. The so-called Reformation, however, did not attempt to set up a supranational organization in the place of the Catholic Church. It simply resulted in the separation of different sections, calling themselves National Churches, from the One True Church of Christ. The setting-up of a supranational organization was reserved for the French Revolution of 1789. Modern History, since that Masonic Revolution, is, to a large extent, an account of the diffusion of the principles of 1789 throughout Europe and America. The spread of these principles has resulted in the domination of the naturalistic supranationalism of Freemasonry, behind which has been gradually emerging the still more strongly organized naturalistic supranationalism of the Jewish Nation. "Russia" or "Moscow" is merely a prolongation of the prin-



ciples of 1789 and a materialistic adaptation of them to action, on the part of these naturalistic organizations.<sup>(15)</sup>

Catholics must endeavour to permeate national reactions with the spirit of the Mystical Body of Christ. We come into contact with Our Lord Jesus Christ, not as isolated individuals, but as forming one living organism with Him, and we are meant to work in harmonious union for God's Rights, according to His programme, always bearing in mind that it is only through the Supernatural Life coming from Christ that national as well as individual selfishness can be effectively combated. There should be perfect union amongst Catholics with regard to the general principles and universal conclusions of Christ's programme. "The defence of Catholicism, indeed," writes Pope Leo XIII, "necessarily demands that in the profession of doctrines taught by the Church all shall be of one mind and all steadfast in believing; and care must be taken never to connive, in any way, at false opinions, never to withstand them less strenuously than truth allows. . . . Let this be understood by all that the integrity of the Catholic faith cannot be reconciled with opinions verging on Naturalism or Rationalism, the essence of which is utterly to devitalize Christianity, and to instal in society the supremacy of man to the exclusion of God. Further, it is unlawful to follow one line of conduct in private and another in public, respecting privately the authority of the Church, but publicly rejecting it. . . . In these our days it is well to revive the examples of our forefathers. *First and foremost it is the duty of all Catholics worthy of the name and desirous of being known as most loving children of the Church . . . to endeavour to bring back all civil society to the pattern and form of Christianity which We have described.*"<sup>(16)</sup>

Catholics may differ about the best manner of applying these principles and embodying the conclusions in social organization, *but these differences must not cause them to forget that they must approach the discussion of all these questions as members of one Body with a vast programme accepted by all.* "It is scarcely possible," writes Pope Leo XIII in the same Encyclical, "to lay down any fixed method by which these pur-

(15) In *The Rulers of Russia* (Third Edition, p. 55), it is pointed out that the form and method followed by national reactions against Judaeo-Masonry show traces in some cases of the process of deformation to which the nations have been subjected. Germany's reaction under the leadership of Prussia, as we shall see later in Chapter XVI, is permeated with the spirit of the 16th century revolt against the unity of the Mystical Body of Christ, and with the pantheism of Fichte and Hegel. These are facts of history of which Catholics should be fully aware.

(16) Encyclical Letter. *Immortale Dei, On the Christian Constitution of States.*

poses are to be attained, because the means adopted must suit places and times widely differing from one another. Nevertheless, above all things, unity of aim must be preserved, and similarity must be sought after in all plans of action. Both these objects will be carried into effect without fail if all will follow the guidance of the Apostolic See as their rule of life and obey the bishops whom the Holy Ghost has placed to rule the Church of God.”<sup>(17)</sup>

It is quite true that “in mere matters of opinion it is permissible to discuss things with moderation, with a desire of searching into the truth, without unjust suspicion or angry recriminations . . . (and) in matters merely political, as, for instance, the best form of government and this or that system of administration, a difference of opinion is lawful.”<sup>(18)</sup> *But all Catholics must take account of the organized naturalistic opposition to the programme of Christ the King for which they stand and make sure that their divisions over secondary points will not lead to any of them being pulled into the anti-supernatural camp and used as pawns in the struggle against Christ the King and the Supernatural Life of the country as a whole.* Alas! what happens only too often is that differences which are merely political cause them to lose sight of the main struggle. Ignorance of membership of the supernatural organism of the Mystical Body and its mission allows merely political matters to become of primary importance. When the interests of Our Lord are threatened by the organized anti-supernatural forces, all divisions should immediately cease.

Pope Leo XIII insists upon this closing up of the Catholic ranks in the Encyclical Letter, *On the Chief Duties of Christians as Citizens*. “There is no doubt,” he writes, “but that in the sphere of politics ample matter may exist for legitimate differences of opinion, and that, the single reserve being made of the rights of justice and truth, all may strive to bring into actual life the ideas believed likely to be more conducive than others to the general welfare. . . . Religion should, on the contrary, be accounted by everyone as holy and inviolate; nay in the very public order of States . . . it is always urgent, and indeed the main preoccupation, to take thought how best to consult the interests of Catholicism. Whenever these appear by reason of the efforts of adversaries to be in danger, all differences of opinion among Catholics should forthwith cease, so that, like thoughts and counsels prevailing, they may hasten to the aid of religion, the general and supreme good to which all else should be referred. . . .

(17) Encyclical Letter, *Immortale Dei*. “This likewise must be reckoned amongst the duties of Christians that they allow themselves to be ruled and directed by the authority and leadership of bishops, and above all of the Apostolic See” (Encyclical Letter, *Sapientiae Christianae, On the Chief Duties of Christians as Citizens*).

(18) Encyclical Letter, *Immortale Dei*.

This is not now the time and place to inquire whether and how far the inertness and internal dissensions of Catholics have contributed to the present condition of things; but it is certain at least that the perverse-minded would exhibit less boldness, and would not have brought about such an accumulation of ills, if the 'faith that worketh by charity' (Ep. ad Gal., V, 6), had been generally more energetic and lively in the souls of men."<sup>(19)</sup>

It is pathetic now to read the Letter addressed to the Bishop of Madrid by Pope Pius X, in 1906, on the necessity of united action by Catholics, when those whose object was the destruction of religion and society were seeking political power. Amongst other things, the saintly Pontiff said: "All must remember that nobody has the right to remain indifferent, when religion or the public welfare is in danger. Those whose object is the destruction of religion and civil society aim above all at getting control, as far as possible, of the direction of public affairs and at having themselves chosen as legislators. It is therefore necessary that Catholics should strive with all their might to avert that danger." It was only when Spain was on the brink of destruction that Catholics came together to save their country. And even then, how many were beguiled into the camp of Satan!

Pope Pius XI in his turn inculcates the necessity for union in regard to guiding principles: "Thus even in the sphere of social economics, although the Church has never proposed a definite technical system, since this is not her field, *she has nevertheless clearly outlined the guiding principles which, while susceptible of varied concrete applications according to the diversified conditions of times and places and peoples, indicate the safe way of procuring the happy progress of society.*"<sup>(20)</sup> Then, in another passage of the same letter he points out the woeful consequences of disunion: "To all our children, finally, of every social rank and every nation, to every religious and lay congregation in the Church, We make another and more urgent appeal for union. Many times Our paternal heart has been saddened by the divergencies—often idle in their causes, always tragic in their consequences—which array in opposing camps the sons of the same Mother Church. Thus it is that the revolutionaries, who are not so very numerous, profiting by this discord are able to make it more acute, and end by pitting Catholics one against the other. In view of the events of the past few months, Our warning must seem superfluous. We repeat it nevertheless once more, for those who have not understood, or perhaps do not desire to understand. Those who make a practice of spreading dissension among Catholics assume a terrible responsibility before God and the Church."

<sup>(19)</sup> Encyclical Letter, *Sapientiae Christianae*.

<sup>(20)</sup> Encyclical Letter, *Divini Redemptoris*, On Atheistic Communism, 19th March, 1937.

## PRIESTS AND CATHOLIC SOLIDARITY.

It is in order to facilitate such unity of action amongst Catholics and to emphasize before the world the infinite dignity of the Supernatural Life and the paramount claims of the Head of the Mystical Body that Bishops and Priests are recommended to keep themselves above party-politics. "Certainly nobody," wrote Cardinal Gasparri, Secretary of State of Pope Pius XI, "would deny the right of Bishops and Parish Priests to have, as private citizens, their personal opinions and political preferences, so long as these are in harmony with the dictates of an upright conscience and with the interests of religion. It is no less evident that, as Bishops and Parish Priests, they must remain aloof from party-struggles, keeping themselves on a plane superior to every purely political contention. . . . In doubtful cases, as well as in all those where the action of the Bishop or the Parish Priest might compromise the religious interests committed to their care, the enlightened zeal of faithful pastors of souls will not hesitate to stand aside."<sup>(21)</sup>

Undue emphasis upon particular controverted questions during their theological course and too little attention to the central unifying doctrines of the Mystical Body of Christ and of the life-blood of that Body, namely, Sanctifying Grace, may have the effect of hampering some priests in keeping things in their proper perspective. The really important thing is to grasp the relation of the controverted points to the central unifying doctrines just mentioned and, at the end of one's course, to have a synthetic view of the Divine Plan for order in the world through membership of Christ's Mystical Body, and to have accustomed oneself to weighing everything, including the controversies, from the point of view of God's Rights and of the interests of Our Head.

St. Thomas, the official theologian of the Catholic Church, always looked at things from the side of God and of His Rights. When a priest's mind is trained in this fashion, he will so form young Catholics that they will be accustomed to think of themselves as they really are, that is, as members of one Body engaged in a struggle for the organization of the world under Christ, their Head. He will be "all things to all men,"<sup>(22)</sup> that is, he will be sympathetic to the right elements in the aspirations of all men, in order to aid them to bring these aspirations into harmonious subjection to the interests of the Mystical Body of Christ.

(21) Letter of October 2, 1922, to the Italian Hierarchy. The same recommendation to keep themselves "aloof from contentious political disputes and from divisions in local administrative bodies," is made to "the Irish clergy, especially to Parish Priests and those having the care of souls, without prejudice to the right they enjoy as private citizens . . . ." (Maynooth Statutes, No. 32, 1927).

(22) I Cor., IX, 22.

He will train them to keep in proper perspective the different factors that may tend to divide them from their fellow-Catholics, such as, membership of a political party or of a certain school or college union. These things are all very secondary and must not be allowed to obscure the view of the great primary truth of our membership of Christ, in whom we are all one, and the duty incumbent upon all Catholics not to allow members of organized anti-supernatural forces to get political or economic control over Christ's members.

Familiarity with the doctrine of membership of Christ during his years of formation will powerfully stimulate the future priest to cultivate detachment from earthly goods and show himself always and everywhere interested in everything from the point of view of the real life of Christ's members. Such detachment and such unselfishness are especially necessary in our day in order to win back the toiling masses for Christ. "The greatest scandal of the nineteenth century," said Pope Pius XI to Canon Cardijn, "is that the Church has lost the working-class."<sup>(23)</sup> The spectacle of a life lived unselfishly for Christ's members will prove an irresistible argument for the truth of the doctrine of our oneness in Christ and will promote union and solidarity for the Kingship of Christ in spite of differences on secondary matters.

The need for this supernatural unselfishness is insisted upon by Pope Pius XI in his Encyclical Letter, *On the Catholic Priesthood*: "Surrounded by the corruptions of a world," he writes, "in which everything can be bought and sold, the Catholic priest must pass through them utterly free from selfishness. He must holily spurn all vile greed of earthly gains, since he is in search of souls, not of money, of the glory of God, not his own. . . . He is not indeed forbidden to receive fitting sustenance. . . . The Lord ordained that they who preach the Gospel should live by the Gospel' (I. Cor., IX, 14). But . . . a priest must expect no other recompense than that promised by Christ to His Apostles. . . . Woe to the priest who, forgetful of these divine promises, should become 'greedy of filthy lucre' (Tit., I, 7) . . . Judas, an Apostle of Christ . . . was led down to the abyss of iniquity precisely through the spirit of greed for earthly things. Remembering him, it is easy to grasp how this same spirit could have brought such harm upon the Church throughout the centuries. . . . A priest who is poisoned by this vice (of greed) . . . will, consciously or unconsciously, make common cause with the enemies of God and of the Church, and co-operate in their evil designs.

"On the other hand, by sincere disinterestedness the priest can hope to win the hearts of all. For detachment from earthly goods,

<sup>(23)</sup> Quoted in *Jésus-Ouvrier, Doctrine et Culte*, par l'abbé J. B. Bord.

if inspired by lively faith, is always accompanied by tender compassion towards the unfortunate of every kind. Thus the priest becomes a veritable father of the poor. Mindful of the touching words of His Saviour: "As long as you did it to one of these my least brethren, you did it to me,"<sup>(24)</sup> he sees in them, and, with particular affection, venerates and loves Jesus Christ Himself."<sup>(25)</sup>

(24) St. Matt., XXV, 40.

(25) Encyclical Letter, *Ad Catholici Sacerdotii*.

PART II.

THE ORGANIZED OPPOSITION TO THE MYSTICAL  
BODY OF CHRIST.  
and  
TO THE DIVINE PLAN FOR ORDER.

CHAPTERS VI—X.





## CHAPTER VI.

### THE ORGANIZED OPPOSITION TO THE MYSTICAL BODY OF CHRIST.

There is *unorganized* opposition to the Supernatural Life in each one of us, owing to the Fall. This unorganized opposition of individuals inevitably leads to the formation of little anti-supernatural groups here and there, even without the concerted action of vast organized forces. But the fact that there exists concerted anti-supernatural action on the part of *organized* bodies is so far removed from the preoccupation of the average Catholic that it needs to be specially stressed and its aim made clear. That is the reason for these chapters.

We have seen already that social organization is meant to be permeated with the reality of the Supernatural Life of the Mystical Body of Christ, in view of aiding us to bring our daily life into harmony with our protestation of loyalty to the Blessed Trinity, in union with Christ as Priest, in Holy Mass. By this permeation of society with the reality of membership of Christ, the Kingship of Christ in its integrity is acknowledged. We have also seen that, conversely, assistance at Mass in union with Christ as Priest urges us to strive to realize the Kingship of Our Lord in its integrity, in a Christian framework of society. The Christian framework of society is destined not only to aid us in attaining union with Christ but to serve as a bulwark against the assaults of the forces organized against our Supernatural Life. These forces are three in number, one being invisible, the other two visible. The invisible host is that of Satan and the other fallen angels, while the visible forces are those of the Jewish Nation and Freemasonry. The Jewish Nation is not only a visible organization, but its naturalistic or anti-supernatural character is openly proclaimed, by its refusal to accept the Supernatural Messiah and by its looking forward to a naturalistic messianic era. The Masonic Society or group of Societies is a visible organization, but its naturalistic or anti-supernatural character is secret or camouflaged. The Naturalism or Anti-Supernaturalism of its end, as well as of its ritual and symbolism, is clearly grasped by only relatively few of the initiated. The pantheistic deification of man, which is the consequence of this Naturalism, is the supreme secret of Freemasonry. Both of these visible societies, however,

make use of subterfuge and secrecy in their *modes* of action against the Supernatural Life of the nations of the world.

Accordingly, the most vitally real struggle in the world is that waged by those naturalistic or anti-supernatural armies, under the leadership of Satan, against those who accept the Supernatural Life of Grace, participation of the Life of the Blessed Trinity, under the leadership of Our Lord Jesus Christ. This vital struggle is depicted in striking terms by Pope Leo XIII in the opening sentences of the Encyclical Letter, *On Freemasonry*: "After the human race, through the envious efforts of Satan, had been guilty of the unspeakable crime of turning away from God, the Creator and Giver of heavenly blessings, it became divided into two distinct and mutually hostile camps. One of these steadily combats for truth and virtue, the other for all that is opposed to virtue and truth. The former is the Kingdom of God on earth, namely, the True Church of Jesus Christ, and all who wish to belong to it sincerely and in a manner worthy of salvation must serve God and His Only-Begotten Son with all the vigour of their minds and all the strength of their wills. The latter is the kingdom of Satan, under whose sway and in whose power are all those who, following the baneful example of their leader and of our first parents, refuse to obey the divine and eternal law, and in a multitude of ways either show contempt for God or revolt against Him.

"St. Augustine had a clear vision of these two kingdoms, and he accurately described them under the image of two States with laws diametrically opposed, because of the completely divergent ends to which the respective States tended. In a few concise, well-chosen phrases he indicated the efficient cause of each as follows: 'Two loves have formed two cities; the love of self reaching to contempt of God, an earthly city; the love of God reaching to contempt of self, a heavenly one.'<sup>(1)</sup> While the two armies have always been engaged in conflict down the ages, the equipment of the combatants and the mode of warfare have varied considerably, as well as the force and the vigour of the attack and the defence. In our day, however, the partisans of evil seem to be drawing closer together and as a body to be animated with extraordinary energy, under the leadership and with the assistance of the widely diffused association known as Freemasonry. No longer concealing their designs, with the greatest audacity, they are egging one another on to attack God Himself. They are planning the utter overthrow of Holy Church openly and publicly, with the intention of despoiling completely the Christian nations of the benefits procured for them by Jesus Christ, our Saviour, if that were possible. . . . From what We have already said, *it is indisputably evident that their ultimate aim is to root*

(1) *The City of God*, Book XIV, c. 17.

*out completely the whole religious and political order of the world which has been set up by Christianity and to replace it by another in harmony with their way of thinking. This will mean that the foundation and laws of the new structure will be drawn from pure Naturalism.*"<sup>(2)</sup>

Let us now take each of these naturalistic and anti-supernatural forces in turn.

<sup>(2)</sup> Encyclical Letter, *Humanum genus*. A translation of this Letter will be found in *The Kingship of Christ and Organized Naturalism*, by the present writer.

## CHAPTER VII.

### THE INVISIBLE ORGANIZED FORCE—SATAN AND HIS FELLOW-DEMONS.

#### SATAN'S ANTI-SUPERNATURALISM.

Pope Leo XIII has insisted upon the leadership of Satan in the ceaseless warfare of Naturalism against the Supernatural Life of Grace. Satan's headship of the camp of evil must never be forgotten or lost sight of. This remark is particularly necessary in our days, because the triumphs of applied science in modern times tend to give human beings the illusion that they are the spiritual masters of the universe and obscure the all-important truth that, behind the visible veils, there are other intelligences more powerful than theirs striving for and against Our Divine Lord. The existence, then, of the good angels, permanently anchored in Supernatural Life, and of the fallen angels, always fiercely opposed to the supernatural, must be constantly borne in mind.

Satan everywhere combats and everywhere seeks to eliminate the Supernatural Life of Grace, participation in the Life of the Blessed Trinity. His act of rebellion was a refusal to depend on the Blessed Trinity for his happiness and perfection. By that act he not only forfeited the Life of Grace but declared war on it. The whole being of that pure spirit, all that relentless, untiring energy, of which we, poor creatures of nerves and muscles, cannot form an adequate idea, is always and everywhere directed against submission to the Blessed Trinity in supernatural love. We change our minds and we need sleep and rest. With Satan it is not so.<sup>(1)</sup>

It is because Satan knows how effective such institutions as

(1) "To find the cause, then, of this obstinacy, it must be borne in mind that the appetitive power is in all things proportioned to the apprehensive, whereby it is moved, as the movable by its mover . . . Now the angel's apprehension differs from man's in this respect, that the angel by his intellect apprehends immovably . . . whereas man by his reason apprehends movably . . . Consequently man's will adheres to a thing movably . . . whereas the angel's will adheres fixedly and immovably" (Ia P., Q.64, a.2).

the press, the cinema and the monetary system can be, when brought into play against the Supernatural Life of a country, that he has been so intent on transforming them into agencies for the propagation of Naturalism. In the October (1938) issue of *The Southern Cross*, we read: "An American student of statistics has made a detailed investigation of 500 films. In them he counted 100 murders, 91 suicides, 103 adulteries, 38 seductions, 352 robberies and 43 frauds or swindles. In these 500 films there was thus a more-or-less veiled defence or condonation of 727 major crimes or immoralities. A Swiss citizen, Professor Malhabec, reports the result of a similar investigation in Berne, where he found that of 3,300 children of school years, 1,700 were more-or-less regular cinema-goers. In 1,250 films presented for their entertainment there were exhibited 1,163 seductions, 1,120 adulteries, 1,224 homicides, 1,170 robberies, 1,171 shootings or various murders, and 765 suicides."

Satan's invariable appeal is to liberty. That is the pretext he alleges in order to lead men astray. "The end at which the devil aims," writes St. Thomas, "is the revolt of the rational creature from God. . . . This revolt from God is conceived as an end, inasmuch as it is desired under the pretext of liberty [or autonomy]" (IIIa P., Q.8, a.1). Satan, needless to say, is well aware of the fact that his efforts against Our Divine Lord and the Supernatural Life of the world cannot lead to order but will result in chaos and disorder. His dupes, however, do not see that, at least, not clearly. If, at times, a vision of what they are heading for is mercifully vouchsafed to them by God, they shut their eyes to it, except in rare instances.

Satan's sin was a refusal to accept the truth that for the perfection and happiness of his being he should depend upon God and not upon himself alone. He wanted to get rid of the dependence and subjection which are inseparable from his condition of creature. The result was an eternity of misery. The way of spiritual childhood of Saint Teresa of Lisieux with its insistence on complete dependence on and absolute trust in the love of God, our Father, is in complete opposition to the spirit of Satan. Hence we need not be astonished at the rôle assigned to the Little Flower in the present struggle in the world.

All the frightful energy, then, of Satan's hatred is specially directed against the Holy Sacrifice of the Mass, which is the renewal of the expression of submission of Calvary. Arrayed with him and animated with the same hatred, there is an army of invisible satellites of the same nature. Forgetfulness of these facts makes it hard for people, who read only the newspapers and frequent the cinema, to understand, for example, the hatred of the Mass and of the priesthood displayed by the Communist and Masonic "Democracy" of Spain. Even the formation given by

"Moscow," that is, by the Jews who control Russia, does not suffice to account for it.<sup>(2)</sup>

We must distinguish between the end Satan had in view in the Crucifixion of Our Lord and the end he now has in view in directing and provoking attacks on those who celebrate Mass and those who assist thereat. Satan urged the leaders of the Jewish Nation to get rid of Our Lord, for he was conscious of the presence in the Man, Christ Jesus, of an exceptional degree of that Supernatural Life which he hates, but he did not want to enter into the Divine Plan for man's return to order. His pride, however, obscured his vision of God's way of proceeding. By his action on the minds and wills of the leaders of the Jewish Nation and again on the passions of the crowd, disappointed and disillusioned at the sight of the acclaimed liberator of Israel discomfited and helpless, he prepared the way for the sublime display of obedience and humility of the God-Man on Calvary. The demons did not know that the act of submission of Calvary meant the return of order to the world, by the restoration of Supernatural Life to the human race. St. Paul insists that "If they [the princes of this world] had known it, they would never have crucified the Lord of Glory" (I Cor., II, 8). St. Thomas writes: "If the demons had been perfectly certain that Our Lord was the Son of God and had known in advance what the effect of His Passion and Death would be, they would never have got the Lord of Glory crucified."<sup>(3)</sup> But they are quite well aware of the meaning of the Mass. All their efforts are directed towards preventing its celebration, by exterminating the priesthood, and towards thwarting its effects, by limiting it to the rôle of a rite bereft of significance for man's social life, political and economic. If Satan cannot succeed in completely doing away with the one acceptable act of worship, he will strive to restrict it to the minds and hearts of as few individuals as possible. One has only to

(2) Cf. *The Rulers of Russia*, in which some of the documentary evidence is given, which proves that the Jews are the real controlling force in Russia.

(3) Ia P., Q.64, art. 1, ad 4. Cf. IIIa P., Q.44, art. 1, ad 2.

Cf. also the following extract from the Sermon of Pope St. Leo the Great which is read in the Second Nocturn of the Office of Palm Sunday: "If the proud and cruel enemy [of God and man] had been aware of the merciful design of God, he would have tried to soften the minds of the Jews rather than have sought to stir up their unjust hatred, lest in attacking the liberty of action of the One Who was not in his debt, all his human captives should be set free. The malignity of his mind kept him from grasping the truth. He got the Son of God condemned to death and that condemnation became a remedy for the fall of the human race." Satan's disordered pride prevented him from understanding the ordered self-sacrificing humility of God become Man.

look at the world to see how far he has succeeded since the French Revolution.

### SATAN'S PLANS FOR DISORDER.

Satan's refusal to depend on the Supernatural Life of the Blessed Trinity for his happiness was at the same time a declaration of war on that Life. He is ever warring against all those ways in which, as we have seen, the rule of Christ the King is acknowledged in society. His technique, since the so-called Reformation but more especially since the French Revolution, has largely consisted in utilizing the appeal of nationality against ordered submission to the Mystical Body of Christ. He has deceitfully striven, and alas! with success, in country after country, to persuade men that love of their country demands a refusal of obedience to the Catholic Church. He has, of course, also utilized the longing of the normal man for a suitable condition of life in order to allure men into Socialist and Communist movements. Pope Pius XI has stressed this latter point in the Encyclical Letter, *On the Troubles of Our Time*: "The leaders of this campaign of Atheism," he writes, "turning to account the present economic crisis, inquire with diabolic reasoning into the cause of this universal misery. . . . They strive, and not without effect, to combine war against God with men's struggle for their daily bread, with their desire to have land of their own, suitable wages and decent dwellings, in fine, a condition of life befitting human beings."<sup>(4)</sup> Satan is, however, indifferent as to the means he employs to turn man against Christ. He will utilize any form of Naturalism, such as the cult of blood and race, which will favour his designs.

On the one hand, Our Divine Lord incorporates human beings into Himself and urges them to mould the world in accordance with His programme, so as to bring about harmonious submission to His Father at Holy Mass. On the other hand, Satan strives to undo the organization respectful of the Supernatural Order and Life, and, when he has succeeded in propagating Naturalism, he will move to the direct attack on the Mass. Accordingly, he will always strive either to bring about what is called separation of Church and State or to prevent their union, that is, the recognition by the State of the Catholic Church, as the One Church divinely instituted, the supernatural and supranational Mystical Body of Christ, the ark of salvation for all. Satan knows well the value of social acceptance of order. That men, not only as individuals, but as linked together in States and nations should recognize the Catholic Church, as supernatural and supranational, and should bow down in submission to the Blessed Trinity in the Holy Sacri-

(4) Encyclical Letter, *Caritate Christi Compulsi*.

fice of the Mass are utterly repugnant to him. Of course, the struggle against order will be carried on in the name of "progress," "enlightenment," "liberty of conscience," and "duty to one's country and one's race," etc.

Secondly, as a consequence, Satan will oppose the acknowledgment of the right of the Pope and Bishops to decide what favours or opposes the Life of Grace. He will, therefore, do all in his power to prevent the admission of the Pope to the Councils of Nations and he will aim at national legislation opposed to true morality. When Bishops insist that the development of national life and racial culture is meant to favour the Life of the Mystical Body of Christ, he will strive to get them accused of being the enemies of nationality. As Satan succeeds in propagating Naturalism in a country, he prepares the direct attack on the Religious Orders and Congregations of the Catholic Church. Every revolutionary government since 1789, with monotonous regularity, has decreed the suppression of these Orders and Congregations. Satan will, on the contrary, favour Secret Societies and particularly the chief one, Freemasonry. He will also favour the admission of the Jews to full citizenship, so that they may prepare for the Natural Messiah.

Thirdly, Satan will work unceasingly for the introduction of divorce, since Christian marriage is the symbol of the unity and indissolubility of that supernatural union of Christ and His Mystical Body, which he detests. He will not only attack the Christian home directly by divorce, but indirectly by the glorification of impurity. Lust will not be termed self-seeking but emancipation. Immoral unions may be excused and even lauded on account of the "paramount duty to the race."

Fourthly, needless to say, he will do all in his power to hamper true Catholic education, that is, the formation of young men and women with a full sense of their responsibility as members of Our Lord's Mystical Body. That young people should be trained to consider the Life of Grace as their most real life and that they should be convinced of their solidarity with Our Lord and with one another are, of course, utterly hateful to him. Thanks to such a formation they would come forth after their formative years with an insight into the efforts being made to organize society on naturalistic, that is, on anti-supernatural, lines, and they would be alive to the activities of the organized forces working for the advent of Naturalism, under Satan's invisible guidance. It is a pity that Catholic teachers are not always fully conscious of what they are called upon to do for Christ. They should all have an accurate knowledge of the position of their particular subject in relation to the order of the world under the Mystical Body of Christ, and they should never fail to put first things first. They sometimes forget that a boy is primarily a member of



Christ and that his formation as a prizewinner or as a footballer is of real importance only inasmuch as it favours his standing integrally for Christ throughout his whole life.

Fifthly, Satan will do his utmost to prevent the formation of Guilds or Vocational-Groups which reflect in economic organization the solidarity of the Mystical Body. His hatred of union and order amongst the members of Christ was gratified by the destruction of the Guilds at the so-called Reformation in England and at the French Revolution in France. He knew that the resultant disorder would make it difficult for human beings to lead a truly virtuous life. In the feverish competition of Liberalistic Individualism, the task of making a living absorbs so much energy that there is none left for the life of union with the Blessed Trinity. Satan foresaw with malignant pleasure the ruin of souls that would result from this unbridled Individualism. Pope Pius XI stresses the point in the Encyclical Letter, *On Atheistic Communism*. "Even on Sundays and holidays," he writes, "labour shifts were given no time to attend to their essential religious duties. No one thought of building churches within convenient distances of factories or of facilitating the work of the priest. On the contrary, laicism was actively and persistently promoted, with the result that we are now reaping the fruits of the errors so often denounced by Our Predecessors and by Ourselves. It can surprise no one that the Communistic fallacy should be spreading in a world already to a large extent estranged from Christianity."<sup>(5)</sup>

The same Pontiff had already pointed out, in the Encyclical Letter, *On the Social Order*, how favourable to Satan's efforts was the state of things that accompanied everywhere what is termed "Industrial Progress": "Very many employers treated their workmen as mere tools, without any concern for the welfare of their souls, indeed without the slightest thought of higher interests. The mind shudders if we consider the frightful perils to which the morals of workers (of boys and young men particularly) and the virtue of girls and women, are exposed in modern factories; if we recall how the present economic regime and, above all, the disgraceful housing conditions prove obstacles to the family tie and to family life: if we remember the insuperable difficulties placed in the way of a proper observance of holydays. How universally has the true Christian spirit become impaired, which formerly produced such lofty sentiments even in uncultured and illiterate men! In its stead man's one solicitude is to obtain his daily bread in any way he can. And so bodily labour, which was decreed by Providence for the good of man's body and soul even after original sin, has everywhere been changed into an

(5) Encyclical Letter, *Divini Redemptoris*.

instrument of strange perversion; for dead matter leaves the factory ennobled and transformed, while men are corrupted and degraded. For this pitiable ruin of souls, which, if it continues, will frustrate all efforts to reform society, there can be no other remedy than a frank and sincere return to the teaching of the Gospel.”<sup>(6)</sup>

Satan has profited by the above-mentioned abuses resulting from Individualistic Liberalism to bring about the ruin of multitudes of souls. He fans the flames of the Communist reaction against these abuses with even greater vehemence, because the organization of society under Communism is still more radically opposed to the loving service of God. “Where Communism has been able to assert its power,” writes Pope Pius XI in the Encyclical Letter, *On Atheistic Communism*, “it has striven by every possible means, as its champions openly boast, to destroy Christian civilization and the Christian religion by banishing every remembrance of them from the hearts of men, especially from the young.”<sup>(7)</sup> The same Pontiff had already alluded to the satanic character of Communist warfare on God in the following terms: “This is the most dreadful evil of our times, for they [the enemies of all social order] destroy every bond of law, human or divine: they engage openly and in secret in a relentless struggle against religion and against God Himself; they carry out the diabolical programme of wresting from the hearts of all, even of children, all religious sentiment; for well they know that, once belief in God has been taken from the hearts of mankind, they will be entirely free to work out their will. Thus we see to-day, what was never before seen in history, the satanical banners of war against God and against religion brazenly unfurled to the winds in the midst of all peoples and in all parts of the earth.”<sup>(8)</sup>

But again, Satan will also rejoice if, while inculcating opposition to Communism, youth are drawn away from the Mass and religious instructions, to sports and gymnastic exercises, under pretext of the physical training indispensable for racial development.

Satan will favour the continuance of a monetary system which insists upon the destruction of food and other necessities of life, in spite of widespread poverty, in order to keep up prices and thus make sure of the “interest” levied on the creation of money. One of the ablest of the writers who have exposed the evils of the existent monetary system, Professor P. Soddy, has shown the disastrous consequences of this policy for human society. He writes: “In our day it is not the agitator fomenting class-hatred

(6) Encyclical Letter, *Quadragesimo Anno*.

(7) Encyclical Letter, *Divini Redemptoris*.

(8) Encyclical Letter, *Caritate Christi Compulsi, On the Troubles of our Time*.

who can start . . . a revolution. But empty milk into the Potomac; import pests to destroy the cotton crop; burn wheat and coffee as fuel; restrict the production of rubber; set up tariff-barriers; permit trusts, federations, cartels and lock-outs; allow trade-unions to develop ca'canny methods to reduce output; maintain misery, insecurity and idleness, masses of unemployed who are not allowed to better their lot by making the very things of which they stand in need; and revolution in some form is not probable, but certain. The ideas that govern men are outraged. Instead of a few striking illustrations of incompetence or worse, they begin to see universal chaos instead of order. Their institutions, so far from protecting them in their peaceful avocations on which they rely for a livelihood, appear leagued together to keep them in . . . unnecessary servitude and dependence."<sup>(9)</sup>

Pope Pius XI had already stressed this same truth, coupling with it a strong warning not to allow the paid Communist agitator to spread the seeds of disorder: "We cannot contemplate without sorrow," he wrote, "the heedlessness of those who seem to make light of these imminent dangers, and with stolid indifference allow the propagation far and wide of those doctrines [of Communism] which seek by violence and bloodshed the destruction of all society. Even more severely must be condemned the foolhardiness of those who neglect to remove or modify such conditions as exasperate the minds of the people, and so prepare the way for the overthrow and the ruin of the social order."<sup>(10)</sup> Many Catholics, in their interpretation of this latter text, fail to ascend to the financiers who control the volume of the exchange-medium and who are ultimately responsible for the policy of destruction. They see only the few rich, industrialists or others, who have succeeded in the struggle.

Catholics are frequently deceived in regard to this point by Communist propaganda. Following in the footsteps of Marx, Communists carefully avoid the distinction made by the German economist, Feder, between "Loan-Capital" and what he called "Creative-Capital." "A Rothschild or a Morgan," writes Wyndham Lewis in *Count your dead—They are alive!*, "makes his money in a very different way from a Nuffield or a Ford. The former deals in money itself, as a commodity. His business is essentially that of a moneylender. He makes nothing. He toils not, neither does he spin. But for all that he is no lily, as a rule! The latter, on the other hand, of the Nuffield-Ford type, are creative in the sense that they do at least make something. . . . Without 'Loan-Capital' there would be no Communism. The straight Bolshevik—say a Pollit or a Strachey—though perfectly

<sup>(9)</sup> *The Role of Money*, p. 22.

<sup>(10)</sup> Encyclical Letter, *Quadragesimo Anno*. On the Social Order.

aware of the deep significance of Herr Feder's distinction, ignores it. He even resents its being mentioned. As a matter of fact what Herr Feder calls a 'creative capitalist,' the Russian Communist calls a 'kulak.' Even Henry Ford is only a gigantic 'kulak.' And of all things on earth the Marxist hates the 'kulak' most. With 'Loan-Capital,' on the other hand, he has many affinities. Indeed, if 'Loan-Capital' were allowed to proceed on its way without interference, it would automatically result in Communism. . . . .

"I felt that the Soviet was altogether too thick with the Capitalists. . . . . It is perfectly clear that the category of 'capitalist' with whom the Soviet Empire is so friendly is of the kind described by Herr Feder as a 'loan-capitalist.' . . . I remarked that these Lords of Capital, who do not seem to hate Communist Russia quite so much as you would expect, did not belong to us. . . . We get nothing out of these people, but they get a great deal out of us. 'The richer they become—and they are very few—the poorer we become. And it is mathematically certain that we shall all end up on the dole, unless we can shoo them out and slam our door.'"<sup>(11)</sup>

#### SATAN'S HATRED OF THE BLESSED EUCHARIST.

As the Blessed Eucharist contains Our Divine Lord, the Supernatural Life in Person, It is the object of special animosity on the part of Satan. Attacks on It play an important part in the preparation of revolutions in Catholic countries. Historically, there has been a noticeable difference between the mode of procedure adopted by Satan for the elimination of the Supernatural Life from Protestant and from Catholic countries. In Protestant countries, on account of the public official rejection of the Divine Plan for order in the world, the gradual ousting of the remnant of Our Lord's doctrine from the constitution and the public life of the country is inevitable. Thus, as the advent of Naturalism in these countries is only a question of time, forcible steps have not in general been taken to uproot the past. Satan can afford to bide his time, so to say. That does not mean, however, that these countries may not be called upon to endure the agony of revolution. Satan's hatred of belief in the Divinity of Our Lord, his fear of even the possibility of return to the Mass, the longing of the Jewish Nation for the future Messianic Age, any one of these may be responsible for a recrudescence of violence in the effort to uproot every vestige of Christianity.

(11) Later on, in Chapter XVI, we shall have to call attention to the fact that James Connolly, through blindly following Karl Marx, never grasped the distinction made by Feder and never realized that Communism is merely an instrument in the hands of a section of the Loan-Capitalists.

In Catholic countries, however, violent revolution is always aimed at, in order to get rid of the existing social structure, in which the Kingship of Christ is respected, and so to instal Naturalism. Now, profanation of the Blessed Eucharist has, on many occasions at least, been part of the preparation of apostate Catholics to be fitting instruments of revolution or of anti-supernatural legislation. The *Reminiscences* of a feminine agent of a Parisian Lodge, published some years ago, relate how she was sent on Spy Wednesday and Holy Thursday to collect fifteen Consecrated Hosts for the horrible profanations in the Lodge on Good Friday.<sup>(12)</sup> In that very useful work, *The X Rays in Freemasonry*, by A. Cowan, there is an interesting quotation from Waite's *Devil Worship in France* (1896) concerning these sacrilegious attacks on Our Lord in the Blessed Sacrament. Waite was a non-Catholic, a Rosicrucian in fact, so he cannot be suspected of partiality to the Catholic Church.<sup>(13)</sup>

(12) Cf. *L'Élu du Dragon*, pp. 109, 110. The Foreword says that two manuscript copies of these *Mémoires* are in existence, bearing date, 1885.

(13) A letter in *The Catholic Herald* (London), 11th August, 1934, from the pen of the Rev. J. B. Reeves, O.P., mentioned similar sacrileges in France and England, which had come to his knowledge.

## CHAPTER VIII.

### THE FIRST VISIBLE ORGANIZED NATURALISTIC FORCE—THE JEWISH NATION.

#### THE ONENESS OF THE DIVINE PLAN FOR ORDER.

We have seen the oneness of the Divine Plan for order in the world. This great truth needs to be stressed, for the age-long struggle of the Jewish Nation against the Supernatural Life of the Mystical Body of Our Lord Jesus Christ, that is, the Naturalism of the Jewish Nation, does not stand out as clearly in the minds of Catholics to-day as it did in former ages. Again and again, the Popes have insisted upon the fact that the Catholic Church is the ark of salvation for all. For example, Pope Pius IX spoke of those who would be saved through invincible ignorance of the true religion of Christ,<sup>(1)</sup> but he urged the Bishops of the whole world to do all in their power "to keep men's minds free from the impious and fatally destructive opinion that the way of eternal salvation can be found in any religion whatever." He insisted also that "it is a well-known Catholic dogma that nobody can be saved outside the Catholic Church and that those . . . who are knowingly and willingly separated from the unity of the Church and from the Roman Pontiff, successor of St. Peter . . . cannot obtain eternal salvation."<sup>(2)</sup>

(1) Allocution, *Singulari quadam*, 9th Dec., 1854; Encyclical Letter, *Quanto conficiamur moerore*, 10th August, 1863. With regard to invincible ignorance, cf. *Denzinger*, 1467.

(2) *Denzinger*, 1667.

"The Command of Christ to the Apostles to preach the Gospel to 'every creature' implies a corresponding obligation on the part of all men to hear and obey them, and, therefore, to become members of the Church; 'preach the Gospel to every creature,' said Christ, ' . . . he that believeth not shall be condemned' (St. Mark, XVI, 15, 16). No man, therefore, who, on coming to know the true Church, refuses to join it, can be saved. Neither can he be saved, if, having once entered the Church, he forsake it through heresy or schism . . . The Church, as St. Paul says, is the living body whereof Christ is the Head. He who severs himself from the Church, severs himself from Christ, and cannot be saved, for in Christ alone is salvation" (Sheehan, *Catholic Apologetics*, vol. I, p. 137).

The visible Church, by the institution and will of Christ, is a necessary means for the attainment of salvation, in the sense that everyone must belong to it *in re* or *in voto*. That means that those who are in

The order of the world, then, demands the acceptance by all men of the Supernatural Life, which is a participation in the Inner Life of the Blessed Trinity. It is only through that Divine Life that our natural life, individual and social, can be lived in order.<sup>(3)</sup> The Unique Source of that Life is Our Lord Jesus Christ, and human beings are intended to receive communication of that Life by being incorporated into Him through membership of the supernatural society of His Mystical Body, the Catholic Church. All nations are meant to enter the Mystical Body of Christ and to organize their national life so as to allow Our Lord to manifest His treasures of supernatural sanctity in every clime and in every latitude.

The world, as we have seen in the extract quoted from Pope Leo XIII's Encyclical Letter, *On Freemasonry*, is divided into two camps.<sup>(4)</sup> On the one side, there is the camp of those who accept the Supernatural Life of Grace under the leadership of Our Lord and, on the other, the naturalistic camp which, under the leadership of Satan, rejects that Life. The Jewish Nation is the most strongly organized visible force in the naturalistic camp. This fact must be emphasized more strongly than ever now that another organized force, in the same naturalistic and anti-supernatural camp, namely, the Government set up by the National-Socialist Party, which is in control of the German national reaction, is attacking not only the Mystical Body of Christ but also the Jewish Nation. Jewish propaganda against National-Socialism, when appealing to Catholics, stresses the deadly opposition of the National-Socialist regime to the Catholic Church and the anti-Catholic character of the race theory. It does not point out that the quarrel between the National-Socialist Government and the Jewish Nation is between two sections of the naturalistic army, both of which are hostile to the Catholic Church. The Jews, as a nation, refuse to accept the Divine Plan for order. They, as well as the National-Socialists, want to impose on God their plans for the glory of their race and nation. They deify their own nation. Hence *both* the Jewish Nation and the National-Socialist movement reject our true divinization, through Our Lord Jesus Christ.<sup>(5)</sup> The ideals and aims of both these sections of the naturalistic army are opposed to the Catholic ideal and infinitely in-

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the physical or moral impossibility of actually entering the Church are not excluded from salvation, provided they are fully disposed to enter the Church the moment the obstacles are removed. Cf. Schultes, O.P., *De Ecclesia Catholica*, pp. 270-274.

(3) Cf. Ia IIae, Q.109, a.3.

(4) Encyclical Letter, *Humanum genus*.

(5) This divinization is, of course, not in the order of being, but in the order of thought and will, through our participation, by the Grace of Christ, in the Inner Life of the Three Divine Persons.

ferior to it. And both these forces are being used by Satan to inflict disaster on the world. There is laughter in hell when human beings succumb once more to the temptation of the Garden of Eden and put themselves in the place of God, whether the new divinity be the Jewish race or the German race.<sup>(6)</sup>

We must now study more closely the significance of Jewish Naturalism. There is need for clear thinking in this connexion. We must distinguish accurately between *opposition to the domination of Jewish Naturalism in society* and *hostility to the Jews as a race*. The latter form of opposition, namely, hostility to the Jews as a race, is what is designated by the term, Anti-Semitism. The former opposition is incumbent on every Catholic and on every true lover of his native land.

### THE JEWISH NATION'S REJECTION OF THE SUPERNATURAL MESSIAS.

The Jewish Nation was chosen by God to maintain acceptable worship of the One True God, in preparation for the coming of Him Who was to re-establish order in the world by the restoration of Supernatural Life. The Jewish Nation was at the same time destined to be the source of the *Individuality* of the Supernatural Messiah to come. His *Personality* was to be from on high. Our Lord Jesus Christ, the Supernatural Messiah, True God and True Man, is at one and the same time the Second Person of the Blessed Trinity and a Jew of the house of David. Two of the essential points of His teaching roused the stubborn hostility of the leaders of the Jewish Nation. "The Pharisees who formed the dominant sect in the last years of the political existence of our nation brought about a veritable religious revolution amongst the Jews who followed them. To the Church of Jesus Christ which is the development of the historical Synagogue of Israel, to that Church which had its origin in Jerusalem and had at first no adherents other than the descendants of Abraham, the proud and perverse Pharisees set up in opposition a false *foreign* Synagogue, founded on traditions of their own fabrication and on the arbitrary interpretations and hairsplitting decisions dictated by their hypocritical zeal (Cf. St. Mark, VII, 9 and St. Matthew, XV, 9). 'This has been for our unhappy nation 'a root bringing forth gall and bitterness' (Deut., XXIX, 18)."<sup>(7)</sup> The

(6) "Certainly, the devil is the head of all wicked men and all wicked men are members of this head. Was not Pilate a member of Satan? Were not the Jews who persecuted Christ and the soldiers who crucified Him, members of Satan?" (Homily of St. Gregory for the First Sunday of Lent).

(7) *De L'Harmonie entre L'Eglise et la Synagogue*, by the Catholic ex-Rabbin Drach, vol. II, p.181. Cf. Mgr. Landrieux, *L'Histoire et les Histoires dans la Bible*, pp. 76-110.



Jews refused, firstly, to accept that the Supernatural Life of His Messianic Kingdom was higher than their national life and, secondly, they utterly rejected the idea of the Gentile Nations being admitted to enter into the Messianic Kingdom, on the same level as themselves. Thus they put their national life above the Supernatural Life of Grace and set racial descent from Abraham according to the flesh on a higher plane than spiritual descent from Abraham by faith.<sup>(8)</sup> Having put their race and nation in the place of God, having in fact deified them, they rejected the Supernatural Messiah and elaborated a programme of preparation for the natural Messiah to come. "Our Lord spoke a heavenly language to them [the Jews]," wrote a great Jewish convert, Father Libermann, C.S.Sp., "and they interpreted His words in a mean and ignoble fashion, according to their low and narrow ideas. Their souls were half-brutalized by sin and the domination of sense-life, with the result that they were incapable of grasping heavenly things."<sup>(9)</sup>

"Jews," writes another distinguished convert, "may be broadly classified as the Orthodox (or pious) Jews and the Reform (or enlightened) Jews. . . . The Orthodox want . . . a return to Jerusalem—the rebuilding of the Temple and the reinstitution of the sacrifices under the ministration of the descendants of Aaron. There, in the Holy City, they want to await the coming of the Messianic Age, the coming of a personal Messiah. The Reform Jew holds to the belief in the Messianic Age, while he rejects the belief in a personal Messiah."<sup>(10)</sup> Another distinguished Jewish writer, not a convert, expresses this hope as follows: "The most sceptical with regard to the Mission of Israel dispersed among the nations consider . . . as the ultimate ideal of the nation and the accomplishment of its destiny, the establishment of a union of all peoples fully reconciled and morally united in a spirit of definitive peace, social justice and fraternal solidarity. . . . Jewish faith aims at procuring the emancipation of Israel, suffering and down-trodden,

(8) G. K. Chesterton sums up the deification of the Jewish race and nation by the Jews as follows: "There are Jewish Mystics and Jewish sceptics; but about this one matter of the strange sacredness of his own race, almost every Jewish sceptic is a Jewish Mystic" (*The End of the Armistice*, p. 86). It is not strange that the Jews should come to deify their race, since they have rejected the Divine Plan for order. It is the inevitable alternative. It is, however, strange in the sense that it is a terrible proof of the weakness of human nature since the Fall. Of course, the Jewish race will always remain the race from which the Redeemer sprang, and, as such, is especially dear to his Sacred Heart. That is the "sacredness" which they, as a race, despise and reject.

(9) *Commentary on St. John's Gospel*, p. 374.

(10) *Campaigners for Christ Handbook*, pp. 29, 30, by David Goldstein.

and at the same time collaborating in the emancipation of humanity, for which . . . it has still the ambition to be a light and an instrument of salvation."<sup>(11)</sup>

The Jewish ideal of a future Messianic Age is opposed to the real order of the world in a twofold manner.

In the first place, the Jewish Nation opposes the Divine Plan for the union of all nations in the Catholic Church, the Mystical Body of Christ. The Catholic Church is supranational and, by the aid of the Supernatural Life of Grace, can work at eliminating the particular form of selfishness of each nation, so that the union of all may be achieved in a manner perfectly respectful of the variety of national qualities and characteristics. God wanted the Jews as a people to accept His Only-begotten Son and be the heralds of the supernatural, supranational Life of His Mystical Body. They were thus offered the privilege of proclaiming and working for the only mode of realizing the union and brotherhood of nations which is possible since the Fall. Their pride or lack of humility and docility caused them to set their faces against God. When they refused to enter into His designs, God permitted the crime of deicide and, by the supreme act of humble submission of Our Lord on Calvary, the Life of Grace was restored to the world. Calvary, however, was a consequence of the refusal of the Jews to submit humbly to God the Father and accept His Son. In his Commentary on St. Matthew, XXVI, 39, St. Thomas quotes the opinion of St. Jerome that Our Lord, by His Prayer in the Garden of Gethsemani, "My Father, if it be possible, let this chalice pass from me," asked to have the redemption of the world accomplished without the crime of the Jews, His own people, but bowed down to what His Father was permitting, namely, the abuse of their free will by that people, with all its dire consequences for Himself and for His Mystical Body, "Nevertheless not as I will, but as thou wilt." The Jews freely rejected Christ before Pontius Pilate, as they freely reject Him to-day. God the Father drew good out of evil then, as He does now, but the rejection was and is against the order of the world and therefore evil. These great truths must be emphasized in face of such blasphemies as the following: "As a matter of fact, if, as Christ-

(11) *La Foi d'Israël*, by Julien Weill, pp. 173, 174. This writer, in the early part of the same work, has already pointed out that it is Judaism rather than heresy which has prevented Christianity from becoming the faith of the majority of believers in God, and that, instead of Christianity "finishing" Judaism, Judaism may succeed in "finishing" Christianity. In other words, he hopes that, instead of the Jewish Nation accepting the True Supernatural Messiah, Our Lord Jesus Christ, the pretended supernatural influence of Our Lord will decay and finally disappear, making way for the naturalistic realm of the new Messias.

ianity teaches, the Only-begotten Son of God was to be crucified as a vicarious atonement to save the sinful world and God used the Jews as a vehicle to bring about the crucifixion, why blame the Jews? The fault rests with God."<sup>(12)</sup> The *per se* order or order desired by God in accordance with His infinite holiness, was that the Jewish Nation should receive Christ as True God and True Man and put its natural qualities at His disposal for the undoing of the effects of original sin. The *per accidens* order, or order consequent on God's permitting the Jews freely to prefer their national life to the acceptance of the Divine Plan, is the one in which, in actual fact, the combat against original sin has been waged historically, with the Jews in the forefront of the naturalistic or anti-supernatural army.<sup>(13)</sup>

In his commentary on the text of St. Matthew, XXVII, 46: "My God, My God, why hast thou forsaken Me?" St. Thomas writes: "It is manifest that Our Lord utters these words as Man. . . . The expression 'forsaken,' expresses by a simile that what we have we have received from God. Hence, just as when anyone is exposed to an evil or a misfortune, he is said to be abandoned or forsaken, so when God allows man to fall into a fault or meet with suffering, he is said to be forsaken. Accordingly, Christ is said to be abandoned, not in the sense that He was deprived of union with the Word, or that He was deprived of grace, but to express that His Passion was permitted. . . . Christ says 'why?' not out of irritation against or discontent with the Divine Will, but *to indicate a feeling of compassion towards the Jews*. That is why He uses the expression only after darkness has spread over the earth. Hence He means: Why did you will that I should have to undergo this passion and that they [the Jews] should be blinded and in darkness? He at the same time expresses admiration for God's wonderful charity."

The Jewish ideal of a future Messianic Age is opposed to God's Will in a second way. *The Jews reject the Supernatural Messiah and His supranational Kingdom, while they continue to look for another Messiah. This means that they long for a Messianic*

(12) *Judaism in the War of Ideas*, by Harry Joshua Stern, p. 100.

(13) Theologians usually distinguish between what God wills, by or with an antecedent act of will (*voluntas antecedens, voluntas secundum quid*), and what He wills simply and unconditionally or by a consequent act of will (*voluntas consequens, voluntas simpliciter*). "And thus it is clear that whatever God simply or unconditionally (*simpliciter*) wills, takes place, though that which He wills antecedently or conditionally does not take place" (Ia P., Q. 19, a. 6, ad 1). The *per se* order is what God wants in accordance with His holiness, that is, the right and the good, but this God wills, while at the same time permitting man to resist through the abuse of his free will. God wills absolutely or unconditionally what takes place here and now.

*age which must of necessity be purely natural.*<sup>(14)</sup> Whether this Messiah be taken to be an individual or the race, it means that the Jews, as a nation, must strive to impose their particular national form on other nations. This imposition of the Jewish National *form* inevitably spells decay for other traditional national *forms*. The imposition by any nation of its national *form* on other nations leads to the decay of the other nations, and this is all the more emphatically the case when the attempted imposition is accompanied by the rejection of the one true order of the world, which can be achieved only through Our Lord Jesus Christ.<sup>(15)</sup>

The Jewish Messianic ambition, therefore, contains a twofold source of corruption and decay for other nations. It corrupts the national life on the natural level, and by its opposition to the Supernatural Life coming from Our Lord Jesus Christ, it rejects that succour, by which alone human life, individual and national, can be lived in order. Father Joseph Lémann, a Jewish convert priest, emphasizes the total lack of natural prudence displayed in the admission of Jews to French citizenship at the French Revolution and contrasts the folly of revolutionaries with the supernatural foresight of the Catholic Church. "The Church is very far-seeing," he writes, ". . . . She would not allow a Jew to hold any key-position in Christian society, in the 18th century any more than in the 10th century. She would not allow a Jew, for example, to teach Christians, to sit under a crucifix as judge over Christians, to take part in the drawing up of laws for a Christian state. The Church's line of conduct is always the same. The Church tolerates Jews, treats them kindly, has compassion on them, but on condition that they remain apart in their own quarters and do not seek to enter into the bosom of Christian societies. She knows well that, if they once obtain entrance, they

(14) "In the rabbinical apocalyptic literature the conception of an earthly Messiah is the prevailing one, and from the end of the first century of the common (i.e. Christian) era, it is also the one officially accepted by Judaism . . . . His mission is, in all essential respects, the same as in the apocalypses of the older period; he is to free Israel from the power of the heathen world, kill its ruler, destroy his hosts and set up his kingdom of peace" (The Jewish Encyclopaedia, vol. VIII, art. Messiah).

"The Messiah, whose coming the Jews obstinately expect, in spite of the fact that he obstinately refuses to appear, is to be a great conqueror who will reduce all the nations of the world to the condition of slaves of the Jews. The latter are destined to return to the Holy Land in triumph, laden with the riches taken from the non-Jews. Jerusalem is to have a new temple, which will not be built by human hands but will be let down from heaven, ready made and fully furnished, after the fashion of a stage construction" (Drach, *L'Harmonie entre l'Eglise et la Synagogue*, vol. I, p. 98).

(15) "For there is one God, and one mediator of God and men, the man Christ Jesus" (I Tim., II, 5).

will get control of the heart [of these societies] and upset its proper functioning.”<sup>(16)</sup>

#### THE TRAGEDY OF THE JEWISH NATION.

“The case of governments,” wrote Pope Leo XIII, “is much the same as that of individuals: they also must run into fatal issues, if they depart from the way. . . . Let Jesus be excluded, and human reason is left without its greatest protection and illumination: the very notion is easily lost of the end for which God created human society. . . . Their minds busy with a hundred confused projects, rulers and subjects alike travel a devious road, bereft as they are of safe guidance and fixed principle. Just as it is pitiable and calamitous to wander out of the way, so it is to desert the truth. But the first absolute and essential truth is Christ, the Word of God, consubstantial and co-eternal with the Father, who with the Father is one.”<sup>(17)</sup> Pius XI is just as explicit as Leo XIII. “No belief in God,” he writes, “will in the long run be preserved pure and genuine, if it is not supported by belief in Christ. . . . Belief in Christ will not be preserved true and genuine, if not supported and protected by belief in the Church, the pillar and the ground of truth (I Timothy, III, 15). Christ Himself, God praised forever, has erected this pillar of faith. His command to hear the Church (St. Matth., XVIII, 17), to hear His words and commandments (St. Luke, X, 16) in the words and Commandments of the Church, is meant for the men of all times and places. . . . The moral conduct of mankind is grounded on faith in God kept pure and true. Every attempt to dislodge moral teaching and moral conduct from the rock of faith, and to erect them on the shifting sands of human regulations, sooner or later leads the individual and the community to moral destruction.”<sup>(18)</sup>

These principles of Pope Leo XIII and Pope Pius XI apply with greater force to the Jewish Nation and its leaders than to others, for they have rejected greater graces and turned against

<sup>(16)</sup> *L'Entrée des Israélites dans la Société Française et les États Chrétiens*, p. 286. On pages 204 and 205 of the same work, the author gives a list of the restrictions imposed on the Jews up to 1789, in order to safeguard the influence of the Supernatural Messiah in the social life of Christian States. Jews were forbidden: to have Christian slaves or servants of either sex; to open schools for Christians or to teach in the Universities; to have posts in the army; to have part in the making or interpreting of laws; to be magistrates; to be owners of real estate or to acquire property; to be chemists or hotel-keepers.

<sup>(17)</sup> Encyclical Letter, *Tametsi*, On Christ Our Redeemer (1900).

<sup>(18)</sup> Encyclical Letter, *Mit brennender Sorge*, On the Persecution of the Church in Germany.

In the Encyclical, *Divini Redemptoris*, the same holy Pontiff wrote: “Everything must crumble that is not grounded on the one corner stone which is Christ Jesus.”

God with direr ingratitude. They are Our Lord's own people according to the flesh. It is no wonder, then, that we find terrible divagations from order in the books or codes which their leaders have compiled to guide and direct their relations with God and their fellow-men. The Kabbala contains, chiefly, but not exclusively, the divagations from order with regard to mystical union with God and the growth of the spiritual life. The Talmud contains, chiefly, but not exclusively, the deviations from right order concerning social relations with non-Jews.

In view of the possible accusation of exaggeration, it will be well to quote an unimpeachable witness with regard to the Talmud. In his splendid work, *De L'Harmonie Entre L'Eglise et la Synagogue*, the lxx-Rabbin Drach, highly honoured and decorated for his learned works by Popes Leo XII, Pius VIII and Gregory XVI, writes as follows: "For a long time it was my professional duty to teach the Talmud and explain its doctrines, after having attended special courses for many years, under the most renowned of contemporary Jewish Doctors. Now that by the grace of God I have been led to abjure its false dogmas, I can speak of it with full knowledge of its contents, as a result of my studies, but I will endeavour to do so with complete impartiality. On the one hand, I have devoted the best years of my life to the study of it, on the other hand, it means nothing to me now. I shall therefore set forth both what is good in it and what is defective.

"Talmud (more correctly *Thalmud*) . . . . is a Hebrew word used by the Rabbins to signify 'doctrine' or 'teaching.' It designates more particularly the great body of Jewish doctrine, to which the greatest doctors in Israel have successively contributed at different epochs. It is the complete civil and religious code of the synagogue. . . . . The judicious reader of the Talmud is often saddened by the presence of many of those strange aberrations into which the human mind falls, when bereft of the true faith, and very frequently the baseness of rabbinical cynicism makes him blush for shame. The Christian also is horrified by the insane and atrocious calumnies which the impious hatred of the Pharisees hurls at everything he holds sacred. Nevertheless, the Christian theologian therein discovers useful data and precious traditions for the explanation of many difficult texts of the New Testament as well as for the purpose of convincing our religious opponents of the antiquity no less than the holiness of Catholic teaching. . . .

"The Talmud is divided into the *Mischna*, commonly called *Misna*, which forms the text, and the *Ghemara*, which is the commentary and the development of the text. The Ghemara is twofold, comprising both the Commentary of Jerusalem and the Commentary of Babylon. . . . . In the Ghemara, there are at least a hundred passages which are insulting to the memory of Our adorable Saviour, the more than angelic purity of His holy Mother,

the Immaculate Queen of heaven, as well as the moral character of Christians, whom the Talmud represents as practising the most abominable vices. There are also passages which declare that the precepts of justice, equity and charity towards one's neighbour do not bind in the case of Christians; nay more, they even go so far as to condemn as guilty of crime anyone who observes these precepts in his relations with his Christian neighbours. 'The Talmud expressly forbids a Jew to save a non-Jew from death or to restore to him his lost possessions, etc., or to take pity on him.'<sup>(19)</sup> The rabbins declare also: 'Since the life of an idolator is at the discretion of the Jew, *a fortiori* his goods.'<sup>(20)</sup> Quotations of this nature could be multiplied almost indefinitely. In the Mishna, there are only about four or five of these impious, malignant and horribly intolerant passages, and, in addition, the expressions show a certain moderation.

"In the edition of the Talmud printed in 1581 by Froben of Basle, the Censors, Marcus Marinus, Italus Brixiensis and Petrus Cavallerius, suppressed the most important of these passages we have just mentioned, as well as the whole Treatise, *Aboda-Zara*, which deals with the question of idolatry. As is well-known, the rabbins consider Catholics as idolators, because they give to Our Lord Jesus Christ the worship of latria and to the Blessed Virgin and the Saints the worship of dulia.'<sup>(21)</sup> Some time afterwards, however, the Jews restored the suppressed passages, in an edition published by them at Cracow. As these passages brought forth indignant protests from Catholics with a knowledge of Hebrew, the Jewish Synod, held in Poland in 1631, prescribed that they should be suppressed in the subsequent editions. The following is the passage of the circular letter by which the Synod communicated this decision: 'Hence we enjoin upon you, under pain of major excommunication, not to print anything in the future editions of the Mishna and the Gemara, relating to the acts of Jesus of Nazareth. . . . Consequently we order you to leave blank in the editions the passages treating of Jesus of Nazareth and to put in place of them a circle like this: O. This will be an indication to the rabbins and teachers to acquaint their pupils with these passages only orally. By means of this precaution, the learned amongst the Nazarenes [Christians] will have no excuse for attacking us on the point.'<sup>(22)</sup>

To the testimony of M. Drach, can be added that of the

<sup>(19)</sup> Treatise *Aboda-Zara*, fol. 13 verso, fol. 20 recto; treatise *Baba-Kamma*, fol. 29 verso.

<sup>(20)</sup> *Foundations of the Faith*, by Joseph Abbo, III Part, chap. 25.

<sup>(21)</sup> The Jews in their attacks on our religion confuse these two kinds of worship.

<sup>(22)</sup> From *The International Jew*, vol. III, pp. 20-23, we can see that the rabbins and other Jewish teachers have not failed to form their

*Civiltà Cattolica* (22a): ". . . . The great Jewish family dispersed all over the earth constitutes a *foreign* nation in the midst of the nations among which it dwells and is at the same time the sworn *enemy* of their prosperity. The very essence of Talmudism consists precisely in the oppression and spoliation of the peoples that give hospitality to those that follow its behests. This is why St. Paul already in his day, spoke of the Jews as 'displeasing to God and adversaries of all men' (1 Thess., II, 15). That the sinister Talmudic code, in addition to horribly immoral rules of conduct, enjoins hatred of all who are not of Jewish blood and especially of Christians, and allows them to be plundered and maltreated as noxious brutes, are no longer matters of controversy. The testimony of the gravest and most judicious students of the *Mishna* which contains the text of the Talmud and of the *Ghemara* which is the commentary thereon, including that of several of the most learned rabbins of the past and present makes the matter absolutely certain.

"To convince the most stubborn doubters it will be sufficient

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pupils in hatred and contempt of Christ and His Blessed Mother. Two Jewish editorials are there quoted as follows:

"Half of Christendom worships a Jew: the other half worships a Jewess."

"If the Gospel story is correct, Judas was a pretty decent sort of fellow. It was only after he had become a convert to Christianity that he became that which has made his memory an accursed thing for nineteen hundred years."

Further on, the following extract from the minutes of a meeting of the Committee on Families of the New York Board of Child Welfare is quoted:

Mr. Hubbard: 'That is one of the things I have in mind, that a widow deliberately brings into her home a nameless child and the inevitable consequence of that is that her legitimate children are always thereafter pointed out.'

Miss Sophie Irene Loeb: 'As far as nameless children are concerned, *Christ himself was a nameless child*. Let us get away from nameless children.'

Dr. Dervoeh: '. . . . You are corrupting the morals of those legitimate children by permitting them to remain in such surroundings.'

Miss Loeb: 'I say to you that this Committee, if it takes such an attitude as that, is one hundred years behind the times.'

Mr. Cunnion: 'Anything against purity is immoral.'

Miss Loeb: 'What has that to do with the question of purity? Was the mother of Christ pure?'

Mr. Cunnion: 'Certainly.'

Miss Loeb: 'He has no name.'

If it is objected that Mr. Henry Ford made a public retraction of *The International Jew*, the answer is easy. Mr. Ford's retraction holds with regard to the opinions expressed and the views advanced in the book, but, of course, his personal retraction does not affect the value of the quotations from Jewish publications or the extracts from official documents of the United States Government.



to consult the work of Achilles Laurent. This book has been almost completely removed from circulation by the Jews, because it reveals in masterly fashion the secrets of Talmudism in their application to the annihilation of Christian civilization. Besides, we have in the past given irrefutable proofs of our affirmations, so it would be superfluous to go over them again. . . . The other point which renders the organization of the Jews in Christian countries most dangerous and multiplies a hundredfold the aversion of which they are the object, is the superstitious belief fostered by the Talmud that the Israelites not only constitute the noblest race of the human species, all the others being inferior to them, but that by full divine right the universe belongs to them and will be theirs one day. . . . One can say that this insane belief is the chief dogma of what they call their religion."

As the existence of the immoral ceremony called the Kol Nidre has been called in question, it will be well to quote M. Drach concerning it. In his book from which we have already quoted (vol. 1, p. 559), we read: "Before the chorister of the synagogue intones the first prayer of the Feast of Expiations, three men, forming a tribunal and occupying a place in front of the assembly, annul by their full authority all the vows, engagements and oaths of every member of the assembly, both those of the year just elapsed and those of the year just beginning. This is called Kol (Col) Nidre. Some rabbins have tried to hold that this is only valid for the future. Of course the effect would be the same, even if this were true, since the ceremony is repeated every year. But these rabbins have been victoriously refuted by others who prove that one can profit by it for the past as well as for the future. . . . According to grave and learned rabbins, a Jew is obliged to get himself thus released only from the promises he may have made to a fellow-Jew, for he cannot contract any obligation at all towards a non-Jew."<sup>(23)</sup>

In presence of this ceremony and of the official teaching of Jewry, we can conclude that Jews who faithfully follow the practices of their religion (the "good" Jews, as they are sometimes called) will strive to eliminate Our Lord's supernatural influence from society quite as effectively as the "bad" (non-practising) Jews.

Such is the Talmud, the code which has been used for centuries to mould and form the attitude of the Jewish Nation towards other nations. Taking into account the principles laid down by Pope Leo XIII and Pope Pius XI concerning the consequences of opposition to Our Lord Jesus Christ and His Church, we see that it was morally inevitable that the Jewish Nation should draw

<sup>(23)</sup> According to the *Civiltà Cattolica* (Oct., 1890, p. 15), the Talmud affirms that the three men have the same authority as the tribunal of Moses (Treatise Rosch-Haschahann, fol. 25, 1°).

up some such code of national self-seeking as we find in the Talmud. It was morally inevitable also that the true concept of Jehovah should become obscured for growing numbers of Jews and that they should fall a prey to the pantheistic deification of their race in the Marxian materialist form and in others.

### THE ANTI-SUPERNATURAL INFLUENCE OF THE JEWISH NATION.

Every Jew, in so far as he is at one with his race and nation in looking forward to another Messiah or to a Messianic Age, stands for a naturalistic or anti-supernatural organization of society. Thus his influence makes for disorder. We may express this truth in another way, in a commentary on the statement sometimes heard, to the effect that "there are good Jews and bad Jews." Can we make a distinction between "good" Jews and "bad" Jews, in respect of *naturalistic aims* and anti-supernatural influence? It seems to be logically impossible, as we have seen. All Jews, with a vigour proportionate to their oneness with the leaders of their nation, reject the Supernatural Messiah, Our Lord Jesus Christ, and stand for an anti-supernatural organization of society. They all refuse to accept Our Lord as the Messiah and look forward to a Messianic Age organized without Him and against Him. If those who are termed "good" Jews come to dominate in society, they will organize it in opposition to Our Lord just as surely as those that are called "bad" Jews. They all suffer from that terrible blindness (*obscuration*) with regard to the light of truth which we beg God to remove from their hearts in the touching prayer of Good Friday. The English translation of this prayer runs as follows: "Let us pray also for the perfidious Jews: that our God and Lord may remove the veil from their hearts: that they also may acknowledge Our Lord Jesus Christ. Almighty and Eternal God, Who dost not exclude from Thy mercy even the perfidious Jews: hear our prayers, which we offer for the blindness of that people: that acknowledging the light of Thy truth, which is Christ, they may be delivered from their darkness. Through the same Lord Jesus Christ, Who livest and reignest with God the Father in the unity of the Holy Ghost, through all the ages of ages. Amen."<sup>(24)</sup> It does seem ridiculous to pray

(24) The translation is that of the *Daily Missal*, by Dom Gaspar Lefebvre, O.S.B.

The teaching of St. Thomas with regard to the present day significance of Circumcision may be helpful to some in grasping more clearly why we must oppose the Naturalism of even the "religious" Jews. St. Thomas insists that "just as it would be a mortal sin now for anyone in making a profession of Faith, to say that Christ is yet to be born, which the fathers of old said truthfully and devoutly; so too it would be a mortal sin now to observe those ceremonies which the fathers of

for deliverance from blindness for the Jews and, at the same time, allow those blind guides to direct our political and economic arrangements.

Doubtless there are Jews in whom may be seen excellent natural qualities and Our Lord does not refuse the aid of Divine Grace to those who in good faith may be combating Him and His Church, but we must always bear in mind that the real struggle in the world is for the overthrow of Naturalism and the return to the Divine Plan for order. We have to undo the social apostasy of Europe, and this makes it imperative to combat both Jewish and Masonic Naturalism. There are Masons too, as well as Jews, in whom excellent natural qualities are present, but the Masonic Society, as such, is naturalistic. And the Jewish Nation affirms its Naturalism much more openly.

The Jews, as a nation, are objectively aiming at giving society a direction which is in complete opposition to the order God wants. It is possible that a member of the Jewish Nation, who rejects Our Lord, may have the Supernatural Life which God wishes to see in every soul, and thus be good with the goodness God wants, but, *objectively*, the direction he is seeking to give to the world is opposed to God and to that Life, and so is not good. If a Jew who rejects Our Lord is good in the way God demands, it is in spite of the movement in which he and his nation are engaged. Our Lord Jesus Christ alone is the source of the goodness God wants to see in every human being, the goodness due to participation in the Inner Life of the Blessed Trinity. No Jew, in virtue of what he *objectively* stands for, is supernaturally good as God wants him to be.

Hence there would seem to be a regrettable confusion of thought in the article on *The Jews in Ireland*, which appeared in *The Standard* (Dublin), March 3rd, 1939. The article stated: "*The Standard* stands for the practical application of Christian principles in the public life of Ireland. . . . Doubtless there are good Jews and bad Jews, just as there are good and bad non-Jews in every country. We may praise the good and reprobate the bad . . . ."

The article in *The Standard* was perfectly correct in insisting upon the Christian principle of exclusion of hatred of the Jews as a race. The inculcation of that spirit of charity towards the Jews, however, is not the only Christian principle that has a bearing on the problem. To work for the return of society to Christ the King, thus securing the triumph of the supernatural

old accomplished with devotion and fidelity" (Ia IIae, Q.103, a.4). Circumcision was a protestation that the Messias was to be born of Abraham according to the flesh. The unity of the world and the oneness of the Divine Plan must never be lost sight of. If they are not kept well in mind, confusion of thought is the inevitable result.

spirit of the Mystical Body in social life, is surely a Christian principle. The Jewish Nation is an organized entity opposed to the treatment of our fellow human beings as members of Christ. We must therefore combat their Naturalism. Some Catholics seem to forget that the Jews who were plotting the crime of deicide were so "pious" and "God-fearing" and "good" that they would not go into the hall of Pilate's palace, "that they might not be defiled but that they might eat the pasch" (St. John, XVIII, 28). Pilate had to yield to their scruples and go out to them, yet they were intent on the most awful crime ever committed.

Needless to say, there are divisions amongst the Jews in spite of the "United Front" which they certainly present to non-Jews. There are, for example, as well as the division into Orthodox and Reformed, the division between the Sephardim and the Askenazim—a sort of survival of the old rivalry between the Sadducees and the Pharisees—and that between the Zionists and the non-Zionists. But they all agree in the rejection of Our Lord Jesus Christ as the Messiah and they all look forward to a Messianic era in which they, as a nation, will play the rôle of "Chosen People" over the nations of the world. That is what is meant in practice by their Naturalism. It is this naturalistic ideal of domination of the Jewish race and nation, the inevitable consequence of their perversion of the Divine Plan for order, that is stressed in this book. It is, in fact, simply the consciousness of what they hold to be their national mission. As a consequence, in every country, they conduct themselves as a separate and distinct nation destined to mould the others. Anyone who had occasion to observe the world-wide efforts of the Jews at the time of the Dreyfus Case in France is not likely to have any doubt about their national solidarity in spite of their dispersion all over the world.

M. Drach is very instructive on this subject. Referring to his own painful experience in trying to recover his kidnapped children, he writes: "The police spent nearly two years in fruitless attempts to discover what every Jew knew quite well, even the children, not only in France and England, but in every country where the race of Jacob is to be found. The universally admitted skill of the French police was powerless to discover the truth, because of the secrecy and discretion which the Jews observe in their dealings with the *Goyim* [non-Jews], whenever there is question of a matter of national interest."<sup>(25)</sup>

As we have seen, the Jewish Nation has gradually become the most strongly organized non-secret visible force working for the

(25) *L'Harmonie entre l'Eglise et la Synagogue*, vol. I, p. 77.

It is to be noted that the ex-rabbin Drach was writing of incidents which occurred in the year of his conversion to the Catholic Faith (1823-1824), twenty years before the foundation of the Jewish world-wide secret society of the B'nai B'rith.

elimination of the supernatural outlook in society and for the installation of Naturalism. The supernatural outlook insists that we are a race whose highest life, the Divine Life of Grace, by which the Blessed Trinity dwells in our souls, was lost by the fall of Adam but restored by Our Lord Jesus Christ. Naturalism denies the existence of any life higher than natural life and maintains that social relations must be organized on that basis. As members of Christ, we are bound to work for the return of society to our loving Saviour. Pope Pius XI insists upon this in the Encyclical on the Kingship of Christ.

Let us now take two examples of how our efforts to combat Naturalism will bring us into conflict with Jews in their preparations for the naturalistic Messiah. The first example will deal with the political, the second with the economic, organization of the world.

States and nations are bound to acknowledge the Catholic Church as the One True Church. Pope Pius XI, in the same Encyclical Letter, shows that the naturalistic spirit has gradually come to infect society, because "by degrees the religion of Christ was put on the same level as false religions and placed ignominiously in the same category with them." Previously, Pope Pius VII had written: "By the fact that the freedom of all forms of worship is proclaimed, truth is confused with error, and the holy and immaculate Spouse of Christ, outside of which there can be no salvation, is placed on the same level as heretical sects and even as Jewish perfidy."<sup>(26)</sup> Now, since the French Revolution, States have placed erroneous religious bodies on the same level as the Mystical Body of Christ, and the Jews have been admitted as full citizens of the once Christian States. "The sententious maxims, which in 1789 were declared to be the synthesis of the *Rights of Man*, were, in point of fact, merely the *Rights of the Jews*, to the detriment of those peoples amongst whom those 'Rights' were enthroned."<sup>(27)</sup> By granting full citizenship to members of the Jewish Nation, the State, to all intents and purposes, gives free rein to the naturalistic moulding process pursued by the Jewish Nation, in view of the elimination of membership of Christ and the inauguration of the new Messianic era. It thus shows itself indifferent in the struggle between the true Supernatural Messiah, who has come, and the naturalistic Messiah, to whom the Jews look forward.

In his work, *Questions de Conscience*, M. Maritain seems to hold a different view with regard to this last point. He writes as follows: "The emancipation of the Jews, realized by the French Revolution, is a measure that civilized peoples, if they wish to

<sup>(26)</sup> Letter, *Post tam diuturnas*.

<sup>(27)</sup> Article in the *Civiltà Cattolica*, *Della questione Giudaica in Europa*, 15th Nov., 1890.

remain such, must consider as definite." This is quoted with approval by l'Abbé Journet in *Nova et Vetera*, July-September, 1939. It seems to the present writer that the profession of indifference to Our Lord Jesus Christ involved in that State attitude is wrong and renders impossible that integral return to Our Lord Jesus Christ, which is the foundation of order.

Of course, there need be no difficulty about allowing Jewish non-citizens, who may be permitted to reside in a country not their own, freedom of worship in their synagogues. That is a totally different question from the one with which we are concerned. The point at issue here is the naturalistic disorder by which, in all revolutionary constitutions since 1789, the State rejects the Divine Plan for order and puts all religions on the same level. Having thus entered the camp of the Natural Messias, the State as a necessary corollary, admits the Jews to full citizenship and allows them in practice to work freely for the supremacy of their own Nation over the native one and to prepare for the Messianic era.

It may be well to quote here some prominent Catholic writers who have advocated that the full citizenship of States, accorded to the Jews by the French Revolution, should be withdrawn from them. We shall begin with the Marquis de la Tour du Pin, the great French social writer. In his book, *Vers un ordre Social Chrétien*, he says that down to the French Revolution "the Catholic Church and the rulers who governed according to her maxims kept the Jews at a distance from Christians. They did not persecute the Jews; they did not treat them as enemies, because that would be repugnant to charity, but they treated them as foreigners, that is to say, as citizens of another nation. They did not attack Jewish worship or Jewish laws or Jewish customs; on the contrary, they protected the free exercise of them, but on the condition that the Jews respected the Christian organization of the State and did not attempt to undermine it. . . . Jewish perfidy was an object of distrust, and to those Jews who disguised themselves in order to penetrate into the Christian State and destroy it, the chastisement of traitors was justly meted out . . . . .

"The Christian [pre-revolutionary] State, we hasten to remark, did not content itself merely with repressing Jewish rapacity. It protected itself against it, especially by its strong economic constitution comprising the corporative organization of labour and the feudal organization of property. Thanks to the former, it prevented labour from being exploited and its fruits confiscated by foreign capital; by the latter, it prevented the land from being taken away from the native owners and kept the roof over their heads. . . . Thus the usurious arts of the Jews

were sometimes tolerated without the defences of the Christian State being broken down. . . . . The Jews inevitably act as a solvent on the Christian State, because they, as a nation, continue to be convinced that the Empire of the world belongs to them [under the natural Messiah to come] . . . . . As the primary condition of our emancipation, we must go back to our ancestral mode of action and treat the Jews only as foreigners and as dangerous foreigners."

This text of the Marquis de le Tour du Pin is cited by Monsieur Léon de Poncins.<sup>(28)</sup> This distinguished Catholic authority on the question of secret societies quotes with approval the above passage and adds: "There remains one solution of the Jewish problem, namely, the Ghetto. . . . . Why are the Jews so powerful to-day? Because, deceived by seductive and insidious formulae, the West has allowed itself to be penetrated and impregnated with the Jewish mentality, a mentality which began to show itself at the epoch of the Reformation and triumphed at the French Revolution. . . . . The domination of Israel is the consequence of this triumph. . . . . The modern world sprung from the Reformation and the Revolution of 1789, this world impregnated with the Naturalism of Freemasonry and Judaism, is dying before our eyes."

Another distinguished author, Mgr. Henri Delassus, Doctor in Theology, writes as follows: "The first thing to do is to change French legislation. French law, for the last 120 years, is legalizing a falsehood. It considers as French those who are not French, since they are Jews. French legislation should be in harmony with truth. It ought to restore to the Jews their Jewish Nationality, in conformity with reason, history, justice and humanity. The legislation introduced by the Revolution represents the Jew as French. He is not French. . . . . The Jews must cease to be officers, magistrates, professors, civil servants, barristers, attorneys, doctors in the public service. . . . . We must repeal the law by which Jews have been allowed to usurp the title of French citizens and declare them deprived of French citizenship. . . . . Without any foolish acceptance of persons, without a trace of inhuman violence, by an abstract legal provision which cannot wound anybody's self-love and of which, consequently, nobody can complain, Jewish functionaries must be obliged to resign from Government positions. . . . . It is especially to financial centralization that the Jews owe the greater part of their strength. But that financial centralization could not have been maintained if the Jews had not succeeded in securing political centralization. . . . . Accordingly, without a change in the legis-

(28) *La Mystérieuse Internationale Juive* (pp. 270-272). This work was published by G. Beauchesne, Paris, in 1936.

lation introduced by the Revolution, the restoration of the French State is impossible.”<sup>(29)</sup>

Perhaps the most forcible testimony to the necessity of this measure is that to be found in the series of articles contributed to the *Civiltà Cattolica* in October, November and December, 1890. These articles form a complete treatise on *The Jewish Question in Europe*, its causes, its effects and the remedies advocated. After having spoken of various unsatisfactory remedies, the writer continues: “In order that the Christian nations may be delivered from the yoke of Judaism and Freemasonry, which is daily growing more oppressive, the only way open to them is to go back along the road they have traversed, to the point where they took the wrong turning. If the Jews are not rendered harmless by means of special laws depriving them of that civil equality to which they have no right, nothing useful or lasting will be accomplished. In view of their presence in different countries and their unchangeable character of foreigners in every nation, of enemies of the people of every country that supports them, and of a society segregated from the societies amongst which they live; in view of the Talmudic moral code which they follow and the fundamental dogma of their religion which spurs them on to get hold of the possessions of all peoples by any means in their power, as, according to it, they are entitled to rule the world; in view of the fact that the experience of many centuries and our present experience have proved conclusively that the equality of civil rights with Christians, granted them in Christian States, has had for effect the oppression of Christians by them, it follows as a necessary consequence that the only way to safeguard the rights of Christians, where the Jews are permitted to dwell, is to regulate their sojourn by laws such that it will be impossible for them to injure Christians.

“This is what was done in the past. This is what the Jews have been seeking to undo for the last hundred years. This is what will have to be done over again, sooner or later, whether one likes it or not. The position of power to which the laws inspired by the Revolution have raised them in our day is digging under their feet an abyss just as deep as the height to which they have ascended. When the storm, which they by their display of power are provoking, bursts, they will be hurled down headlong in a catastrophe as unparalleled in their annals as the effrontery with which they are to-day undermining the life of the nations that have exalted them. . . . .

“It is certain that one of the signs of the end of the world foretold in Holy Scripture is the entrance of Israel into the one True Fold. But we are not convinced that there are indications

<sup>(29)</sup> *Les Pourquoi de la Guerre Mondiale*, published by Desclée, De Brouwer et Cie. Lille and Paris, in 1922.



of that conversion visible at present. This people scattered over the face of the earth . . . . is to-day what it became after the destruction of Jerusalem, without a king, without a priesthood, without a temple, without a native land, and, at the same time, a most bitter enemy of the Name and of the Church of Jesus Christ, True God and True Man, crucified by their ancestors. We see no proofs, evident or otherwise, that it is likely to change for the better and welcome as its Saviour that Jesus whom it put to death. . . . It is certain that at present the Jewish Nation as a whole shows an incomparably greater tendency towards the hatred and destruction of Christianity than towards a benevolent attitude to it and a desire to see it prosper."<sup>(30)</sup>

It is clear from the foregoing that our efforts to undo the effects of the French Revolution and to permeate the *political* life of the nations with Christian principles will involve us in conflict with Jewish Naturalism. It is equally certain that we shall have to combat Jewish Naturalism in our endeavours to organize *economic* life on the basis of membership of Christ.

In regard to the economic organization of the world, Pope Pius XI, in the Encyclical Letter, *On the Social Order*, insists that "then only will it be possible to unite all in harmonious striving for the common good, when all sections of society have the intimate conviction that they are members of a single family and children of the same Heavenly Father, and further, that they are one body in Christ and everyone members one of another."<sup>(31)</sup> To have lasting peace in society, then, we Catholics must strive to bring back the great truth that employers and employed must treat one another as members of Christ. It is, as we have seen, part of what we promise Christ as King, when we make submission to Our Heavenly Father along with Christ as Priest at Mass. Now, the aim of the Jewish Nation is to substitute for the Supernatural Messiah in whom we are members of one Body, the rule of the natural Messiah. Accordingly, in virtue of Catholic principles, we must oppose the efforts of the Jews to get control

<sup>(30)</sup> The special position of *La Civiltà Cattolica* amongst Catholic reviews and the encomiums bestowed on it by Sovereign Pontiffs deserve to be more widely known. Let us mention a few of them.

Pope Pius IX gave the review its status in the following terms: "By this letter, in virtue of Our Apostolic Authority, We erect and constitute in perpetuity the College of Writers of the Periodical *La Civiltà Cattolica*."

Pope Benedict XV blessed its work: "We bless the fruitful Apostolate which the venerable review, *La Civiltà Cattolica*, carries on courageously and unwaveringly on behalf of the Christian cause."

Pope Pius XI praised its devotion to the Holy See: "From your assiduous activity and from the whole life of *La Civiltà Cattolica* there radiates that special devotion to the Holy See, which has deservedly won for you the benevolence and esteem of Our Predecessors and Ours."

<sup>(31)</sup> Encyclical Letter, *Quadragesimo Anno*.

of the economic organization of society. How can we succeed in getting employers and employed to treat one another as members of Christ, if we allow social organization to pass into the hands of those who have persistently denied and rejected His Divine Mission and for whom the supernatural Kingdom of His Mystical Body is simply a fraudulent attempt to turn Israel aside from its destiny? We have, therefore, to resist and defeat Jewish efforts to dominate social organisms and mould them along naturalistic lines, in opposition to Our Lord and His Mystical Body. The Guilds of the Middle Ages, which, as we have seen, reflected the solidarity of the members of the Mystical Body of Christ in economic organization, rendered wonderful services to their members in times of sickness and need, thus efficaciously preventing Jewish money-lenders from gaining control of families and property.<sup>(32)</sup>

We too in our day must safeguard the poor and needy from being tortured by Jewish money-lenders. Our action in this connexion must, however, not be merely the negative one of combating illegalities and getting laws suitably amended, but the positive one of setting up organizations, which will render services similar to those rendered by the Guilds. Besides this safeguarding of the poor and needy, there is the more far-reaching question of the creation of money and the regulation of the volume of exchange-medium used by Christian peoples. That power must not be allowed to fall into, some would say, to remain in, Jewish hands or into the hands of nominal or erstwhile Christians, Masons and others, who are dependent upon, or in alliance with, Jews. We must combat Jewish attempts to bring under their domination individual Catholics and Catholic countries, even more vigorously than we must struggle against Freemasonry, because the Jews form a more strongly organized and more cohesive naturalistic force than Freemasonry.<sup>(33)</sup>

#### THE DUAL CITIZENSHIP OF THE JEWS.

Read in the light of what has been written, the following observations will help readers to understand the difference between the situation of a Jew who becomes a citizen of the United States or France or Italy and, say, an Irishman who becomes a citizen of one of these States.

The members of the Jewish Nation, while retaining their primary allegiance to their own nation, are also citizens of other na-

(32) Cf. *The Workingmen's Guilds of the Middle Ages*, by Godefroid Kurth (The Maria Regina Series, No. 2, The Forum Press, Cork).

(33) The Jews, as we shall see, exercise a very real and efficacious power of influence in Freemasonry and direct its action, through the B'nai B'rith Lodges, which do not admit non-Jews, but whose members are admitted to ordinary Masonic Lodges.

tions. Given the Messianic aspirations of their own nation, they are bound to strive for the domination of their nation over the others, as they are firmly convinced that in this way alone justice and peace will reign upon the earth. The positions attained by them in the councils and legislative assemblies of other nations must logically be for them, at least primarily, a means for advancing the domination of their own people. That Christ should reign over nations, that the influence of His Supernatural Life should be felt in all public life, elevating and purifying it, is utterly abhorrent to their Naturalism.

They entertain considerable contempt for the national patriotism of non-Jews, though in public pronouncements they may pander to it for the sake of their own interests. If the Jews, for example, assisted at a peace conference merely as representatives of a Palestinian State, their rôle thereat would be proportioned to the importance of that State, but when they assist as citizens and representatives of England, France and the United States, then we know that English, French and American citizenship will be utilized for the furtherance of the interests of a nation that believes firmly that English, French and Americans are destined by God to be subject to it.

The primary allegiance of an Irishman, who has become a citizen of the United States, is to the United States. He may retain his sympathies with Irish national aspirations, but—to put it mildly—he is not imbued from birth with the idea that the Irish nation is destined to rule over the Americans and all other nations. Besides, if the Irishman in question is still a Catholic and believes firmly in the Supernatural Messiah already come, he will be convinced that any subordination of the legitimate interests of the nation of which he is citizen to those of any other nation will be sinful. If, in any public capacity, he found his sympathies with Irish national aspirations (which, as has been said, do not include a programme of bringing other nations into subjection) coming into conflict with the mission entrusted to him of safeguarding primarily the interests of the U.S.A., he would in conscience be obliged to resign. Otherwise, he would fail in his duty to the Supernatural Messiah, Our Lord Jesus Christ. The Jew, to be consistent, would fail in his duty to the Messiah to come, if he did not subordinate the interests of every other nation to those of his own. There is, accordingly, a vital difference of attitude, which has its ultimate ground in the doctrines respectively held with regard to the Messiah.

The naturalistic adventure upon which Europe embarked at the French Revolution has been disastrous for the nations of Western Europe, for it has simply meant, as we have seen, that they have allowed the Jewish Nation to impose its national *form* upon them

and thus bring about their downfall and decay.<sup>(34)</sup> The Jewish religion of the Natural Messiah necessarily aims at this imposition of the Jewish national *form*. The evil was inaugurated by the putting of all religions on the same level and the admission of the Jews to full citizenship. So the first step to be taken to undo the Naturalism of the French Revolution is to withdraw citizenship of other States from all Jews and limit them to citizenship of one State, their own.<sup>(35)</sup>

Have the Jews a right to Palestine as the portion of the earth's surface in which they may set up a separate State? It is clear from all that has been said about their rejection of the true Supernatural Messiah that they can no longer lay claim to it by Divine Right. They were assigned that part of the earth as their inheritance on condition of their being obedient to God. They disobeyed God's command to hear His Son, by their rejection of Our Divine Lord before Pilate and on Calvary, and they persist in their disobedience. Accordingly, there can be no question of a right based on a divine promise. As the attempt to set up a Jewish State in Palestine is an effort to defy God, it has been suggested that some other country should be set aside for the Jewish Nation, by international agreement. In that hypothesis all Jews should be made citizens of that State only. Very strict regulations should be made concerning the Jews sojourning in States other than the Jewish State.

In addition the Arabs have a natural right to the country they have occupied for the last thirteen hundred years. Canon Arendzen wrote as follows on this aspect of the question, in the *Catholic Gazette* (London) of August, 1936: "The Arab population, which has occupied the country for the last 1,300 years, has definite and inalienable rights which must be respected. The Jews are foreigners in Palestine and their intrusion seems an act of unprovoked injustice. It would obviously be unjust if some great power by force made England a national home for the Danes on the strength of that people once having been masters of this country a thousand years ago. The Jews have practically evacuated Pales-

(34) "The apostasy of the Greeks was punished by the Mohammedans who annihilated their Empire. The instrument chosen by the anger of heaven to punish the degenerate Christianity of our day is the Jewish Nation. The power of the Jewish Nation goes on increasing with the spread of the evil spirit, which, in the organization of society, has substituted the rights of man for the Rights of God" (*Civiltà Cattolica*, 20th December, 1890, *Della Questione Giudaica in Europa*).

(35) The writer of the article on the Jewish question in the *Civiltà Cattolica* of December, 1890, already referred to, holds that the once Christian States must go back and take the road they missed at the French Revolution. They must "take away equal citizenship from the Jews, for these latter have no right to it." At the time that article was written, the return of the Jews to Palestine had not yet appeared on the horizon.

tine since 138 A.D., and their intrusion into it after having left it for eighteen hundred years seems unjustifiable, on any known principle of equity. The Mandatory Power, which at present is the government *de facto*, is clearly acting against elementary laws of fairness in promising to a race, alien in religion, speech and blood, a country already occupied by another nation."

The Jewish claim to Palestine is implicitly a denial that they have disobeyed God and missed their vocation by their rejection of the Supernatural Messias. It is the assertion in action that the promised Messias has not yet come and that the day of their national domination over the world will yet dawn. The final result will inevitably be another disastrous blow to their hopes. All their naturalistic attempts to impose their will on God, instead of accepting His, are, needless to say, doomed to failure, and every failure involves the Jewish Nation in dire catastrophes.

In his Letter to the members of his own race, the ex-rabbin Drach expresses these truths in touching fashion. Amongst other things he writes: "The holy men of the Old Testament, the only true Israelites, did not ascribe to the Messias they expected, as the present-day Synagogue does, the mission of leading back our exiled nation to Palestine, the Promised Land, and rewarding it with the glory of this world and the abundance of its goods, but of bringing about our spiritual redemption, as Our Lord Jesus Christ has really done. The prayer called the 'Eighteen Benedictions' which you recite three times a day furnishes an unassailable proof of the truth of this statement."<sup>(36)</sup>

#### THE CATHOLIC CHURCH AND ANTI-SEMITISM.

The Catholic Church condemns hatred and want of charity between nations as it condemns them between individuals. By nature we are brothers and by our supernature, the Divine Life of Grace, we are united in a brotherhood which is infinitely nobler still. "Above the brotherhood of humanity and fatherland," said Pope Pius XI, in a passage already quoted, "there is a brotherhood which is infinitely more sacred and more precious, the brotherhood which makes us one in Christ, our Redeemer, namely, our kinship in the Catholic Church, the Mystical Body of Christ Himself."

The Church condemns in a more particular manner hatred of the Jews. Why is hatred of the Jewish race, as such, especially odious? Because they are the nation and race in which the Word became flesh. Our Lord is a Jew of the House of David. This hatred is commonly designated by the term "Anti-Semitism."<sup>(37)</sup>

<sup>(36)</sup> *L'Harmonie entre l'Eglise et la Synagogue*, vol. I, p. 9.

<sup>(37)</sup> Cf. *The Mystical Body of Christ in the Modern World*, p. 277, where mention is made of the fact that the term is too wide and too vague. Cf. article in the *Civiltà Cattolica*, 11th October, 1890, p. 7, where a similar remark is made.

"On March 25, 1928, the Congregation of the Holy Office abolished the association called *The Friends of Israel*, which in action and language had departed from the mind of the Church and of the Fathers and had adopted a mode of procedure abhorrent to the Sacred Liturgy." *The Friends of Israel* fell into Naturalism, while ostensibly striving to overcome Jewish Naturalism. Nevertheless, in that same decree, the Church insists upon the fact that she "habitually prays for the Jewish people which was the custodian of the divine promises down to Jesus Christ, and this, in spite of, nay rather, on account of, their subsequent blindness. Actuated by this spirit of charity, the Apostolic See has protected this people against unjust treatment and, as it condemns every form of hatred and jealousy between nations, so in a special manner it condemns hatred of the people once chosen by God. This hatred is commonly designated as Anti-Semitism."<sup>(38)</sup>

The Jews look upon themselves as the "Chosen People," because they hold that they are the people destined to bring happiness to the world in the Messianic era yet to come. Catholic writers would do well not to pander to this Naturalism, by speaking of the Jews simply as the Chosen People, for thus they increase the confusion of thought in modern times. The Jews were chosen to be the custodians of the divine promises down to Jesus Christ, of whom they were to be the fount according to the flesh. They have not ceased to be the race in which the "Word was made flesh," and, as such, they are the object of special love on the part of Our Lord. But the Naturalism by which they reject Our Lord and continue to hold that the happiness of the world is to come through their Messianic aspirations is false and must be everywhere combated.

If we take into account the condemnation of the German racial theories in the Encyclical Letter, *Mit brennender Sorge*, and in the Letter of the Sacred Congregation of Seminaries of April, 1938, the present National-Socialist hatred of the Jewish race is still more severely condemned, because it is based on blasphemous and heretical presuppositions. Let us see briefly what these presuppositions are.

The Second Proposition condemned in the Letter of the Sacred Congregation of Seminaries runs as follows: "The vigour of the race, and blood-purity, must be preserved and cultivated by every means; anything that conduces to this result is by the very fact honourable and permissible." The Fourth Proposition is: "The essential aim of education is to develop the characters of the race and to inflame men's minds with a burning love of their own race as of the supreme good." The Fifth Proposition is: "Religion is subject to the law of race and must be adapted to it." The Sixth

(38) *The Mystical Body of Christ in the Modern World*, p. 275.

is: "The primary source and supreme rule of the whole juridical order is the racial instinct."

The Catholic Church teaches that all the baptized, as members of Christ, are meant to live their lives in complete subjection to their Head. All their political and economic activities must be in accordance with Christ's law and wishes, in view of their divinization in and through Christ, True God and True Man. The minimum that the Catholic Church, which has been instituted by Christ to speak in His Name, can demand, is that Christ's members should not be forced by society to go against their Head. It is for the Catholic Church, not for any other body, to say what is for or against Christ, that is, what is moral or immoral. Now the National-Socialist deification of the German race teaches that the German race, as the highest embodiment of the divine here below, has the right to say, through its representatives and leaders, what is moral and what is immoral. The leaders have to listen to the voice of the blood, the racial instinct, and enunciate its indications to the people. This instinct never errs, even when its decisions are against positive morality or international morality. The condition of its proper functioning, however, is the purity of the blood. Race-mixtures are disastrous and especially any mixture of Jewish blood with Nordic blood.<sup>(39)</sup>

While insisting upon the loathsomeness of "Anti-Semitism," however, we must not forget the complementary truth of the loathsomeness of Naturalism. On the one hand, the Church condemns race-hatred in general and hatred of the Redeemer's race in particular. On the other hand, the Church insists, as we have seen, on the duty of combating Naturalism in public and private life, approves of love of native land and extols true supernatural patriotism. We have the right and the duty to defend our country and our nation against the unjust aggression of another nation. This duty is still more strongly urged upon us when it is question of our country's fidelity to Christ the King. We must, therefore, always and everywhere combat Naturalism in general, and in particular we must be vigilant in regard to the Naturalism of the Jewish Nation. The tireless energy with which His own nation pursues the elimination of the influence of the Supernatural Life of Grace is doubly painful to Our Lord's Sacred Heart.

The combat against Naturalism in general and, therefore, against the organized Naturalism of the Jewish Nation, is urged

<sup>(39)</sup> *The New Racial Paganism*, pp. 3, 4.

This question will be treated at length later on, when we come to examine the National-Socialist movement in its proper perspective as a national reaction against the domination of Judaeo-Masonic naturalistic internationalism. We shall see that it has turned wrong, because it has sought its inspiration in ideas drawn from decaying non-Catholic Christianity and anti-supernatural philosophy.

upon us, for example, by Pope Leo XIII (*Tametsi*, 1900) and Pope Pius XI (*Quas Primas*, 1925, and *Quadragesimo Anno*, 1931). We are warned against Jewish Naturalism explicitly in a whole series of Papal Documents quoted by Pope Benedict XIV. "As for Us," writes that learned Pontiff, "in this matter, as in all others, We follow the line of conduct adopted by Our Venerable Predecessors, the Roman Pontiffs. Alexander III (1159-1181) forbade Christians, under severe penalties, to enter the service of Jews for any lengthy period or to become domestic servants in their households. 'They ought not,' he wrote, 'to serve Jews for pay in a permanent way.' The same Pontiff explains the reason for this prohibition as follows:—'Our ways of life and those of Jews are utterly different, and Jews will easily pervert the souls of simple folk to their superstition and unbelief, if such folk are living in continual and intimate converse with them.'

"Innocent III (1198-1216), after having mentioned that Jews were being admitted by Christians into their cities, warned Christians that the mode and the conditions of admission should be such as to prevent the Jews from returning evil for good: 'When they are thus admitted out of pity into familiar intercourse with Christians, they repay their hosts, as the proverb says, like the rat hidden in the sack, or the snake in the bosom, or the burning brand in one's lap.' The same Pontiff says it is fitting for Jews to serve Christians, but not for Christians to serve Jews, and adds: 'The sons of the free-woman should not serve the sons of the bond-woman. On the contrary, the Jews, as servants rejected by that Saviour whose death they wickedly contrived, should recognise themselves, in fact and in deed, the servants of those whom the death of Christ has set free, even as it has rendered them bondmen.' These words may be read in the Decretal, *Etsi Judaeos*. In like manner, in another Decretal, *Cum sit nimis*, under the same heading, *De Judaeis et Saracenis* (On Jews and Saracens) he forbids public positions to be bestowed on Jews: 'We forbid the giving of public appointments to Jews because they profit by the opportunities thus afforded them to show themselves bitterly hostile to Christians' . . . . . If any one should ask what is forbidden by the Apostolic See to Jews dwelling in the same towns as Christians . . . he has only to read the Constitutions of the Roman Pontiffs, Our Predecessors, Nicholas IV (1288-1294); Paul IV (1555-1559); Saint Pius V (1566-1572); Gregory XIII (1572-1585); and Clement VIII (1592-1605), which are readily available, as they are to be found in the *Bullarium Romanum*.'<sup>(40)</sup>

As my readers may be unfamiliar with these documents, it may be well to quote, as a specimen of their tenor, the opening

(40) Encyclical Letter, *A quo primum* (1751).



passage from the Apostolic Letter, *Antiqui Judaeorum*, of Pope Gregory XIII, June 1, 1581. "The perversity of the Jews of old," writes that great Pontiff, "which was the source of their continual resistance to God's loving kindness, showed itself in even more detestable fashion in their descendants, inasmuch as these latter sinned still more grievously than their ancestors did by rejecting the Son of God and impiously plotting His Death. Having thus given God additional cause for anger and become more wicked even than their progenitors, they were driven from their own country, delivered up to perpetual bondage, and scattered far and wide over the face of the earth. Nevertheless, they have nowhere met with greater kindness than in the dominions of Christian rulers. Especially has this been the case in the territories subject to the Apostolic See. The Sovereign Pontiffs, ever anxious for the conversion of the Jews, have received them kindly, have graciously allowed them to dwell amongst their own subjects and have always striven with pious zeal to draw them to the light of truth. In addition, they have helped them to secure the necessities of life, have forbidden all to injure or insult them and in their benevolence have bestowed many privileges upon them for their protection. The Jews, however, in no way softened by these benefits and with their ancient anti-Christian attitude unchanged, do not cease, in their synagogues and everywhere, to rage against Our Lord Jesus Christ now gloriously reigning in heaven. Moved by an intense hatred of the members of Christ, they continue to plan horrible crimes against the Christian religion with daily increasing audacity."

The spread of the spirit of the French Revolution has caused the Rights of God to be obscured. They must be unequivocally proclaimed, and the Divine Plan for order through membership of Christ made known. We have to undo the triumphs of Judaeo-Masonic Naturalism and guide aright the national reactions that have come or are coming everywhere against the domination of the two naturalistic Internationalisms of Jewry and Freemasonry. All this we must do, while keeping our souls free from hatred, for we could not face Christ the King in judgement, if we hated His own race and nation. Our reaction against Jewish Naturalism must be supernatural. One of the reasons why non-Catholic writers sometimes fail to maintain a balanced attitude with regard to the Jewish Nation is because they have a vivid realization of the corruption and decay of their national life, which is the inevitable result of Jewish influence. In trying to express this truth and arouse their peoples to defend their traditions, they are unfortunately liable to err. Unless guided by Catholic theology and Thomistic philosophy, national reactions are in danger of turning wrong and plunging still deeper into the mire of Naturalism.

As an example of disordered reaction to Jewish Naturalism, we may mention Arnold Leese's pamphlet, *Race and Politics, a Counter-blast to the Masonic Teaching of Universal Brotherhood*, published by the *Imperialist Fascist League*. This pamphlet is deeply impregnated with the false racial theories of Rosenberg and German racialism in general. The moral law, binding upon nations as upon individuals, disappears in favour of the instincts of the Aryan Race. "The true Internationalism," we read, "is the instinctive respect of one Aryan Nation for another." Again we find: "The real value of the Aryan or Nordic Race is in its instincts, which result from the experience of its ancestors handed down as an hereditary memory, and may very truly be said to be the highest form of knowledge."

A leaflet of the same League points out that the imposition of the Jewish National *form* proceeds by the propagation of "crazy cults, unhealthy mysticism, pseudo-science and sham philosophies." Surely it ought to be manifest to the members of the League that Rosenberg's race theory is a typical example of a "crazy cult" and a "sham philosophy," leading men still further away from Our Divine Lord.

In face of Jewish Naturalism, then, we must proclaim the supremacy of the Supernatural Life of the Mystical Body, by which we are spiritual descendants of Abraham, over the natural life of Abraham's descendants according to the flesh, as over every form of national life. "All are not Israelites that are of Israel; neither are all they that are the seed of Abraham, children."<sup>(41)</sup> In face of Rosenberg's naturalistic deification of the German race and his rejection of Jewish blood as poisoned, we must proclaim that the Mystical Body of Christ is the one divinely-instituted supernatural society in which all, both Jew and Gentile, German and non-German, find redemption. As Abraham merited by his faith and obedience to be the ancestor of the Head of redeemed humanity, who was, therefore, of Jewish blood; so we, by our faith and obedience, are his spiritual descendants, spiritually Semites, members of the Mystical Body of Abraham's seed.<sup>(42)</sup> This is what Pope Pius XI emphasized when he used the expression: "We are spiritually Semites," addressed to the members of a Belgian pilgrimage in September, 1938. Pope Pius XI's phrase is an echo of the one used by Pope Pius IX to the Jewish convert priests, the Fathers Lémann: "You are the sons of Abraham and I also."<sup>(43)</sup>

(41) Rom., IX, 6, 7.

(42) If the Arabs may be spoken of as the descendants of Ishmael, we see that Mohammedanism, too, goes back to Abraham. In this case, too, it is a question of physical descent, and the Messias, Mahomet, has already come.

(43) "*Vos estis filii Abraham et ego.*" This is quoted in the book, *La*

The phrase used by Pope Pius XI has been very frequently quoted, in fact, so frequently that one is inclined to suspect that it is being used as propaganda with a view to emphasizing one aspect of the question, especially when one hardly ever finds any allusion to the previous portion of the Pope's discourse. Pope Pius XI also said: "It is impossible for Christians to be Anti-Semites, but We acknowledge that everyone has the right to defend himself, in other words, to take the necessary precautions for his protection against everything that threatens his legitimate interests."

Hence we find in this pronouncement of Pope Pius XI the two currents which, down the centuries, run through the official declarations of the Holy See concerning the Jews.<sup>(44)</sup> On the one hand, the Sovereign Pontiffs strive to protect the Jews from physical violence and to secure respect for their family life and their worship, as the life and worship of human persons. On the other hand, they aim unceasingly at protecting Christians from the contamination of Jewish Naturalism and try to prevent Jews from obtaining control over Christians. The existence of the second current needs to be strongly stressed, because, to some extent, it has been lost sight of in recent times. Catholics need to be made familiar, not only with the repeated Papal condemnations of the Talmud but with the measures taken by the Sovereign Pontiffs to preserve society from the inroads of Jewish Naturalism. Otherwise they will be exposed to the risk of speaking of Pope St. Pius V and Pope Benedict XIV, for example, as anti-Semites, and so showing ignorance of the meaning of Supernatural Life and of the rule of Christ the King over society.

The point has been raised that Pope Pius XI's appeal in the Encyclical Letter, *On the Troubles of Our Time*, to "all those who still believe in God and adore Him loyally and heartily" to unite against the enemies of religion is addressed to the Jews who believe in God as well as to Catholics and non-Catholic Christ-

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*Cause des restes d'Israël introduite au Concile Oecuménique du Vatican*, by the Fathers Lémann.

For the full text of Pope Pius XI's Discourse, cf. *The Kingship of Christ and Organized Naturalism*, by the present writer (The Forum Press, Cork).

The Antiphon of the Magnificat of the first vespers of Quinquagesima Sunday expresses the same idea in succinct fashion. It runs as follows: "Noble Abraham, the Father of our faith, offered a holocaust on the altar in the place of his son."

Cf. the text of Gal., III, 29: "And if you be Christ's, then you are the seed of Abraham, heirs according to the promise." M. Drach quotes this text when, addressing his fellow-Israelites, he says: "It is only through Jesus that you can be children of Abraham" (*L'Harmonie entre l'Eglise et la Synagogue*, vol. I, p. 25).

<sup>(44)</sup> Cf. article *Juifs et Chrétiens*, in the *Dictionnaire Apologétique de la Foi Chrétienne*.

ians. Starting from this, it is insinuated that the Pope desires an organization of society based on common belief in God. Now, the appeal is certainly addressed to all sincere believers in God to beg them to combat the Communist propagators of atheism and irreligion and thus ward off the great danger that threatens all, but surely it must not be taken as denying all that the same Holy Pontiff had said in his other Encyclicals already quoted. If Jews are sincere in their belief in God, they ought to combat Communism, along with other believers in God, but an appeal to them to do so does not imply an acceptance of collaboration with them for a naturalistic and anti-supernatural organization of society. That would mean the denial of what Pope Pius XI had already written in the Encyclicals, *Quas Primas* and *Quadragesimo Anno*, and would make null and void the principles so clearly enunciated in the later Encyclical Letter, *Mit Brennender Sorge*. "Belief in God will not in the long run be preserved pure and genuine, if it is not supported by belief in Christ . . . and belief in Christ will not be preserved true and genuine, if it is not supported and protected by belief in the Church." Can we suppose Pope Pius XI to have appealed for an organization of society in which belief in the divinity of Christ and the Church, which the Jews do not accept, would be relegated to the background? Can we conceive that the Pope who said "everything must crumble that is not grounded on the one corner stone which is Christ Jesus" was desirous of an organization of society based on indifference to the divinity of Jesus?<sup>(45)</sup>

#### REASON FOR SPECIAL OPPOSITION TO THE JEWISH NATION.

Up to Calvary, the opposition to the Jewish Nation, which was to be found in the ancient world, was a compound of the self-centred resistance to the Supernatural Life, which is to be found in fallen man, and of the hatred aroused by Jewish pride. Jewish national pride, which culminated in the rejection of Our Lord at the Praetorium and on Calvary, did not arise in a generation. It was a gradual growth and it played its part in the hatred which the Jews drew on themselves before the coming of Our Lord. Still, up to Calvary, salvation was from the Jews, in the sense that He Who was to restore the Real Life of the world was to be of their race and He was to ask them to be the heralds of the Real Life and of the Divine Plan for order. Since Calvary, their self-centredness and persistent resistance to order draw upon them even greater hatred and opposition from their fellow-members of the naturalistic camp. Their efforts to lead the world to a Messianic era of definitive peace, by the imposition of their national

(45) Cf. Encyclical Letter, *Divini Redemptoris*, On Atheistic Communism.

*form*, are opposed, as we have seen, not only to the Supernatural Life of the Mystical Body of Christ, but also to the natural development of national life. The inevitable result is opposition to and dislike of the Jews. When the nature of their influence becomes manifest to a considerable portion of the population, violent resentment is almost inevitable.

We may express the truth contained in the preceding paragraph in another way. The man who obstinately resists Divine Grace will not remain an upright natural man. He will sink down to an infra-human level and he will have a debasing influence on those around him. So the Jewish Nation, in its obstinate resistance to the Real Life of the world, has developed unnatural traits and is dragging the world down to an infra-human level. And the poor deluded and debased world, in an effort to save itself, turns upon the Jews who have done so much to lead it astray.

There is a fundamental difference in origin between opposition to the Jews and opposition to the Catholic Church. Opposition to the Catholic Church is opposition, led by Satan, to the Supernatural Life and to the real order of the world: the particular opposition to the Jews has its origin in a reaction against their pride and against their efforts to impose their domination. This pride and these inordinate ambitions are the consequence of their special resistance to the Supernatural Life and order of the world, at the instigation of Satan. God is drawing good out of evil. Home-sickness after the unity of the Christian world that existed before the 16th century is growing greater, as the true character of the goal towards which Jewish Naturalism is leading becomes more evident.

A few extracts from the article in the *Civiltà Cattolica* will help to illustrate these points. "When Napoleon I thought of granting full equality of civil rights to the Jews in France at the beginning of this century, the distinguished lawyer, Portalis, drew up a document . . . in which he pointed out that, in the case of the Jews, religious tolerance should not be confused with the granting of civil status. 'The Jews,' he said, 'are not merely a religious sect but a people. This people, which formerly had its own territory and its own government, has been dispersed, but not broken up. It moves all over the earth's surface seeking a refuge but not a *patria* or native land. It is to be found amongst all the nations but it is never assimilated. It takes up lodging everywhere as a foreigner on foreign soil. That comes from the nature of Jewish institutions. . . .'

"Hence it stands out as clear as noon-day that the Jews everywhere form a nation within a nation, and that, although they live in France, Germany and England, they never become French, Germans, or English. They remain Jews and nothing but Jews. . . . It follows as a corollary of this condition of things that in

no country has the Jew a native land, a *patria*, that is, the land of his fathers. Accordingly, the patriotism of which he continually boasts and of which he pretends to be the apostle, in order to attain his own end of ruining and devouring the nations that have been foolish enough to grant him the rights of citizenship, is simply a monstrous imposture. This is the reason why the loathsome professions of spy and traitor come natural to him. Bismarck's saying, namely, that 'God has created the Jew to serve as a spy to anybody who needs one' is well-known, as is also that of Count Cavour who used to say of a Jew, his confidant: 'He is most useful to me, in order to give publicity to whatever I want to make known. I have hardly finished speaking to him, when he has betrayed me.'

"Last July, the *Kreuzzeitung* of Berlin related the following incident from the *Mémoires* of an army officer: 'During the war of 1870, I was attached to the Tenth Army, commanded by General Voigts-Rhetz. 100,000 thalers had been assigned to that general to pay spies. He returned to Berlin, however, with the sum intact, because he could not succeed in hiring any amongst the French. On the other hand, in the war against Austria in 1866, things were quite different. The Jews came in crowds and sold us cheaply information about all the movements of the Imperial Army. These Jews were subjects of Austria and therefore voluntary spies.'

"History is full of betrayals on the part of Jews. . . . The Jew, Goldsmit, a few years ago, stole the most closely guarded maps of the Prussian Higher Command and sold them. The Jew, Kloutz, betrayed the English General Hicks and his forces, in the Soudan, to the Mahdi's savage hordes. The Jew, Adler, betrayed the confidence placed in him by Krajewski and delivered him over to Prussia. The Jew, Deutz, betrayed the Duchess of Berry for the sum of 500,000 francs. And thus it has always been down the ages, from the Jew, Sedecia, who poisoned Charles the Bald, to the Jewess Païva who a short time ago, in Paris, was manoeuvring to steal the plans of the French army in order to sell them."<sup>(46)</sup>

#### DIVINE PROVIDENCE AND THE JEWISH NATION.

When Our Lord, the supreme manifestation of the fatherhood of God, came amongst the Jews, they turned against Him and rejected His message of Supernatural Life and peace. To have accepted Him and the real order of the world would have meant that they were prepared to acknowledge that the domination of their nation over others was not the supreme good and the final destiny of the universe. This they would not do. They refused and, as a nation, continue to refuse to admit the reality of the

(46) Op. cit., 4th Oct., 1890.

Supernatural Life of Grace and to acknowledge Christ as its unique source.<sup>(47)</sup> As a nation, they continue down the ages to war against the idea of there being any higher social entity than the Jewish nation. Their national policy, in so far as it is co-ordinated, is based on the idea that unity is to come to the world, not through the supranational Mystical Body of Christ, but through their nation. Their unyielding opposition to the Supernatural Life of Grace and to the Divine Plan for order has meant the existence of additional weakness and division amongst the European nations and in the rest of the world. Because the nations of Europe had acknowledged the Mystical Body of Christ, they were charged with a special mission to draw the rest of the world into the unity of that Body.

If the Jewish nation as such had humbled itself and sincerely repented any time for the last 1,900 years, it would have immediately meant an enormous increase in the numbers of members of Christ in the world, for they would have put their restless energy into missionary work for Him. But alas: "All the day long have I spread my hands to a people that believeth not and contradicteth me" (Rom., X, 21; Is., LXV, 2). "The Messias," writes Father Libermann, C.S.Sp., "appeared amongst the Jews. They did not accept Him. On the contrary, they persecuted Him. . . . They were in a hurry to get rid of Him. So great in fact was their hatred of Him that they would have killed Him before the time fixed by God's eternal decrees, if they had been able. For the past 1,800 years since His Death, they seek Him and they cannot find Him. They look for Him in all the great calamities which fall upon them. They rejected the True Messias, the Omnipotent Son of God, and they found Barcochebas in one of their greatest afflictions. It was just and fitting that instead of finding Our Saviour they should have found the completion of their ruin in Barcochebas, since they had preferred Barabbas to Him."<sup>(48)</sup> Yet, in spite of that agelong opposition, God has not allowed that nation to disappear "whose are the fathers, and of whom is Christ, according to the flesh, who is over all things, God blessed for ever. Amen" (Rom., IX, 5). They have been preserved by a special mysterious design of Divine Providence.

### THE TWO CAMPS.

The order of the world demands that the Jewish Nation should pass from the naturalistic army of the enemies of Christ into the supernatural camp of the members of His Mystical Body, for, here below there are only two camps, the Supernatural and the Naturalistic. This great truth must not be obscured, no matter how

(47) Cf. *Evangelie et Nationalisme*, by C. Barthas.

(48) *Commentary on St. John's Gospel*, p. 319.

strongly one may feel the necessity of stressing the special mysterious design of Divine Providence in preserving the Jewish Nation, in spite of their continued resistance to His love.<sup>(49)</sup>

Certain phrases used by M. Jacques Maritain in *Les Juifs parmi les Nations*, a pamphlet published by *Les Editions du Cerf* of Paris, are, it seems to me, calculated to obscure the clear-cut issue between Naturalism and Supranaturalism.<sup>(50)</sup> The author writes as follows: "To the eyes of a Christian who remembers that the promises of God are without repentance, Israel continues its sacred mission, but continues it in the darkness of the world, preferred on that unforgettable occasion to faith in God. Israel, like the Church, is in the world and yet is not of the world; but from the day the Jews stumbled because their leaders chose the world, Israel forms part of the world, remains a prisoner and a victim of that world it loves and of which it is not a part, of which it never shall be or can be a part. This is how we ought to contemplate the mystery of Israel in the light of Christian Revelation. . . . If the world hates the Jews, it is because it feels that they will be always *supernaturally*<sup>(51)</sup> foreign to it . . . it is the vocation of Israel which the world detests. To be hated by the world is the glory of the Jews as it is also the glory of Christians who live by faith."<sup>(52)</sup>

Now, the world of which Our Lord speaks in the Gospel is the entire collection of forces marshalled by Satan against the Supernatural Life of Grace.<sup>(53)</sup> It is therefore the naturalistic camp, of which Satan is the leader. The Jews, under their rulers, entered that camp and led the others in the attack on the Supernatural Life in Person, Our Lord Jesus Christ. They occupy a special place in that camp, it is true, because of God's loving preservation of them in spite of their obstinacy and pride, but in the conflict which divides the world into two opposing armies, there must not be any shadow of doubt about their being in the vanguard of visible opposition to the Supernatural. We must not begin to consider them as a force apart as it were, opposed both to Our Lord and to the world. They form, in the naturalistic camp to-day, as at any time for the past 1,900 years, the most strongly organized and most cohesive visible force. Our Lord's Sacred Heart is wrung at the sight of His own people leading the opposition to Him. But our place is with Him and along with those who express submission

(49) With regard to the conversion of the Jews, cf. *The Mystical Body of Christ in the Modern World*, pp. 281-287.

(50) An English translation of this pamphlet, with some additions, has been published under the title *Anti-Semitism*, by the Centenary Press (London).

(51) Italics in text.

(52) *Op. cit.*, pp. 19, 21.

(53) Cf. e.g., the able work of André Charac, *L'incrédulité des Juifs dans le Nouveau Testament*, pp. 212-245.



to God the Father in the Mass. God's special Providence in regard to the once chosen people must not make us hesitate about the camp to choose when Bela Kun receives marching orders for the attack on the Mass in Barcelona and throughout Spain or, if he is still alive, at some date in the future, in Dublin and throughout Ireland.

M. Maritain speaks of the Jews as a mystical body in another sense from the Church, but his use of the expression tends, as I have said, to render obscure the real position of Israel in the world. Here are his own words in the same work: "The Church, as you know, is not merely a religious administration. She is, according to her own teaching about herself, a mysterious body in which living bonds unite souls amongst themselves and with God, in view of a divine task to be accomplished. She is the Mystical Body of Christ. Now, in a very different sense, Jewish thought is conscious that Israel is, in its way, a mystical body. A recent work by Erich Kahler, *Israel unter den Völkern* [Israel amongst the Nations], insists particularly on this point. The bond which unites Israel is not the bond of flesh and blood along with community of customs and history. It is a sacred and supra-historic bond, not of possession but of longing for the realization of a promise. . . . Israel passionately hopes for, looks forward to and longs for the coming of God in the world, the Kingdom of *God here below*. The Jews want, with an eternal will, a will that is supernatural and unreasonable, to realize justice, in time, in nature and in the State."<sup>(54)</sup>

But is not the desire to impose one's will on God instead of conforming one's will to God's Will, the very antithesis of the attitude of the Supernatural Messiah, Our Lord Jesus Christ, and is it not therefore naturalistic? One can well see that it is unreasonable, but how is it truly supernatural? The Jews, instead of accepting the Supernatural Messiah and striving under His leadership for that relative condition of justice that is possible for our fallen race here on earth, want a natural Messiah who will restore the garden of Eden here below. They refuse to accept that perfect justice is reserved for our risen life with Christ in heaven. This anti-supernatural attitude of revolt leads to disaster for individuals and nations.

In the Spanish crisis, M. Maritain seemed to lose sight of the fact that the horrible designs of the Jewish Rulers of Russia were a consequence of Israel's refusal to conform its will to the will of God. It was also a sign of the deplorable decay of the doctrine of the Mystical Body of Christ in the world that a man of M. Maritain's knowledge and ability should set out to direct the world, with regard to the interests of Our Divine Lord in Spain,

(54) *Les Juifs parmi les Nations*, p. 19.

in complete opposition to the Spanish Hierarchy. This he did in the interview reported in *The Commonweal* (U.S.A.) of February 3, 1939. He left his readers under the impression that those who accepted the guidance of the official representatives of Our Lord in Spain were not thinking on the supernatural plane.<sup>(55)</sup> No wonder Right Rev. Mgr. E. F. Hawks wrote as follows in *The Catholic Standard and Times* of Philadelphia: "There are other questions [in this interview] of a leading character. In answering them, Maritain repeats (without any attempt at proof) all the accusations which have been made familiar to us by the various Red organizations operating in this country. So far from explaining his own position, he has only given excuse for all the accusations that have been made against him. For Maritain there is only one side: and that side is the one opposed to the cause of General Franco. A more one-sided expression of opinion could hardly be printed. It is almost shocking in its spleen, the more so when it is interlarded with constant appeals to charity and to impartiality. *The Commonweal* has done a service in printing this interview. No Catholic need take the Maritain position seriously."

#### JEWISH CONVERSIONS TO CHRISTIANITY.

This is an aspect of the Jewish question about which one regrets to be obliged to speak, but it is necessary to do so because of the confusion produced in some minds on reading such phrases as the following: "The spiritual fathers of Bolshevism are non-Jews. It is true that Marx was a Jew, but he was baptized at the age of six."<sup>(56)</sup>

Let us begin with some testimonies with regard to the nature of Marx's conversion and then examine the general question of Jewish Conversions. The first testimony will be taken from the well-known book, *The Cause of World Unrest*.<sup>(57)</sup> "There is one

<sup>(55)</sup> The Joint Letter of the Spanish Bishops was given to the world on the Feast of the Most Precious Blood of Our Lord Jesus Christ, July 1, 1937. In it their Lordships wrote: "The National Movement [of General Franco] has released a current of love which has concentrated round the name and historical essence of Spain, with aversion for the foreign elements who occasioned our ruin. And as love of country, when supernaturalized through the love of Jesus Christ, our God and Lord, touches the summits of Christian charity, we have witnessed an outburst of veritable charity which has found its maximum expression in the blood of thousands of Spaniards who have given it to the cry of 'Long live Spain! Long live Christ the King!'"

Cf. Pope Pius XII's Broadcast to Spain, quoted on p. 337.

<sup>(56)</sup> *Bolshevism is not Jewish*, p. 3. This pamphlet is published by the Woburn Press.

<sup>(57)</sup> This book was published in 1920 with a preface by Mr. H. A. Gwynne. In all probability Mr. Victor E. Marsden, for many years the *Morning Post's* correspondent in Russia, had a considerable part in writing it. I am quoting it, because it refers to books which I have not been able to procure.

very remarkable coincidence with regard to these two men [Lassalle and Marx]," writes the author, "which has never before been noticed. They were not only Jews; but they both, in their youth, dedicated their lives to revenge.

"Ferdinand Lassalle (or Lassal) was born of Jewish parents at Breslau, on April 11th, 1825. In Breslau, it should be explained, the Jews were not emancipated until 1842. In his youth he kept a diary, and that diary (for the years 1840-1) was afterwards published by Herr Paul Lindau.

"In that diary (on February 1st, 1840) Lassalle writes: 'I think I am one of the best Jews in existence, although I disregard the ceremonial law. I could, like the Jew in Bulwer's *Leila*, risk my life to deliver the Jews from their present crushing condition.' He speaks of his childish dream 'to make the Jews armed—I at their head—free.' And on July 30th, 1840, commenting on certain accusations of ritual murder then being made against the Jews, he says: '. . . the time will soon be at hand when we, in very deed, will help ourselves to Christian blood. *Aide-toi et le ciel t'aidera*. The dice are ready: it only depends on the player.'

"So far Lassalle. Let us now turn to Marx.

"In his *Karl Marx, His Life and Work*, John Spargo says that the true patronymic of the family seems to have been Mordechai. Mordechai, a grandfather of Karl Marx, was a rabbi: 'one of a long line of rabbis, unbroken from the sixteenth century until his son Heinrich, father of Karl Marx, adopted law instead of religion for a career. On his mother's side also, Karl Marx had a long line of rabbinical ancestors.' But in 1824, when Karl was six years old, Heinrich and his wife suddenly embraced Christianity, and they with their children were baptized. Mr. Spargo tries to make out that Heinrich forsook Judaism as a matter of conviction, but we can hardly credit such an explanation, and for the following reasons: At the time Heinrich adopted Christianity the Jews in the Rhine Province (the Marxes lived in Trier) were subject to extortion and mild persecution at the hands of the Prussian officials; the Code Napoléon of March 17th, 1808, had been issued provisionally for a period of only ten years fixing the status of Jews in the Rhine Province; and Heinrich Marx was a convinced disciple of that enemy of Christianity, Voltaire. Moreover, Liebknecht, long the intimate associate of Karl Marx, and himself a Jew and a revolutionary, says in his *Memoirs* that the acceptance of Christianity by the parents was compulsory, that it was due to an official edict by the Prussian Government compelling all Jews holding official positions or engaged in the learned professions to forego these or formally renounce Judaism. The same writer says that the boy Karl felt keenly this insult to his race, of which he was so proud, and that '*his whole life was a reply and a revenge.*'

"Spargo and the other biographers of Karl Marx naturally do not accept this explanation of their hero's activities, and do their best to discredit Liebknecht. But the story, despite their efforts, is, as we have seen, historically credible.

"Here then we have a motive hitherto unsuspected by those Gentiles who follow the Red Banner--the motive of destroying the Christian nations in revenge for the wrongs of Judaism."

The second testimony will be from an author who has made a special study of the secret origins of Bolshevism. Here is how Salluste in *Les Origines Secrètes du Bolchevisme*, pp. 44, 45,<sup>(58)</sup> describes the conversion of Heinrich Marx and his family: "Marx's father had become exteriorly a convert to Protestantism, while continuing to practise the Jewish religion at home. Young Marx's infancy was thus steeped in the traditions of his race: *God has given the world to the Jews. They will reign over it for ever when the Messiah shall have come. Jews alone have the right to own. When the Messiah shall have come, two hundred mules will be required to carry the keys of the trunks (or boxes) in which the riches taken from the Christians will be heaped up, etc.* . . . Of this doctrine, the young Israelite was to retain above all the idea of an expropriation on a vast scale, coinciding with the triumph of his race."

The Jewish writer, Bernard Lazare, in *L'Antisémitisme*, is in practical agreement with Salluste. He attaches no importance to Marx's conversion to Protestantism. He writes: "This descendant of a line of rabbins and doctors inherited all the logical vigour of his ancestors. He was a clear and lucid Talmudist . . . a Talmudist who studied sociology and applied his natural aptitude for exegesis to the criticism of political economy. He was full of that old Hebrew materialism which ever dreams of a paradise on earth and always rejects the hope held out of the chance of a Garden of Eden after death. But he was not merely a logician, he was also a revolutionary, a rebel and a bitter controversialist. Just like Heine also, his gifts of sarcasm and invective came to him from Jewish sources. . . In general the Jews, even the revolutionaries, have kept the Jewish spirit, and if they have given up religion and faith, they have nevertheless been formed, thanks to their ancestry and education, by the influence of Jewish nationalism. This is true in a very special way of the Jewish revolutionaries who lived in the first half of this [19th] century. Heinrich Heine and Karl Marx are two typical examples."

It is well to add that Marx wrote an article on the Jewish question in which he attacked the Jews who had become wealthy and wished to settle down in the society of their day instead of working for the overthrow of the whole existing organization of

(58) This book is out of print and is very difficult to procure.

society. On the strength of that article, some writers have even spoken of Marx as an anti-Semite.<sup>(59)</sup> Salluste insists, on the contrary, that it was then that he showed himself most profoundly imbued with the true Jewish revolutionary spirit.

As regards Jewish conversions in general, Jewish history has alas, familiarized us with pretended conversions such as that of Mordechai's (Marx's) family. In the *Dictionnaire Apologétique de la Foi Chrétienne*,<sup>(60)</sup> we find the following statements concerning conversions from Judaism:—

“From 313 A.D. to 1100 A.D.

“There are conversions to Christianity which are not sincere and the Jews try to wean the faithful from Christ. This is the reason why the Church forbids the Jews to have Christian slaves, to live on familiar terms with Christians or to hold public positions.

“From 1100 A.D. to 1500 A.D.

“Some Jews pretend to be sincerely converted. Forced conversions were (and are) against the will of the Church. . . . In Spain, during the troubles of 1391, thousands of Jews asked for baptism. Most of them pretended to be Catholics exteriorly, but practised Judaism in secret. The ordinary people, who had no illusions with regard to their sincerity, called these new Christians ‘Marranos,’ which means ‘damned’ or ‘excommunicated,’ and hated them even more than they did the Jews. *The Spanish Inquisition was founded in 1480 against these pretended converts from Judaism and Mahomedanism* . . . Whenever a Jew became a Catholic, there was immediately a concerted attack on him to bring him back. This was the chief accusation levelled against the Jews of Spain, by Ferdinand and Isabella, in their Edict of Expulsion of 1492. . . . The Popes and the Councils are continually obliged to forbid Catholics to marry Jews, to eat with them, or to join in their celebrations.

“From 1500 A.D. to 1789 A.D.

“Pretended conversions to Catholicism on the part of Jews, become more numerous, especially in Spain and Portugal. . . . A lifetime of feigned conversion did not cause the Jews any remorse. It seemed quite natural to them to pretend to be sincerely Catholic from generation to generation while being really ready to throw off the mask at the first opportunity.

“From 1789 to the present day.

“The Marranos of Spain and Portugal continue to lead a double life. Catholics exteriorly, they are Jews in the bosom of

(59) “Marx hated everything Jewish” (*Bolshevism is not Jewish*, p. 3).

(60) Article *Juifs et Chrétiens*, cols. 1676-1681.

their families. . . . 'There are doubtful conversions amongst those who, at Berlin, frequented the *Salon* of Henrietta Herz, as also in the *League of Virtue*,<sup>(61)</sup> which was inaugurated there, and in the *Jewish Association for Civilization and Science*, founded in 1819 by Zeinz, Gans and Moser. . . . Graetz shows that H. Heine and Boerne were Jews, Jews through and through, that it was only in outward appearance that they had separated themselves from Judaism, 'like soldiers who adopt the dress and flag of the enemy in order the better to strike him down and annihilate him'<sup>(62)</sup>. . . . Karl Marx's father had abjured Judaism with just as little conviction as Heine."

According to George Lane-Fox Pitt-Rivers in *The Czech Conspiracy* (p. 73), dubious conversions are very numerous to-day. So we may have some future rivals of Karl Marx amongst the "Christian" refugees to whom hospitality has been so freely accorded. Pitt-Rivers writes as follows: "By the time I reached Vienna, motoring from Poland, in the beginning of September (1938), mass migrations of Viennese Jewish 'refugees' to England and other parts of the British Empire were well on the way. Approaches to the British Consulate in Vienna were blocked with thousands of Jews clamouring for British visas. A large quota were besieging the English Chaplaincy, applying for baptismal certificates, in order to qualify for the special benefits and assistance in registering for employment in England, under the schemes of the 'Committee for Non-Aryan Christians' and other associated bodies. By the unflagging and persevering efforts of the temporary English chaplain, the permanent resident English chaplain being on leave, hundreds of Viennese Jews were weekly being baptised at the improvised font in the 'official-chapel,' at the English chaplain's residence, which is situated opposite the English Church. The Church, unfortunately, was not then available, owing to its being closed for the annual cleaning and re-decorations. Through the courtesy of the temporary English chaplain I received personal assurance that the good work of 'Conversion' was proceeding with the utmost possible dispatch. I gladly undertook to testify to the work of this hard-pressed representative of the Church of England, who, without other clerical assistance, succeeded in converting, preparing for baptism, and baptising so many hundreds of Jewish candidates for entry into the Anglican community, of whom not one in a hundred could speak a word of English. Qualifications for Baptism were strictly laid down and complied with. Only those were accepted who were furnished with (a) a British visa, (b) an *Ausweis* or release from the Jüdischer

(61) The name was given in irony.

(62) This sentence has been suppressed in the French Edition of Graetz's *History of the Jews*.

Kultur Bund, the Jewish Congregation, and (c) the German police permit to leave the country—and not return. Of course, in addition, converts paid the moderate baptismal fees.

"I am informed that it takes four days between application and baptism, during which time the candidates are entitled to four hours instruction in the tenets of the Anglican faith and in the Catechism. This, it must be admitted, is not too long a period for those who cannot speak a word of English. I am informed, also, that it is through the Anglican door of baptismal waters that alien Jews can most rapidly prepare for 'assimilation and absorption' in their new English home-land, flowing with milk (canned in Switzerland and imported under arrangements of the Milk Marketing Board), and honey (imported from Russia under arrangements of the Board of Trade)."<sup>(63)</sup>

According to *The Catholic Times* (London), of Jan. 20th, 1939, Mgr. Joseph Grösz, Administrator Apostolic of Szombathely, Hungary, gave the following instructions, in his first pastoral letter of the year, regarding the instruction of Jewish converts: "In these days," he writes, "many Jews are turning to the Church and asking to be baptised. The Church does not hesitate to open her doors to those who seek Christ in good faith, but she fears, in the present circumstances, that there are among the aspirants some who are seeking baptism, urged on, not by the motives of conscience but by fear of extraneous events and by material interests . . . . The clergy must show great prudence. Therefore we order that those who wish to be received into the Church must be given instruction during two or three hours a week for three months. This order can be set aside only in case of danger of death. When the civil formalities have been completed, permission to confer baptism must be sought from the bishop; each case will be examined separately, and without this enquiry no permission will be granted to baptise Jews."

For a sincere conversion to the Catholic Faith, humble submission to God is indispensable. Jewish pride insists upon imposing the will of the Jewish Nation on God. So long as that mentality lasts, sincere conversions amongst the members of the Jewish Nation will be rare. Catholic writers rarely stress the greater humility that is needed from members of the Jewish Nation than from others, *for* conversion and *after* conversion, because of the insults offered by them to the Sacred Heart of Jesus down the ages since Calvary. They should do so. Jewish resistance to the love of God has been more stubborn than that of the other nations and wounds the Heart of Our Divine Lord in a way that the obstinacy of no other nation can do.

<sup>(63)</sup> For further evidence of pretended Jewish conversions, see *Isabella of Spain*, Chap. XV, by William Walsh.

*THE JEWISH PROBLEM, BY LOUIS GOLDING.*

Because of the widespread propaganda for the diffusion of this book, it is well to refer to it, at least, briefly. I intend, first of all, to point out two of the many historical inaccuracies in the volume and then to treat of the absolutely vital defect in the standpoint from which the book is written, namely, its Naturalism.<sup>(64)</sup>

Let us begin with Mr. Golding's denial of the historical accuracy of the four Evangelists. In that he follows the modern Jewish exegesis which is striving to make Pilate and only a small section of the Jewish Nation, the Sadducees, responsible for the death of Our Divine Lord. "The historical Gospels," he writes, "exclude from all participation in the arrest, trial and crucifixion, the religious leaders of the people, the creators of modern Judaism—the Pharisees." Now it is quite clear from the four Evangelists that there was a "United Front" amongst the different sections of the Jewish people against Jesus. The Naturalism of the different groups, resulting in part from their perverted desire to rule all nations in the temporal order and in part from their racial pride in their descent from Abraham, led to the rejection of the Supernatural Messiah, who spoke of the entrance of the Gentiles into a kingdom higher and nobler than that of the Jewish Nation. Wounded national pride effected the union between them against the God-Man.

Mr. Golding asserts that "the last mention of Pharisaic contact with Jesus . . . in St. Mark is in Chapter XII, 13."<sup>(65)</sup> Surely he knows that the scene at the foot of the Cross is described in St. Mark, XV, 31, 32. There "the chief priests mocking said with the Scribes one to another: He saved others: himself he cannot save. Let Christ, the King of Israel, come down now from the Cross, that we may see and believe." He cannot be unaware of the fact that the Scribes were chiefly Pharisees. The Gospels

(64) It is truly amazing to find writers ignorant of the elements of Catholic teaching and yet having the audacity to pose as learned exponents thereof. For example, Mr. Golding, on page 63 of this work, says: "It was in 1215 that the Fourth Lateran Council recognised officially the doctrine of Transubstantiation, that is, that in the ceremony of the Holy Communion, the consecrated elements become the actual body and blood of Jesus Christ." Mr. Golding might have consulted some standard Catholic work about the meaning of Transubstantiation and of Holy Communion as well as of a definition of faith, before venturing to talk about the simplicity and ignorance of Catholics as he does in the lines immediately following. He only provokes a smile at his own impertinence.

(65) *Op. cit.*, p. 25 in note. Of course, Mr. Golding speaks of Mark, not St. Mark. I have inserted the title of supernatural reverence and distinction before the Evangelist's name.



bind together Scribes and Pharisees and almost confound them, for the vast majority of the doctors of the law at the time of Christ belonged to the sect of the Pharisees.<sup>(66)</sup>

On page 61, Mr. Golding commits another historical blunder. "A wave of blood accusations," he writes, "swept over Poland in the eighteenth century, which was responsible for the dignified Report of Cardinal Ganganelli (afterwards Pope Clement XIV), in which he completely exonerated Jews of all conceivability of blame for such outrages." I am not going to deal with the whole question of Ritual murder.<sup>(67)</sup> I merely want to point out here that the statement made by Mr. Golding with regard to Cardinal Ganganelli's report is false. Cardinal Ganganelli sets aside a number of accusations of ritual murder as not sufficiently supported by proofs, but he accepts two cases. He writes in his report: "I admit as true the case of Blessed Simon, a child of three years, put to death by the Jews at Trent, in 1475, out of hatred for the Faith of Jesus Christ, though that murder has been denied by Basnage and Wagenseil. . . . I admit also as true a second murder which took place in 1462, in the village of Rinn, in the diocese of Brixen. Blessed Andrew, a little child, was there

(66) A complete refutation of the falsification of history of which such Jewish writers as Professor Klausner and Mr. Golding are guilty concerning the death of Our Lord Jesus Christ, is to be found in the two very able studies presented for degrees at Louvain and Paris respectively by l'abbé André Charue and l'abbé C. Barthas: *L'Incrédulité des Juifs dans le Nouveau Testament*, par l'abbé André Charue (Dissertation for the degree of Master in Theology in the University of Louvain); *Évangile et Nationalisme*, par l'abbé C. Barthas (Thesis for the Doctorate in Theology at the Catholic Institute of Paris).

Klausner is a professor at the Hebrew University of Jerusalem. His work is entitled *Jesus of Nazareth, His Times, His Life, and His Teaching*.

(67) Readers who wish to study it will find it treated in able fashion in the article, *Juifs et Chrétiens*, of the *Dictionnaire Apologétique de la Foi Chrétienne* and in the splendid work of H. de Vries de Heckelingen, *Juifs et Catholiques*, pp. 66-85.

*The Dictionnaire Apologétique de la Foi Chrétienne* gives a list of Papal documents dealing with the question of Ritual Murder. "Some are favourable to the Jews," remarks the writer, "others are unfavourable." Amongst the documents that are unfavourable, the Bull *Beatus Andreas* (22nd Feb., 1755) of Pope Benedict XIV is very important. On the other side, the Bull of Pope Innocent IV, of 5th July, 1247, is well known. I make particular mention of the fact that there are Papal documents that are unfavourable to the Jews because of Cecil Roth's statement: "The Catholic Church never gave the slightest countenance to the calumny" (*The Ritual Murder Libel and the Jew*, p. 20). Of course, the Catholic Church does not countenance calumny—that is certain, but there are official documents of the Catholic Church unfavourable to the Jews in this matter.

cruelly done to death by the Jews out of hatred for the Faith of Jesus Christ."<sup>(68)</sup>

The most important point, however, with regard to Mr. Golding's book is that it assumes as false the great central truths of the world, namely, that Our Lord Jesus Christ was truly God and truly Man and that He came to restore Supernatural Life to the world. These great truths are held by Mr. Golding to be so unworthy of serious consideration that he does not even mention them. Yet the history of the Jewish Nation is a complete puzzle, unless we grasp that they are a people who have missed their vocation. They have done so, because they have sought and still seek to impose their will on God instead of submitting to the Supernatural Messiah whom He has sent. They refuse to accept Our Lord and work under His banner for the Supernatural Life and real order of the world. That is the root cause of the Jewish Problem, and that problem is essentially and directly a problem for the Jews themselves, especially for their leaders.

I thus deny emphatically Mr. Golding's statement that "there is no contribution the Jews themselves can make towards a solution of the Jewish problem which is not sooner or later pronounced an exaggeration." There is one contribution they can make, namely, humble, sincere, unfeigned conversion to the Supernatural Messiah and acceptance of their position as one nation amongst other nations. The only difference between them and other nations will consist in their being burdened with a deeper debt of reparation to God the Father and His Son, Jesus Christ, whom in their pride they have rejected and continue to reject. Such a conversion will never be pronounced an exaggeration.

The Jewish persistence in looking forward to a Messianic age, while rejecting the Supernatural Messiah who has already come, is the kernel of the Jewish Problem since Calvary. The change of attitude involved in the acceptance of order is the contribution to the solution of the problem which is incumbent on the Jews, and in particular on their rulers. Those leaders misled their people, when they induced them to reject Our Lord, and they continue to mislead them since. The Gentile nations are deeply concerned in the Jewish Nation's acceptance of the truth about Our Lord

<sup>(68)</sup> St. Simon is commemorated in the Roman Martyrology on the 24th March. We there read: "Passion of St. Simon, a child who was most cruelly put to death by the Jews and who afterwards became famous because of the numerous miracles wrought by his intercession."

*The Dictionnaire Apologétique de la Foi Chrétienne* speaks also of Pope Pius VII's approval of the cult of Blessed Dominic of Val in the diocese of Saragossa and of that of the holy child of La Guardia in the diocese of Toledo, as well as of the approval of the Sacred Congregation of Rites of the cult of the little boy, Laurence, of Marostica, in the diocese of Vicenza (1867) and of that of Rudolph of Berne, in the diocese of Basle (1869).

Jesus Christ,<sup>(69)</sup> but, given the Jewish loathing of the very idea of the Supernatural, their present task is primarily one of self-defence against the inroads of Jewish Naturalism. They must undo the work of the French Revolution. In that process, they can indirectly contribute towards preparing the Jewish mind and heart for submission to the real order of the world.

(69) "Now, if the offence of them be the riches of the world, and the diminution of them, the riches of the Gentiles, how much more the fulness of them?" (Rom., XI, 12).

## APPENDIX.

*Programme of Christ the King  
through His Mystical Body, the  
Catholic Church.*

### FIRSTLY

(I) *The Catholic Church, Supernatural and Supranational, is the One Way established by God for the ordered return of human beings to Him. All States and Nations are bound to acknowledge it as such, and all men of all nations are called upon to enter it as Members of Christ.*

### \* SECONDLY

(II) *The Catholic Church is the sole divinely-appointed Guardian of the whole moral law, natural and revealed.*

### THIRDLY

(III) *Christian Marriage, the foundation of the Christian Family, as the Symbol of the union of Christ and His Mystical Body, is One and Indissoluble.*

### FOURTHLY

(IV) *Children must be educated as Members of Christ's Mystical Body, so that they may be able to look at everything, nationality included, from that standpoint.*

*Programme of the Jewish  
Nation since the rejection of  
Christ before Pilate and on  
Calvary.*

### FIRSTLY

(I) *The Jewish Nation under the Natural Messiah will establish union among the nations. That necessarily involves aiming at the elimination of every vestige of the Supernatural Life that comes from Christ.*

### SECONDLY

(II) *The Jewish Nation under the Natural Messiah will decide what is moral and what is immoral.*

### THIRDLY

(III) *Divorce and Polygamy will take the place of Christian Marriage.*

### FOURTHLY

(IV) *As the doctrine of membership of Christ is a corruption of the true Jewish message to the world, all trace of membership of Christ and of the Supernatural Life of Grace must be eliminated from education. Non-Jews must be trained to accept submission to the Jewish Nation, and non-Jewish nationality must not conflict with Jewish world-wide supremacy.*

**FIFTHLY**

(V) *Ownership of property* should be *widely diffused*, in order to facilitate families in procuring a sufficiency of material goods for their members. Unions of owners and workers in Guilds will reflect the solidarity of the Mystical Body of Christ.

**SIXTHLY**

(VI) *The Monetary System* of a country is meant to be *at the service of production* in view of the virtuous life of Members of Christ in happy families.

**FIFTHLY**

(V) Complete *Socialization of property*, either in the form of ownership of everything by the State or by the relatively few financiers who control the State, must be aimed at. *Ownership of property*, especially in land, makes for independence, so it *must be eliminated*.

**SIXTHLY**

(VI) Money is the instrument by which State-control or State-socialization is brought about. Instead of the correct order of finance for production and production for Members of Christ, *men must be subservient to production and production to finance*. State-control can be maintained by means of financial control.

## CHAPTER IX.

### THE SECOND VISIBLE ORGANIZED NATURALISTIC FORCE—FREEMASONRY.

#### NATURALISM AND SUPERNATURALISM.

We have studied the opposition to the Mystical Body of Christ of the Jewish Nation, the non-secret organized naturalistic force. Let us now turn to the secret organized naturalistic force, Freemasonry. The Masonic Society, or group of Societies, is, as has been already remarked, a visible organization, but its naturalistic or anti-supernatural character is secret or camouflaged. Relatively few of its members are aware of the Naturalism or Anti-Supernaturalism of its end, as well as of its ritual and symbolism. Let us make clear, first of all, what we mean by the Naturalism of Freemasonry.

I. As we have seen, *Supernaturalism* affirms that the Life of Grace, participation in the Life of the Blessed Trinity, is infinitely higher than the natural life of human reason and that the unique Source of that Life in the existing order is Our Lord Jesus Christ. The loss of Supernatural Life through the fall of the first Adam has been repaired through membership of the Mystical Body of the Second Adam. *Naturalism*, on the contrary, affirms that our highest life is the life of reason and, consequently, denies that there has been any such thing as a fall from, or loss of, Supernatural Life.

II. *Supernaturalism* affirms, as is logical, that it is only through cultivation of our membership of Our Lord's Mystical Body that we can be good men and true as we ought to be. *Naturalism*, also logically, affirms that it is a matter of indifference whether one invokes Our Lord Jesus Christ, or Mahomet or Buddha, or nobody at all.

III. *Supernaturalism* teaches that the Catholic Church, the Mystical Body of Christ, is infinitely higher and nobler than any natural society, while insisting that ordered love of country and native land must be sedulously cultivated. *The naturalistic mentality*, on the contrary, insists that the highest social organization is the individual State or the whole group of States tending to coalesce into a World-State.

IV. *The Catholic Church* will aim at permeating all social life, political and economic, with the spirit of the Mystical Body.

*The State or Group of States* aimed at by Naturalists will seek to eliminate every vestige of Supernatural Life from social organization.<sup>(1)</sup>

We shall now see that all these characteristics of Naturalism are to be found in Freemasonry.

## TEACHING OF THE CATHOLIC CHURCH CONCERNING THE NATURALISM OF FREEMASONRY.

The teaching of the Catholic Church is imparted to us authoritatively by Pope Leo XIII, in his Encyclical Letter on Freemasonry.

### **Freemasonry Stands for the Supremacy of Human Reason.**

"From what We have already written, it is indisputably evident that their [the Freemasons'] ultimate aim is to uproot completely the whole religious and political order of the world which has been brought into existence by Christianity and to replace it by another in harmony with their way of thinking. *This will mean that the foundation and laws of the new structure of society will be drawn from pure Naturalism.* . . . Now the fundamental doctrine of the Naturalists, as is clear from their very name, is that human nature and human reason must be in all things mistress and guide. . . .

"Since, however, it is the special and exclusive function of the Catholic Church to preserve from any trace of corruption and to set forth in their integrity the truths divinely entrusted to her keeping along with her own authority to teach them to the world and the other heavenly aids to salvation, it is against the Church that the rage of the enemies of the supernatural and their most ferocious attacks are chiefly directed. Now, if the mode of action of the Masonic Sect in religious matters be examined, especially wherever it is more at liberty to cast off restraint, it will be brought home to any impartial observer that it is aiming at putting into practice the policy of the Naturalists.

### **Denial of the Fall.**

"Besides, since human nature is stained by original sin and is therefore more prone to vice than inclined to virtue, for a vir-

(1) "What *Naturalists* or *Rationalists* aim at in philosophy, that the supporters of *Liberalism*, carrying out the principles laid down by Naturalism, are attempting in the domain of morality and politics. The fundamental doctrine of *Rationalism* is the supremacy of the human reason, which, refusing due submission to the divine and eternal reason, proclaims its own independence and constitutes itself the supreme principle and source and judge of truth" (Encyclical Letter of Pope Leo XIII on *Human Liberty*).

tuous life it is indispensable to restrain the disorderly movements of the soul and bring the passions into subjection to reason. In this struggle, what appeals to nature must very often be despised, and the greatest labour and hardships must be endured, in order that reason may always remain in triumphant control. Now, the Naturalists and the Masons, not accepting by faith what we know by Divine Revelation, deny that the first Adam fell. They, consequently, hold that free will is in no way *weakened or rendered prone to evil* (Conc. Trid., Sess. VI, *De Justif.*, c. 1).

"On the contrary, *exaggerating rather our natural virtue and goodness* and considering it to be the only fount and rule of justice, the idea does not occur to them that there is need of continual effort and unremitting attention, in order to keep in check the revolt of our passions and to maintain them steadily under control. This is the reason why we see human beings beset with so many temptations to indulge in the pleasures of the senses. This is also the explanation of the publication of journals and pamphlets that are both unrestrained and indecent as well as of the awful licentiousness of stage plays and the scandalous treatment of artistic subjects according to the shameless laws of so-called *realism*. This, too, is the pretext by which the systematic pandering to effeminacy and luxury and the continual pursuit of every form of pleasure, by which virtue may be lulled to sleep, are excused or justified. . . .

"What We have said can be confirmed by a fact that is novel not so much in itself as in its open admission. Since, in general, no one obeys cunning and crafty schemers so readily as those whose self-control has been sapped and broken by subjection to the yoke of their passions, there have been found in the Masonic Society men who have proclaimed their determination to strive skilfully and cunningly to saturate the masses with every form of vice, so that thus they would be at the beck and call of their leaders for their future projects, no matter what may be their nature.

#### **Propagation of Religious Indifference.**

"If those who are received into the society are not obliged to abjure Catholic teaching explicitly, this, instead of being an obstacle to Masonic aims, is on the contrary helpful to them. First of all, in this way they easily deceive the simple-minded and the unwary and induce many others to join their ranks. Secondly, as all who present themselves from any form of religion are readily received, *Freemasons thereby inculcate the great error of this age, namely, that religion is a matter of indifference and that one religion is as good as another. Such an attitude of mind is equivalent to the destruction of religion, and especially of the Catholic religion, which, since it is the One True Religion, is treated with*

*the gravest injustice and offered the worst form of insult when it is placed on the same level as other forms of worship . . . .*

"Although as a rule, they admit the existence of God, they themselves openly avow that they do not all firmly assent to this truth and hold it with unwavering conviction. For they do not attempt to hide the fact that this question of God is the chief source and cause of discord amongst them; nay, it is well-known that recently it has been the subject of a serious disagreement in their ranks. As a matter of fact, however, they allow their members the greatest licence on the point, so that they are at liberty to hold that God exists or that God does not exist, and those who obstinately contend that there is no God are as heartily welcome as those who, while asserting that there is a God, have wrong ideas about Him, like the Pantheists. This is purely and simply the suppression of the truth about God, while holding on to some caricature of the Divine Nature.

#### **Elimination of the Supernatural Life from Society.**

"From the points We have summarily touched upon, it is quite clear what the Masonic Society is and what it is aiming at. *Its chief dogmas are so completely and manifestly at variance with human reason that nothing more wicked can be conceived.* To wish to destroy Religion and the Church which God Himself has founded and which He watches over to the end of time, to strive to bring back, after a lapse of eighteen centuries, the customs and morals of the pagans is the height of folly and outrageous impiety. Neither is it less horrible nor more tolerable that the benefits mercifully won by Jesus Christ, not only for men in their individual capacity but as linked together in families and States, should be repudiated. Even our enemies do not hesitate to give testimony of the very high esteem in which they hold these benefits. In this mad and wicked design, the implacable hatred and thirst for vengeance with which Satan himself is animated against Our Lord Jesus Christ become almost visible to our bodily eyes. . . .

"With regard to family-life, the teaching of the Naturalists may be summed up as follows: Marriage belongs to the class of commercial contracts, which can be rightly revoked at will by those who have contracted them. The rulers of the State have power over the marriage bond. In the education of youth, nothing that concerns religion is to be taught as certain and fixed. Each one must be left free to follow whatever he may prefer, when he has reached man's estate. *All these points are fully accepted by the Freemasons; and not only do they agree to them, but they have long endeavoured to get them embodied in laws and institutions.* Already in many countries, even in those supposed to be Catholic, it has been enacted that no marriages other than civil



marriages will be considered lawful; in other places, the law allows divorce; and in others, every effort is being made to make it lawful as soon as possible. Thus the time is rapidly approaching when the nature of the matrimonial contract will be completely perverted. It is in danger of becoming an unstable union entered into under the passing influence of passion and liable to be dissolved when that influence has grown weak. With the greatest unanimity, the Masonic Society also endeavours to get control of the education of the young. . . .

"In political organization, the Naturalists lay down that all men have the same rights and are all equal and alike in every respect; that every one is by nature free; that no one has the right to exercise authority over another; that it is an act of violence to demand obedience on the part of men to an authority not emanating from themselves. . . . *They hold also that the State should not acknowledge God; that out of the various forms of religion, there is no reason why one should take precedence over another. According to them, all should be on the same level.* Now, that these views are held also by the Masons and that they too want to set up States constituted in this wise is too well-known to need proof. For a long time they have been openly striving with all the strength and resources at their command to bring this about; and they thus prepare the way for the bolder spirits who are ready to hurl society into an even worse condition, in their mad longing to arrive at equality and community of goods, by the destruction of all distinctions of rank and property. . . . A number of groups of *Communists* and *Socialists* are planning and extolling a revolutionary upheaval of this kind, and the Masonic Society is not only not opposed to their designs but greatly favours them, as its principles are identical with theirs. If they do not endeavour to realize their aims at once and everywhere, this is not because they are restrained by their teaching or for lack of firmness of purpose, but partly on account of the strength of that divine religion which cannot be destroyed, and partly because the more balanced members of the community do not wish to be the slaves of secret societies and vigorously resist their insane strivings. . . .

"What We have said . . . must be understood of the Masonic Society as a body and inasmuch as it includes the associations similar to it and linked up with it, but not as referring to each of the individual members. Amongst the associates there may be many, who, though blameworthy in having joined such associations, are yet neither themselves sharers in the crimes of these societies nor aware of the ultimate object at which they are aiming. In like manner, some of the affiliated societies perhaps, by no means approve of certain extreme conclusions, the baseness of which appals them, though they would be quite consistent in

accepting them, since they follow necessarily from their common principles. Some of them, again, are obliged by circumstances of time and place to limit themselves to projects less ambitious than they themselves would wish or than the others usually attempt. They are not on this account to be reckoned as outside the Masonic federation, because membership of the Masonic federation is to be judged, not so much by acts or achievements, as by the acceptance of a set of guiding principles."<sup>(2)</sup>

### FINAL AIM—NATURALISTIC WORLD-STATE OR WORLD REPUBLIC.

We have just seen that Pope Leo XIII teaches that Freemasonry is not only not opposed to the designs of the *Socialists* and *Communists* but greatly favours them, as its principles are identical with theirs. Now Pope Benedict XV, after having spoken of "Naturalism, that awful pest of our epoch," went on to say: "The advent of a Universal Republic, which is longed for by all the worst elements of disorder, and confidently expected by them, is an idea which is ripe for execution. From this republic, based on the principles of absolute equality of men and community of possessions, would be banished all national distinctions, nor in it would the authority of the father over his children, or of the public power over the citizens, or of God over human society, be any longer acknowledged. If these ideas are put into practice, there will inevitably follow a reign of unheard-of terror. Already, even now, a large portion of Europe is going through that doleful experience and We see that it is sought to extend that awful state of affairs to other regions."<sup>(3)</sup>

That is the World-State at which Communists aim. And, as Freemasonry has the same fundamental principles as Communism, that too is the World-Republic for which Masonry is working, though some Masons may be unaware of it. The logical conclusion from the principles of the French Revolution is Communism. Since all men are equal, property, the greatest source of social inequality, must be suppressed. Some Masons resent that logic and try to stem the tide. Their reaction, needless to say, will not avert the evils inherent in the principles of the Society to which they have sworn allegiance.

### MASONIC CONSTITUTIONS.

Let us now set forth the Naturalism of Anderson's *Constitutions of the Freemasons*.<sup>(4)</sup>

The first of the charges or obligations of the Freemasons,

(2) Encyclical Letter, *Humanum genus*.

(3) *Motu Proprio*, *Bonum Sane*, July 25, 1920.

(4) Anderson's *New Book of the Constitutions* is the oldest and most important official publication of the Grand Lodge of England.

namely, that concerning God and Religion, in Anderson's Constitutions (edition of 1723) reads as follows: "A Mason is obliged by his tenure, to obey the moral law;<sup>(5)</sup> and if he rightly understands the Art, he will never be a stupid Atheist nor an irreligious Libertine. But though in ancient times Masons were charg'd in every country to be of the religion of that country or nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be *good men and true*, or men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguished; whereby Masonry becomes the Centre of Union, and the means of conciliating true Friendship among persons that must have remained at a perpetual Distance." Later on in Section VI on *Behaviour* we read: "... no private Piques or Quarrels must be brought within the door of the Lodge, far less any Quarrels about *Religion*, or *Nations*, or *State Policy*, we being only, as Masons, of the Catholic Religion above mentioned; we are also of all Nations, Tongues, Kindreds, and Languages, and are resolved against All Politicks, as what never yet conduc'd to the Welfare of the *Lodge*, nor ever will. This Charge has been always strictly enjoin'd and observ'd; but especially ever since the *Reformation* in Britain, or the Dissent and Secession of these Nations from the Communion of Rome."

Two points in these "Charges" must be stressed. First of all, belief in the existence of God is not clearly demanded or enjoined. The whole wording is redolent of that ambiguity which is so calculated to deceive the ignorant and unwary. "Atheism is not condemned, but just sufficiently disavowed to meet the exigencies of the time, when an open admission of it would have been fatal to Masonry. It is not said that Atheists cannot be admitted or that no Mason can be an Atheist, but merely that if he rightly understands the Art, he will never be a stupid Atheist, that is to say, he will not hold or profess Atheism in a stupid way, for instance, by statements that shock religious feeling and bring Masonry into bad repute. And even such a stupid Atheist incurs

(5) *The Constitutions of Freemasonry* or *Ahiman Rezon*, published by the Grand Lodge of Ireland, in 1858, adds on here "as a true Noachida." In a note it is stated that this means Sons of Noah, the first name of Freemasons. The text of these Constitutions is that of Anderson's second edition of 1738.

The Catholic writer, Arthur Preuss, in *A Study of American Freemasonry*, pp. 350, 351, says: "It is to be regretted that Dr. Mackey should devote so large a portion of his *Encyclopaedia of Freemasonry* to the rehearsal of Masonic myths and fables; myths and fables which have been palmed off as facts by the writers he so justly condemns . . . the fable of Noah; the fable of Euclid; the fable of Pythagoras; the fable of King Solomon and the Solomonic Temple."

Dr. Mackey's works are among the standard works of American Freemasonry.

no stronger censure than the simple ascertaining of the fact that he does not rightly understand the Art, a merely theoretical judgement without any practical sanction. Such a disavowal tends rather to encourage modern positivist Atheism.”<sup>(6)</sup> The same writer goes on to say: “Scarcely more serious is the rejection of Atheism by the British, American and German Grand Lodges in their struggle with the Grand Orient of France. The English Grand Lodge, it is true, in its quarterly Communication of 6th March, 1878 (Chr., 1878, I, 161), adopted four resolutions, in which belief in the Great Architect of the Universe is declared to be the most important ancient landmark of the order, and an explicit profession of that belief is required of visiting brethren belonging to the Grand Orient of France, as a condition for entrance into the English Lodges. Similar measures were taken by the Irish, Scottish, and North American Grand Lodges. *But this belief in a Great Architect is so vague and symbolical, that almost every kind of Atheism and even of ‘stupid Atheism’ may be covered by it. Moreover, British and American Grand Lodges declare that they are fully satisfied with such a vague, in fact, merely verbal declaration, without further inquiry into the nature of this belief, and that they do not dream of claiming for Freemasonry that it is a ‘church,’ a ‘council,’ a ‘synod.’ Consequently, even those are acknowledged as Masons who, with Spencer and other Naturalist philosophers of our age, call God the hidden all-powerful principle working in nature.*”

Father Gruber then quotes extracts from various Masonic writers and orators to show how vague an affirmation about God will satisfy the Masonic authorities. For example, an American Grand Orator, Zabriskie of Arizona, on 13th November, 1889, proclaimed that “*individual members may believe in many Gods, if their conscience and judgment so dictate.*” Father Gruber then concludes: “Thus the whole controversy turns out to be merely nominal and formal. Moreover, it is to be noticed that the clause declaring belief in the Great Architect a condition of admission was introduced into the text of the Constitutions of the Grand Lodge of England only in 1815, and that same text says: ‘A Mason therefore is particularly bound never to act against the dictates of his conscience,’ whereby the Grand Lodge of England seems to acknowledge that liberty of conscience is the sovereign principle of Freemasonry prevailing over all others when in conflict with them. . . . Thus the Grand Orient of France is right from the Masonic point of view as to the substance of the question; *but it has deviated from tradition by discarding symbols and symbolical formulae, which, if rightly understood, in no way imply*

<sup>(6)</sup> Article on “Masonry” in *The Catholic Encyclopaedia*, by Rev. H. Gruber, S.J. Father Gruber’s knowledge of the subject was unquestioned.

*dogmatic assertions, and which cannot be rejected without injuring the work of Masonry, since this has need of ambiguous religious formulæ. . . . From this point of view the symbol of the Grand Architect of the Universe and of the Bible are indeed of the utmost importance for Masonry."*

The second point that needs to be stressed in connexion with these "Charges" is the fundamental error of Masonry, namely, its Naturalism. *The order of the world, as has been already stated, demands the acceptance by all men of Supernatural Life*, which is a participation in the Inner Life of the Blessed Trinity. It is only through that Divine Life that our natural life, individual and social, can be lived in order. *The Unique Source of that Life is Our Lord Jesus Christ*, and human beings are intended to receive communication of that Life by being incorporated into Him through Membership of the supernatural, supranational society of His Mystical Body, the Catholic Church. All nations are meant to enter the Mystical Body of Christ and organize their national life in accordance with the Divine Plan. *Now Masonry everywhere, English Masonry as well as French Masonry, refuses to accept the Divine Plan for order; it puts itself above the Mystical Body of Christ and aims at drawing all States and Nations into a naturalistic, supranational unity.*

How do we prove that Masonry refuses the Divine Plan? According to the section of Anderson's Constitutions which we have quoted, the Masonic Society obliges its members to observe the moral law and to be good men and true, but insists that in order to be morally good men, it is a matter of indifference whether God's plan for the restoration of our Supernatural Life through Our Lord Jesus Christ is accepted or not. Now, by original sin we lost Supernatural Life, and we need Divine Grace that we may live an ordered life, yet, *this society proclaims that one can be a good man and a true man, while remaining utterly indifferent to the Unique Source of Grace, Our Lord Jesus Christ, and to His Divinity.* That is equivalently a denial of the Fall and is pure Naturalism.<sup>(7)</sup> The importance of

(7) In the 1738 edition of Anderson's *Constitutions*, the naturalistic or purely rational non-Christian character of Freemasonry is even more strongly emphasized than in the 1723 edition. "In ancient times," we there read, "the *Christian* Masons were charged to comply with the *Christian usages* of each country where they travelled or worked; but Masonry being found in all nations, *even of diverse religions*, they are now generally charged to adhere to that religion, in which all men agree, leaving each Brother his own particular opinion."

*The Constitutions of Freemasonry or Ahiman Rezon*, published by the Grand Lodge of Ireland in 1858, as already stated, follows the 1738 edition of Anderson's *Constitutions*. In this volume an apt illustration of the Naturalism of Freemasonry, that is, of its systematic inculcation of indifference to Our Lord, the Unique Source of Supernatural Life, is to be found. The prayers to be used in the various

the Masonic Society in the world, as the only body capable of bringing about union amongst men divided by their allegiance to relatively unimportant warring sects, is implicitly understood in every line of the Constitutions. It is explicitly affirmed in such places as the Fellow-Crafts' or Companion Masons' song, part of which runs as follows:

## I

Hail Masonry! thou Craft divine!  
 Glory of Earth, from Heav'n revealed;  
 Which dost with jewels precious shine,  
 From all but Masons' eyes concealed.

## II

As men from Brutes distinguisht are  
 A Mason other men excels;  
 For what's in Knowledge choice and rare  
 But in his Breast securely dwells.

In virtue, then, of knowledge revealed from heaven, communicated to men by this Society which professes indifference to the Divinity of Our Lord Jesus Christ, a Mason is raised as far above a man who believes in the Divinity of Our Lord and accepts His teaching, as a human being is above a brute beast. The folly of attaching importance to membership of the Mystical Body of Christ, in comparison with membership of Freemasonry, could hardly be more strongly emphasized. Thus we see that Freemasonry not only inculcates indifference to the Divine Plan for order through membership of the Mystical Body of Christ, but even puts itself above the Mystical Body.

Again, *the whole force of the arguments used by Masons on behalf of the beneficent, unifying influence of Masonry seems to repose on the assertion that human reason inculcates religious indifference.* For example, Lord Amptill, Pro-Grand Master, in a speech quoted in the *History of the Bank of England Lodge*, declares: "I have said enough to remind you that the purpose of Freemasonry is religious; for what is religion except the service of God. . . . But do not misunderstand me; I am not saying or thinking that Freemasonry is a religion, or that it can take the place of any dogmatic religion that has a name, a definite existence and a creed. What I do say, and firmly believe is, that the object of Freemasonry is to assist men of all creeds to live religious lives and to practise more truly the religion which they profess."<sup>(8)</sup> Hence this society, which professes itself deeply religious

Lodges and Royal Arch Chapters and Encampments of High Knights Templars are almost all in two alternative forms. One of these is purely naturalistic: the other makes mention of Our Lord Jesus Christ.

<sup>(8)</sup> *History of the Bank of England Lodge*, pp. 11, 12. by Stephen A. Pope.

and respectful of the service of God, avoids awakening the minds of its members to the great objective truth that the Second Person of the Blessed Trinity has come down into the world to indicate precisely how God in Three Divine Persons ought to be worshipped and served. Not only does it thus avoid calling the attention of its members to the importance of discovering which is the One True Religion established by God become Man, but it urges them to disregard the matter and gloss over it as unimportant. Hence it attempts to drive home in practice the pernicious error that according to the natural law one religion is as good as another.

The plague of religious indifference has so weakened men's minds with regard to God's designs that they are almost incapable of seeing the awful disorder of such Naturalism. It will, therefore, be well to dwell upon it a little.

To enter a society in which men surrender their wills unreservedly to the heads of the society, by taking an oath of blind obedience, is an immoral act, contrary to man's God-given rational nature. The revolt is, however, still more heinous, when it is question of entrance into a society making open profession of Naturalism. As there are only two camps here below, revolt against Christ the King is, objectively, entrance into the camp of Satan. This Naturalism is the fundamental error of Masonry and it is common to all the sections of Masonry, Anglo-Saxon, French, Italian and Spanish. Corruption of the idea of God has inevitably followed on the rejection of the one way instituted for return to God, namely, membership of the Mystical Body of Christ. The French Grand Orient has betrayed the presence of this corruption and degradation with regard to God, more openly than English or Irish Masonry. That is the whole significance of the controversy about the deletion of the expression, The Great Architect of the Universe, by the French Grand Orient.<sup>(9)</sup>

Pope Leo XIII, in the Encyclical Letter, *Humanum genus*, has emphatically pointed out the decay that is the morally necessary consequence of Naturalism. "The Naturalists," he writes, "go much further still. For, having in foolhardy fashion turned their backs upon the right road in matters of the utmost importance, they are carried headlong to extremes, either on account of the frailty of human nature, or because God justly chastizes their pride. Thus it comes to pass that even those truths that are grasped by the light of human reason are no longer considered by them as indubitably certain. Such, for example, are the existence of God, the complete immateriality of the human soul and its immortality. The Masonic sect, owing to a like error of direction,

<sup>(9)</sup> The Manifesto published in 1938 by the Duke of Connaught, in his capacity as Grand Master of English Masonry, re-affirms the necessity of faith in the Supreme Being for recognition by the Grand Lodge of England, but it leaves the question exactly where it was.

has fallen into the same peril. Although, as a rule, they admit the existence of God, they themselves bear witness to the fact that they all do not firmly assent to this truth or hold it with unwavering conviction."<sup>(10)</sup>

To sum up, then, the retention by the Grand Lodge of England of the article relating to the Grand Architect of the Universe does not signify that English Masonry is Christian, for English Masonry does not accept the supremacy of the Mystical Body of Christ. On the contrary, English Masonry is anti supernatural and anti-Christian like the other sections of the Masonic Brotherhood, for it puts Mahomet and Buddha on the same level as Christ, thus denying Christ's rôle as the One Mediator.<sup>(11)</sup> Neither does this article mean that English Masonry professes belief in a transcendent God as we know Him, for it is compatible with acceptance of Pantheism, that is, with the identification of God with man. French (Grand Orient) Masonry has shown this Pantheistic conception of the idea of God more fully and more explicitly than English Freemasonry. An open avowal of Atheism or of the deification of man would have been impolitic in England in 1878 when the French Grand Orient deleted the paragraph referring to the existence of God from its constitutions. The retention of the vague term, "Great Architect of the Universe," enabled English Freemasonry to pose as religious, while continuing its work of sapping the belief of Englishmen in the Divinity of Our Lord Jesus Christ and in the reality of that Supernatural Life of Grace coming to us from Him, by which we are true men as we ought to be.

(10) The present writer has shown from Masonic writers of the highest repute, such as Wilmshurst, Pike and Milton Stewart, that the doctrine, conveyed in veiled terms by the symbolism of Freemasonry, is Pantheism, and that the final result to which initiation tends is the pantheistic deification of man, particular stress being laid upon the generative powers of the human race. The initiations of the ancient pagan mysteries and of modern Masonry are ceremonious revelations, indirect and graduated, of the pantheistic deification of man. These revelations are made to new adepts when they have previously sworn to cleave to this object in mind and heart and to keep the secret under pain of death. They thus enter objectively into Satan's camp and subject themselves to him in his struggle against Our Lord Jesus Christ. This pantheism terminating, as it does, in the deification of the generative function of the human race, goes far to explain the steadily increasing cult of nakedness in the modern desupernaturalized world. Cf. *The Mystical Body of Christ in the Modern World*, Appendix VI, pp. 346-351. Cf. also *L'Initiation Maçonnique*, by C. Nicoullaud, and *American Freemasonry*, by A. Preuss, pp. 120-169, in which the same doctrine is proved conclusively.

(11) In *The Freemason* of August 14th, 1926, we read: "At a Masonic service . . . in Parish Church of St. Andrew, Ramsbottom . . . Bro. the Bishop of Hulme, Past Prov. Grand Chaplain, Worcester, said the true spirit of Freemasonry was charity. Freemasonry was not of necessity Christian. The Name of the Lord Jesus Christ would not be found



"Besides," writes M. Léon de Poncins, "it does not follow that there are no relations between Anglo-Saxon Freemasonry and Latin Freemasonry. America has not completely broken with the Grand-Orient and English Freemasonry is in close touch with the American Branch. England is also in touch with several Masonic Branches in Central Europe which in their turn are in relation with the Grand-Orient. In addition, England maintains direct contact with Latin Branches of Freemasonry which in no way differ from the Grand-Orient. If we open the English Masonic Calendar for 1930, we find that the Grand Lodge has official relations with Portugal, Spain, with the remnant of Italian Freemasonry and with Latin America.

"That cuts the ground from under all the affirmations of English Freemasonry [about complete rupture with the Grand Orient], for no highly-placed Mason is ignorant of the fact that Spanish, Portuguese and Brazilian Masonries, to mention only a few, are actively political and anti-religious after the fashion of the French Grand-Orient. Spanish Freemasonry stirred up an international agitation in favour of the Anarchist, Ferrer. Portuguese Freemasonry played an active part in the [Portuguese] Revolution of

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in the prayers, nor in the offerings of praise, but anyone who recognized the Supreme Being of God, if nothing else disqualified him, might become a member of the great order. Though Freemasonry was not Christian, at least it was true to say that it was religious." In the issue of March 26th, 1927, of the same periodical, we read: "Bishop Weldon, P.G.C., erstwhile Bishop of Calcutta and Metropolitan of India, in his *Recollections and Reflections*, says that Freemasonry, which is so great a power in India, may be taken to establish the possibility of uniting the votaries of many different religions in the common worship of one Almighty Creator." Again, *The Freemason* of 3rd November, 1917, gives an account of the installation of a Mohammedan, Brother Anik, as Venerable of the Wantage Lodge of London, treating the event as a new title to glory on the part of English Masonry. The Grand Master, the Duke of Connaught, expressed his regret at not being able to assist at the ceremony.

In the section "Notes on the Book of Constitutions," 1922 edition, of *The Masonic Record*, Sept., 1927, we find the following comments:

"(3) Charges concerning God and Religion.

"Let a man's religion or mode of worship be what it may, etc.

"Hence not necessarily Christian.

"Therefore the Sacred Book is that which contains the Sacred Law of the individual concerned.

"When any Sacred Book other than the Bible is used for the purpose of obligating any member of a non-Christian faith, the V.S.L. must be in the Lodge and must be opened: for any Brother who has been O.B. [obligated a Brother] on the V.S.L. [Volume of the Sacred Law] has the right to insist on its presence within the Lodge. The use of the other sacred writings is for the convenience of the candidate.

"There is nothing to prevent a man believing also in one or more inferior Gods provided that he acknowledges One Supreme God."

Cf. *Reflections on Freemasonry*, by an Anglo-Catholic, pp. 52-60.

1910, which began by the assassination of King Carlos and his son. . . . ."(12)

Sir Alfred Robbins, who for a number of years was high up in the administration of British Freemasonry, was sent to North and South America in the Spring of 1924 as the accredited representative of the English Grand Master, the Duke of Connaught. He gives some interesting evidence with regard to the links between the Grand Orient and the Grand Lodge of England, in his book, *English-Speaking Freemasonry*. We read therein: "From the Gulf of Mexico to the Straits of Magellan the various national governing Masonic bodies are of the Latin (Grand Orient) type. Such of the Central and South American Grand Lodges, or Grand Orients . . . as agree with the English formulæ of fundamentals, the United Grand Lodge of England recognises as being in friendly association. In four of these—Argentina, Brazil, Uruguay and Chile English-speaking and English-working lodges exist, . . . all in friendly, all in differing relations with the Grand Jurisdiction in whose country they reside, and to whose sovereignty, under Masonic International Law, they are bound to have regard. . . . In Brazil there is no Lodge warranted by England; but some fifteen English-speaking and English-working Lodges exist by warrant from the Grand Orient of Brazil, their internal affairs being represented at that body by a Grand Council . . . constituted under an Anglo-Brazilian Masonic Agreement of 1912 . . . thus in harmony with the National Grand (Orient) bodies in four of the greatest South American countries, English-speaking and working Freemasonry has a corporate existence, fully recognised not only by those bodies but by the United Grand Lodge of England."

M. de Poncins quotes an interview given by Sir Alfred Robbins to *The Scotsman*, June 6, 1927, in which he stated that he had been amicably received by the Grand Masters of the Grand Orients of Brazil, Argentina and Uruguay. He also quotes a statement by Sir Alfred to the members of the Swiss Lodge, *Helvetica*, in London, to the effect that he had come back from South America with an admiration for Latin Masonry which he would never have had if his knowledge of it had been limited to correspondence and reading. (13)

Sir Alfred on pages 18-20 of his book gives clear proof of the vagueness of meaning of the "fundamental Grand Architect of the Universe" as well as of the fact that Freemasonry is not Christian. He there writes as follows: "The foundations on which English-speaking Freemasonry so long has stood is a reverential belief in the Eternal, with an inner realization of His revealed will

(12) *Refusé par la Presse*, p. 102. For documents concerning the Portuguese Revolution, cf. *Le Portugal Renait*, by M. de Poncins.

(13) *Refusé par la Presse*, pp. 103, 104.

and word. *It recognizes that both belief and revelation exist in various forms.* . . . . Theological discussion inside a Lodge or in association with Masonic gatherings is as firmly forbidden as ever. This does not prevent members of different denominations and creeds instituting Lodges which, not by rule but by understanding, admit as members none save those of their own belief. *In England many Lodges are entirely composed of Anglicans, Methodists and Congregationalists, as well as of Jews;* while overseas, as has been indicated, there are Lodges of Mohammedans, Buddhists and Parsees, among the greater divisions of the world's religious thoughts. . . . ."(14)

## OPPOSITION OF FREEMASONRY TO THE CATHOLIC CHURCH.

The opposition of all the branches of Freemasonry to the Catholic Church is thus essential and ineradicable, for it is the opposition of Naturalism to the Supernatural Life which comes from Our Divine Lord. It is, in other words, the opposition of Anti-Christ to Christ. It has been thought necessary to stress this great truth, because of the statements one sometimes hears, even from Catholics, that Continental Freemasonry is quite different from English Freemasonry. The latter, they say, has no connexion with the former and is merely a benevolent association, in which non-Catholics find friendship and help, but which Catholics may not enter because of the oath of secrecy imposed on its members. Statements such as these are utterly misleading. They betray complete ignorance of that which constitutes the essential defect in all forms of Freemasonry, namely, its *Naturalism*.

The revolt against the Divine Plan for order in the 16th century, by which each Protestant State relegated the care of religion to a State Department, prepared the way for the uprising of a purely naturalistic society aping the universality of the Mystical Body of Christ. Satan urged the desirability of setting up a society based upon that natural religion in which all men agree. Thus, he urged, since men are rational, you can make them good and true, and at the same time work for the brotherhood of men of all nations, so much endangered by all the quarrels between Christian denominations. Satan pleaded, too, for an oath of secrecy, knowing its appeal to the curious and the adventurous. Thus

(14) Students of Irish History would do well to read what Sir Alfred Robbins says about the action of Irish Masonry in connexion with the uprising and collapse of the Irish Volunteers in 1779-1783, on pp. 200-202. In the ordinary histories, there is never any mention of Freemasonry in connexion with the movement.

Italics in the above quotations are mine.

was brought into existence a naturalistic caricature of the Mystical Body of Christ, in which men reject the Supernatural Life of Grace and, in addition, go against their natural reason by an oath of blind obedience. The so-called Reformation (really a Revolution, not a Reformation) did not attempt to set up a supranational organization in the place of the Catholic Church. It simply resulted in the separation of different sections, calling themselves National Churches, from the One True Church of Christ. The setting up of a supranational organization was reserved for the French Revolution of 1789.

Modern History, since that Masonico-Naturalistic Revolution, has been, to a large extent, an account of the diffusion of its principles throughout Europe and America, resulting in the domination of the naturalistic supranationalism of Freemasonry, behind which has been looming up the still more strongly organized naturalistic supranationalism of the Jewish Nation. "Russia" or "Moscow" is merely a prolongation of the principles of 1789 and a materialistic adaptation of them to action on the part of these naturalistic organizations. In recent years, a series of national reactions in the name of the concept of native land against the corruption and deformation carried on by these naturalistic forces, have been taking place.<sup>(15)</sup> Unless the intrinsic evil of the Naturalism of the French Revolution and, as a consequence, its place in the struggle of Satan against the Supernatural Life of the world, are clearly grasped, Modern History since 1789 is unintelligible.

It is a pity that Mr. Hilaire Belloc, who has done such magnificent work with regard to the history of the so-called Reformation, has not clearly grasped this point. His treatment of the significance of the French Revolution and of subsequent revolutions suffers from the fact that he ascribes the opposition between the Catholic Church and Freemasonry, not to an essential and logically inevitable conflict of programmes, but to an accidental association of ideas. The passage in which he has elaborated this theory is to be found in an article on the Masonic hatred of Italy, in *G. K's Weekly*, December 26th, 1935, which runs as follows: "The doctrines [of Freemasonry] are harmless enough; but there is this about it which is remarkable and could only be explained by the association of ideas that, wherever the Catholic Church is powerful, Masonry becomes the organization directing the political forces which aim at the destruction of Catholic society.

"There is no logical connection between the quaint Hebraic ritual (invented apparently at the end of the seventeenth century) and hostility to the Catholic Church. Still less is there any apparent rational link between the vague humanitarian ideals which run through Masonry and the body of Catholic doctrine. The main

(15) Cf. *The Rulers of Russia* (Third Edition), p. 55. These reactions will be dealt with in Chapter XVI.

complaint is that Masonry being non-doctrinal saps organized and doctrinal religion, but that does not explain the conflict.

"The connection between one thing and another in practical life depends not only on links that can be rationally explained but also upon mere association of ideas. If a man meets with insult from another man in a red cloak the association of red cloaks with insult would arise, though it would be slight. But if a second man in a red cloak is rude to him and then, after some interval, a third man in a red cloak plays a practical joke upon him, he will come to identify the wearing of red cloaks with hostility to himself. If a body of men whose bond is fidelity to a particular creed are in practice constantly at loggerheads with those who care nothing about the creed but are given to playing the flute, the followers of the creed will inevitably get into a state of mind where flute-playing is to them an abomination. The doctrine of adult baptism has nothing whatever to do with the doctrine that fermented liquor is an evil, but by an association of ideas there arose after a few generations a permanent hostility between Baptists on the one hand and hearty drinking on the other.

"That is the answer to those who say that there cannot be any real hostility between Masonry and Catholic society. It is an hostility bred from an association of ideas which has existed so long that it has taken on strength and struck roots and become permanent. It has body and real existence. Go wherever you will in any Catholic nation or polity—Ireland, France, Belgium, Vienna, Portugal, Spain—everywhere you will find Masonry furnishes the framework, the organization and the directive, of attack against the social and religious tradition of the people.

"International Masonry therefore has already a natural antipathy to the presence of a new powerful Catholic state, such as Italy was manifestly becoming. Still, that tendency was vague; what made it exceedingly active was the direct attack made by the new Italian government on the Masonic Lodges and the complete success of that attack. . . . Therefore it is that all over the world (in America, for instance, where there are more Freemasons than in all the rest of Christendom put together, in Mexico, where the government is openly Masonic, in Bohemia, where the government is also purely Masonic, as may be seen in the persons of Masaryk and Benes) Masonry is working against Italy. It is only one of the many highly comic things about our modern press in England that a matter of this importance is never spoken of.

. . . The public is left not only ignorant of the international rôle of Masonry, it is ignorant also of a thousand other things which the newspaper monopolists have either never heard of or arrange to keep silent about."

A connexion or an opposition based on association of images (and ideas) is accidental. The thought of something as linked

up with or opposed to something else arises in a man's mind *on the occasion of* the presentation of an image (and consequent thought) of the former object, because of sense-impressions in the individual's previous experience. In this case, the thought of the second object arises, because of an association of sense-impressions which might have been quite otherwise, if the individual's life-experience had been otherwise. There is nothing in the nature of things to associate the objects. A logical or objective connexion or opposition, on the contrary, is one that is seen by the mind to be involved in the nature of things: it is essential. Of this latter kind is the opposition between the Naturalism of the various sections of the Masonic Brotherhood and the Supernaturalism of the Mystical Body of Christ, the Catholic Church.<sup>(16)</sup> Masonry will send up a smoke screen and advance to battle behind Nationality, Science, Progress and the rest of the well-worn shibboleths for which so many non-Catholics and recreant Catholics have crucified Our Saviour again since 1789, but, because of its Naturalism, Masonry is always, in the last resort, aiming at the elimination of the supernatural act of worship of the Mass, and of the Divine Life permeating society therefrom.

The opposition between the Catholic Church and Freemasonry will become clearer when one realizes the meaning of Masonic "tolerance." The formation in "tolerance" given in the Lodges aims not merely at that *negative* mental state which puts religi-

(16) Father Gruber, S.J., in the article on Freemasonry in the *Catholic Encyclopaedia* is very definite about the radical opposition between Freemasonry and the Catholic Church. He writes: "Certainly Freemasonry and 'Christian' or 'Catholic' religion are not opposed to each other when Masons, some erroneously, others hysterically, understand 'Christian' or 'Catholic' in the above described Masonic sense, or when Masonry itself is mistakenly conceived as an orthodox Christian institution. *But between 'Masonry' and 'Christian' or 'Catholic' religion, conceived as they really are; between 'unsectarian' Freemasonry and 'dogmatic, orthodox' Christianity, or Catholicism, there is radical opposition.* It is vain to say: Though Masonry is officially 'unsectarian,' it does not prevent individual Masons from being sectarian in their non-Masonic relations; for in its official 'unsectarianism' Freemasonry necessarily combats all that Christianity contains beyond the 'universal religion in which all men agree,' consequently all that is characteristic of the Christian and Catholic religion. These characteristic features Freemasonry combats not only as superfluous and merely subjective, but also as spurious additions disfiguring the objective universal truth, which it professes." This last remark is to be found bluntly expressed in Pike's *Morals and Dogma of the A. and A. Scottish Rite*, where we read: "Masonry teaches, and has preserved in their purity, the cardinal tenets of the old primitive faith which underlie and are the foundation of all religions. All that ever existed have had a basis of truth, and *all* have overlaid that truth with errors." Thus, according to Pike, the Catholic Church has superimposed erroneous teachings on the truths of natural Religion, which Masonry has preserved pure. *Italics mine.*

ous truth and error on the same level, treating them both with indifference; it aims at the production of a *positive* hatred of what it calls the "intolerance" of the Catholic Church, namely, the Catholic Church's insistence on the oneness of the Divine Plan for order. The stressing of the importance of toleration and indifference is intended to produce a mentality in which hatred and contempt for the "intolerance" and unyielding attitude of the Catholic Church are blended. Why is this? Because the steadfast hold of the Catholic Church on the one true order of the world is utterly hateful to Satan who has rejected that order for himself. He calls that hold upon order "intolerance" and unceasingly inculcates hatred of it. This is the reason why Masonic orators and writers like Pike, in *Morals and Dogma of the Ancient and Accepted Scottish Rite*, continually inveigh against superstition and point out the deadly opposition between it and glorious Masonic light. The formation in Masonic "tolerance," then, is really a formation in hatred of the firmness and strength of the Catholic Church, in standing for the Supernatural Life and order of the world. This is the ultimate reason why Anglo-Saxon Masonry, ostensibly so conservative, has consistently favoured movements towards the Left, opposed to the true order of the world. The Masonic Society as a whole forms a solid phalanx in the naturalistic camp of Satan, in spite of some superficial manifestations of lack of cohesion. In the world, there are only two camps, the camp of Our Divine Lord and the camp of Satan. Accordingly, Masonry will inevitably tend towards more flagrant opposition to Our Lord's programme for the organization of society.<sup>(17)</sup> Satan will see to it. He will strive to have the process of suggestion, to which Masons are subjected in the Lodges, continued, until the deformation of the intelligence and the perversion of the will have reached the point at which he is aiming. This must be always borne in mind. The subjects who are found not to be apt pupils are not allowed to pass on to the higher degrees: they are left under the impression that, as Master-Masons, they have attained to the dignity that is of really practical importance.<sup>(18)</sup>

(17) This reasoning is based on the inevitable consequences of opposition to God involved in Masonic Naturalism. Robison, in his celebrated work, *Proofs of a Conspiracy*, confirms this *a priori* argument by an *a posteriori* one from the evil results he had himself seen. "Accordingly we see," he writes, "that in every quarter of Europe where Freemasonry has been established, the Lodges have been seedbeds of public mischief. . . . Freemasonry has been abused, and at last totally perverted and so will and must any such secret association, so long as men are licentious in their opinions or wicked in their dispositions" (Op. cit., 3rd edition, pp. 464, 466).

(18) Ordinary Masons are ignorant of the superimposed strata of

Masons are gradually "formed" both by personal penetration of the doctrine underlying Masonic symbols and ceremonies and personal acceptance of the Satanic consequences thereof, and also by systematic "lectures." *Eroteric* initiates, who are largely ignorant of esoteric Masonry or the inner significance of the symbolic teaching of the order, form the bulk of those who frequent the Lodges.<sup>(19)</sup> The really initiated, the *esoteric* Masons, are those who have penetrated fully into the hidden meaning of Lodge symbolism and who have accepted all the consequences of that penetration. That is the result of personal work on the part of the individual Mason and no degree can confer it.<sup>(20)</sup>

The following is an outline of the "formation" given by the "lectures." The sublime mission of Masonry is proclaimed to be the establishment of the religion of Toleration. Respect for Catholicism as for every form of Christianity is at first insisted upon, but it is pointed out that intolerant Catholicism is the enemy of genuine Christianity. As the Jesuits and other Religious Orders interpret the Catholic religion with intolerance, Masonry must combat them, in pursuit of its sublime mission. Then, later on, dogmatic teaching is assailed as the source of intolerance, for dogma is intolerant by nature. Finally, to save humanity from intolerance, the Church itself must be attacked, because the Church's dogmatic teaching leads to intrusions into politics. The Catholic Church's claim that all the actions, political and economic, of members of Christ, must be subject to Christ, is treated as an intrusion into politics.

How does this Naturalism penetrate from the lodges into masses of the people? The journalist in his articles, the writer in his books, the dramatic author and film-producer in their compositions, the song-writer in his songs, the professor in his lectures, the teacher in his classes, all spread abroad the naturalistic ideas with which they have been impregnated in Masonic reunions. And as the Masons who thus act as propagandists do not avow that they are Masons, their action is not recognized as

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secret societies of which Masonry is composed. Cf. *Le Pouvoir Occulte contre la France*, by Copin-Albancelli, pp. 228, etc.

Of course, certain nobles and other highly-placed personages are advanced to the higher grades without any increase in their *esoteric* knowledge. "They serve as birdlime for fools," according to the well-known expression of Piccolo Tigre, the conspirator of the Italian Alta Vendita.

(19) For an explanation of how it is possible to be a Mason for years and yet be ignorant of the real secrets of Masonry, see Preuss, *American Freemasonry*, Chapters I, II.

(20) "The Masonic work properly so called is the inner secret ritualistic work by which Masons are made and educated for the outer work, consisting in action for the welfare of mankind according to Masonic principles" (article by Father Gruber, S.J., in the *Catholic Encyclopaedia*).



Masonic action. For example, the moderate paper, seemingly respectful of religion, may have, without its being known, its Mason or Masons, who insert therein what it is safe to say, going as far as is possible for the moment and biding their time till public opinion is formed and ready to accept something stronger. In the lodges, these Masons come in contact with those who are engaged on the anti-Catholic papers.<sup>(21)</sup>

Besides the direct action of its own members on the public, Masonry aims at creating sub-masonries or associations for the propagation of its ideas. These associations vary according to the types of intelligences for which they are destined, but, in spite of differences, the naturalistic and anti-supernatural note is always present. The gradations of this ever-present characteristic range from rabid anti-Catholicism to "broad-minded" indifference. The Orange Society and Rotary are two examples of such sub-masonries. In addition to the creation of associations for the dissemination of Masonic ideas, Masonry aims at securing entrance into and arriving at the control of associations which it has not created. Freemasonry thus succeeds in setting in motion a vast number of people and gets them to work for ends unknown to them. "Those who support themselves by the labour of their hands," writes Pope Leo XIII in his Encyclical Letter on Freemasonry, ". . . are especially exposed to the allurements of men whose ways lie in fraud and deceit. Therefore, they ought to be helped with the greatest possible kindness, and to be invited to join associations that are good, lest they be drawn away to others that are evil. For this reason, We greatly desire that . . . the guilds may be restored."<sup>(22)</sup>

The forces that control Masonry proceed slowly and cautiously, getting in the so-called "progressive" ideas. But when the people are completely blinded and powerless, the moderate leaders, who were allowed to figure on the stage during the period of preparation, disappear, and others more fanatically "progressive," take their places to serve their turn. It must also be borne in mind that ministers of State are, to a very large extent, dependent upon the permanent officials. During the years of preparation, Masonry aims at getting hold of the key-positions on Government clerical

(21) All this naturalistic action is, of course, strengthened a hundred-fold by the influence of the organized leaders of the Jewish Nation in Masonry and in the Press of the world. Masonic action in dividing and weakening is directed and inspired by the leaders of the Jewish Nation. For Jewish influence in Freemasonry see *Freemasonry and the Anti-Christian Movement*, by Rev. E. Cahill, S.J., pp. 74-95. For Jewish influence in Press, see *Grossmacht Presse*, by Dr. Eberle, pp. 200-302.

(22) Cf. *The Mystical Body of Christ in the Modern World*, third edition, pp. 77-113.

staffs. 'Thus even the good men who become ministers very frequently find themselves powerless to arrest the downward trend.

We have seen the ambiguity of the Constitutions of Anderson with regard to God and Religion, and the inevitable results, with regard to opposition to the Catholic Church and the Supernatural Life of the world, in an oath-bound naturalistic society, in which hatred of "superstition" and "intolerance" is inculcated. Let us now pass on to consider the effect of the similarly ambiguous language with regard to political action.

### FREEMASONRY AND POLITICAL ACTION.

Let us first take the testimony of Father Gruber, S.J., in the article on Freemasonry in the *Catholic Encyclopaedia*, from which we have already quoted. "Another characteristic of Masonic Law," he writes, "is that 'treason' and 'rebellion' against civil authority are declared only political crimes, which affect the good standing of a Brother no more than heresy, and furnish no ground for a Masonic trial. The importance which Masonry attaches to this point is manifest from the fact that it is set forth in Article II of the 'Old Charges,' which defines the duties of a Freemason with respect to the State and the civil powers. Compared with the corresponding injunction of the 'Gothic' constitutions of operative Masonry, it is no less ambiguous than Article I concerning God and religion. . . . The second article of modern Speculative Freemasonry (1723) runs as follows:

'Of the Civil Magistrates, supreme and subordinate.

'A Mason is a peaceable Subject to the Civil Powers, wherever he resides or works, and is never to be concerned in Plots and Conspiracies against the Peace and Welfare of the Nation, nor to behave himself undutifully to inferior Magistrates; for as Masonry hath always been injured by War, Bloodshed and Confusion, so ancient Kings and Princes have been much disposed to encourage the craftsmen, because of their Peaceableness and Loyalty, whereby they practically answered the Cavils of their adversaries and promoted the Honour of [the] Fraternity, who ever flourished in Times of Peace. So that if a Brother should be a Rebel against the State, he is not to be countenanced in his Rebellion, however he may be pitied as an unhappy man; and, if convicted of no other Crime, though the loyal Brotherhood must and ought to disown his Rebellion, and give no Ground of political Jealousy to the Government for the time being, they cannot expel him from the Lodge and his Relation to it remains indefeasible.'

"Hence rebellion by modern speculative Masonry is only disapproved when plots are directed against the *peace and welfare of the nation*. The brotherhood ought to disown the rebellion, but

only in order to preserve the fraternity from annoyance by the civil authorities. A brother guilty of rebellion cannot be expelled from the Lodge; on the contrary, his fellow Masons are particularly obliged to have pity on his misfortune when he (in person or before the courts) has to suffer from the consequences of his rebellion, and give him brotherly assistance as far as they can. Freemasonry itself as a body is very peaceable, but it does not disapprove, on the contrary, it commends those brethren who, through love of freedom and the national welfare, successfully plot against monarchs and other despotic rulers, while as an association of public utility it claims privilege and protection through kings, princes, and other high dignitaries, for the success of its peaceful work. 'Loyalty to freedom,' says *The Freemason's Chronicle* (1875, I, 81), 'overrides all other considerations' . . . . The protestations (of loyalty to the government) of English and American Freemasons in general may be deemed sincere, as far as their own countries and actual governments are concerned. Not even the revolutionary Grand Orient of France thinks of overthrowing the actual political order in France, which is in entire conformity with its wishes. The question is, whether Freemasons respect a lawful Government in their own and other countries, *when it is not inspired by Masonic principles*. In this respect both English and American Freemasons, by their principles and conduct, provoke the condemnatory verdict of enlightened and impartial public opinion. We have already above hinted that Article II of the 'Old Charges' is calculated to encourage rebellion against governments which are not according to the wishes of Freemasonry. *The Freemason's Chronicle* but faithfully expresses the sentiments of Anglo-American Freemasonry, when it writes: 'If we were to assert that under no circumstances had a Mason been found willing to take arms against a bad government, we should only be declaring that in trying moments, when duty, in the Masonic sense, to State means antagonism to the government, they had failed in the highest and most sacred duty of a citizen. Rebellion in some cases is a sacred duty, and none but a bigot or a fool will say that our countrymen were in the wrong, when they took arms against King James II. Loyalty to freedom in a case of this kind overrides all other considerations, and when to rebel means to be free or perish, it would be idle to urge that a man must remember obligations which were never intended to rob him of his status of a human being and a citizen' (*The Freemason's Chronicle*, 1875, I, 81). Such language would suit every anarchistic movement equally. The utterances in question were made in defence of plotting Spanish Masons.

"Only a page further on, the same English Masonic Magazine writes: 'Assuredly Italian Masonry, which has rendered such invaluable service in the regeneration of that magnificent country, is

worthy of the highest praise' . . . . Kossuth, who 'had been leader in the rebellion against Austrian Tyranny,' was enthusiastically received by American Masons, solemnly initiated into Freemasonry at Cincinnati, 21st April, 1852, and presented with a generous gift. . . . Garibaldi, 'the greatest Freemason of Italy' (Intern. Bull., Berne, 1907, 98), and Mazzini were also encouraged by Anglo-American Freemasons in their revolutionary enterprises (*The Freemason's Chronicle*, 1882, I, 410; 1893, I, 175; 1899, II, 34). 'The consistent Mason,' says '*The Voice*' (Chicago), 'will never be found engaged in conspiracies or plots for the purpose of overturning and subverting a government based upon the Masonic principles of liberty and equal rights' (*The Freemason's Chronicle*, 1892, I, 259). 'But,' declares Pike (*The Inner Sanctuary*, IV, 547), 'with tongue and pen, with all our open and secret influences, with the purse, and if need be, with the sword, we will advance the cause of human progress and labour to enfranchise human thought, to give freedom to the human conscience (above all from papal usurpations) and equal rights to the people everywhere. Wherever a nation struggles to gain or regain its freedom, wherever the human mind asserts its independence and the people demand their inalienable rights, there shall go our warmest sympathies'."

The effect of the ambiguous naturalistic formation of Masonry in regard to the State, accompanied as it is by denunciations of "tyranny" and "usurpation," corresponding to the denunciations of "superstition" and "intolerance" in regard to religion, will be the tendency already mentioned to favour Left movements.<sup>(23)</sup>

(23) "The moral conduct of mankind is grounded on faith in God kept true and pure" (Encyclical Letter of Pope Pius XI, *Mit brennender Sorge*, already quoted). Purity of belief in God, the Pope says, depends upon belief in Christ and His Church. Accordingly where there is revolt against Our Lord and His Church, moral decay is inevitable. Masonry inevitably tends to the Left, since Masons not only become members of the anti-supernatural camp of Satan, but take an oath that is anti-rational.

M. Copin-Albancelli pertinently remarks in his book, *Le Pouvoir Occulte contre la France*, that the statement of principles by which Freemasonry was presented to the public was a masterpiece. The declaration completely concealed the revolutionary end in view and thus made certain of the toleration of the reigning powers, while drawing to the society a number of honest people and even of Catholics. "The society even made profession of principles which it intended to attack, but at the same time it prepared the way for the deformation and falsification of these same principles by the inclusion of certain contradictory principles. . . . On the one hand, the first article of the statutes proclaimed: 'Freemasonry stands for the existence of God and the immortality of the soul. It respects the religious beliefs of all its adherents. It forbids all religious discussions.' On the other hand, the same article declared that 'Freemasonry was philosophical and progressive, and had, for object, the search for truth, and for principle,

States in which the Divine Order of the world is acknowledged will be classified as "tyrannies," in proportion to the extent in which they accept Our Lord and the Supernatural Life. Accordingly, as the advent of Naturalism in Protestant countries is only a question of time, the terms "tyranny," "despotism" and "usurpation," are not applied to them as freely and as vigorously as they were to the realms of the Bourbons and the Hapsburgs in days gone by. In Catholic countries, as has been already pointed out, violent revolution is always aimed at, in order to get rid of the existing social structure in which the Kingship of Christ is respected.

### MASONIC DECLARATIONS OF LOYALTY.

In accordance with the principle laid down in the Constitutions concerning "Behaviour in Presence of Strangers not Masons," Masonry changes its attitude according to the times and the circumstances. In that Constitution, which is the fourth of those on Behaviour, it is enjoined that "you shall be cautious in your words and Carriage, that the most penetrating Stranger shall not be able to discover or find out what is not proper to be intimated: and sometimes you shall divert a Discourse, and manage it prudently for the Honour of the Worshipful Fraternity." M. Copin-Albancelli in his able works, *Le Pouvoir Occulte contre la France*, and *La Conjuraton Juive contre le Monde Chrétien*, points out that, when Masonry was introduced into France, it began by appearing to be as anti-revolutionary as English Masonry was, or at least until recently, said to be.<sup>(24)</sup> Here are some of the declarations of a Masonic orator as reported by Brother J. de la Tierce who wrote, in 1747, *An Apology for the Order of Freemasons*: "Let us try to define a Mason in order to know him better. Represent to yourselves a man fearing God, faithful and loyal to his King, giving to everyone his due, not doing to others what he would not like to have done to himself, and you have the picture of a true Mason. These are his mysteries and these his se-

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absolute liberty of conscience.' Now liberty of conscience was not absolute if a man were obliged to proclaim the existence of God and the immortality of the soul. In the same way, the search for truth could not be prevented from questioning the religious beliefs of the members. By means of such a programme, Freemasonry could vary according to the wishes of its founders."

(24) "I swear . . . in the presence of the Great Architect of the universe and of this august Lodge, to live and die in the Catholic, Apostolic and Roman religion in which I was born, to be faithful to my King, against whom I will never bear arms, never to enter into any conspiracy against the State, likewise never to infringe the laws of Masonry in general and the particular Constitution of this Lodge, etc., etc." (Obligations of Venerable of French Lodge in the 18th century, as quoted in R.I.S.S., 11th March, 1928, p. 226).

crets. . . . I have said that a Mason is a God-fearing man, for he who abandons his religious duties is not a Mason. Such a being usurps the name of Mason and has never deserved to bear it. . . . Sacred Laws of Religion, to you honour is due." According to these declarations, then, Masonry would be an association of God-fearing loyal men and the same conclusion, adds M. Copin-Alban-celli, could be drawn from many other pronouncements which were made from the first appearance of Freemasonry to the eve of the Revolution of 1789 and again from 1815 to 1870. Besides, the Statutes of the French Masonic Federations formerly forbade all political discussions in the Lodges and imposed respect for every form of religious belief as a fundamental obligation.

"It is in this fashion," continues the same writer, "that Freemasonry begins in Catholic countries. But wait till it has succeeded in getting itself accepted and you will see it seize power and do as it did in France in 1793 and as it is doing at the present time, namely, assassinate or banish those princes to whom it had sworn fidelity and massacre or rob the ministers of that religion whose sacred laws it had invoked.<sup>(25)</sup> The solemn declarations change, too, for we read in the programme of the Masonic Review, *Acacia*, in 1902, that 'Freemasonry is the Counter-Church, the Counter-Catholicism, the Church of Heresy.' The Bulletin of the Grand Orient of France gave utterance, in 1885, to the following 'profession of faith': 'We, Masons, must aim at the complete destruction of Catholicism.' In 1902, Brother, . . . Delpech, in a speech printed in the official report, said: 'The triumph of the Galilean has lasted twenty centuries. His vogue, however, is now on the wane in its turn. The mysterious voice which once upon a time on the mountains of Epirus announced the death of Pan, to-day proclaims the downfall of that deceitful God who promised an era of justice and peace to those who believed in Him. . . . Freemasons, it is with pleasure that we proclaim the fact that we have contributed to the overthrow of the false prophets. The Roman Church, built upon the Galilean myth, began to decay rapidly from the time of the foundation of the Masonic Association. Politically, Freemasons have often changed their coats, but Freemasonry has always clung firmly to the principle of the extermination of all superstitions and fanaticisms.'

"Now, if, as Brother . . . Delpech holds, Freemasonry has always been aiming at the destruction of the Catholic Church, what are we to think of the declarations made by Freemasons in the 18th century and in the first half of the 19th century? . . . The proofs of the ferocious hatred of Masonry for the Catholic Church

(25) The book from which these extracts are taken, *Le Pouvoir Occulte contre la France* (pp. 88, 90, etc.), was published in 1910. The open attack on Catholicism had been going on since the beginning of the century.

are so evident in our day that hypocrisy has become impossible. Freemasonry sees this and with the same energy with which during 150 years (with the exception of the period of the Great Revolution), it affirmed its respect for religion, it now proclaims that it is aiming at the overthrow of the Catholic Church. It even goes so far as to declare that it has never varied on this point. Hence we may conclude that, as it asserted the opposite during 150 years, the sect lied during these 150 years."

M. Copin-Albancelli holds that the Masonic Society is so "cautious in Words and Carriage" at any epoch that "the most penetrating Stranger" can discover only what the society does not wish to conceal, with the result that its pronouncements are in flagrant contradiction with its subsequent actions. He says also that many of the individual members who make the pronouncements may be in good faith, but being unaware of the Jewish power over Masonry, are ignorant of the end towards which they are being manoeuvred. In the steady movement to the Left, he stresses the influence of Jewish Naturalism.<sup>(26)</sup> Ch. Nicoullaud, another writer whom we have cited, stresses the influence of Satan in the same steady movement towards the Left. *These two theses*, namely, that Masonry's movement to the Left is due to the influence of Satan and that it is due to the action of Jewish Naturalism, *are not actually exclusive but complementary*.

It is hardly necessary to quote passages from Masonic documents to show that Masonry is working for a naturalistic Federation of the World. They can be found in abundance in *La Dictature de la Franc-Maçonnerie en France*, by Michel and G. Goyau's work, *L'Idée de Patrie et l'Humanitarisme*, as well, of course, as in L. de Poncins' splendid works. Here are some taken from the first-mentioned work: "Freemasonry does not concede to anyone the dignity of an adversary except to the Pope" (Convent. Intern. de Bruxelles, 1904). "My Brothers . . . , allow me to express the hope that Freemasonry, which has done so much for the emancipation of the human race and *to which history is indebted for National Revolutions*, will also be able to bring about that greater Revolution which is the International Revolution" (*Official Bulletin of Grande Loge de France*, October, 1922). "This International Revolution is Freemasonry's work for to-morrow" (Assembly of Grand Loge de France, 1932) "The principal tasks of the League of Nations are the organization of peace, . . . the creation of international notes. . . . the extension of pacifist

(26) He does this in the work from which a few extracts have been quoted, but more especially in *La Conjuration Juive contre le Monde Chrétien*. M. Ch. Nicoullaud, in his work *L'Épisode Anti-Maçonnique*, pp. 153-159, insists upon the action of Satan on those who parody the Divine Symbolism of Catholicism in the Lodges. M. Nicoullaud's principal work is *L'Initiation Maçonnique*.

education, relying notably on the spread of an international language, . . . . the creation of a European spirit, of a patriotism of the League of Nations: in a word, the *formation of the United States of Europe, or rather of the Federation of the World* " (Assembly of the Grande Loge de France, 1922.)

### IS BRITISH MASONRY ALSO MOVING TO THE LEFT?

Throughout her work, *Secret Societies and Subversive Movements*, Mrs. Webster insists upon the distinction between Grand-Orient Masonry and British Masonry. She thus shows that she does not grasp the meaning of organized Naturalism, with its inevitable tendency to the Left, or the fact that a society not subject either to Church or State is in fundamental opposition to the Divine Plan for order. Though she asserts on page 285 that British Masonry is essentially an honest institution, yet, on page 293, she expresses the fear that "should the control ever pass into the wrong hands and the agents of (Illuminized) Secret Societies succeed in capturing a number of lodges, this great stabilizing force might become a gigantic engine of destruction." Again, on page 325, at the end of the chapter on Secret Societies in England, she concludes: "How, in the face of these declarations coming from those inside the Movement, can anyone maintain that Illuminism is dead and that Secret Societies present no danger to Christian civilization?"

Grand Orient or "Continental" Masonry was once just as patriotic as British Masonry proclaims itself to be. This latter, too, is fundamentally, by its nature as a Secret Society, against the order of the world and forms a section of the naturalistic army. It too is condemned by the Church.<sup>(27)</sup> British Masonry is not exempt. The following pronouncement of Pope Pius IX is quite clear and definite on the point: "If some think that the Apostolical Constitutions anathematizing secret societies and their adepts and abettors have no force in the countries where such societies are tolerated by the civil authorities, they are certainly grievously mistaken. As you know, Venerable Brethren, We have already reproved and We now again reprove and condemn that false and pernicious doctrine."<sup>(28)</sup>

We may add to this statement the Letter addressed by the same Pontiff to the Bishops of Brazil some ten years later.<sup>(29)</sup>

(27) The universality of the Papal condemnations of Freemasonry is treated by Father Cahill, S.J., in *Freemasonry and the Anti-Christian Movement*, pp. 131, 132, 254.

(28) Allocution, *Multiplices inter Machinationes, On Freemasonry*, 15th September, 1865.

(29) Letter, *Exortae in ista ditione*, April 29th, 1876.



The Brazilian Freemasons had been pretending that the Pontifical Condemnations applied only to Masonic organizations in Europe, not to those of the New World. Masonic societies in Europe, they said, were hotbeds of conspiracy, while those in America were engaged exclusively in philanthropic works and were zealous for the progress of civilization. Pius IX replied that all the Masonic Associations in the Old and the New World were condemned, even those that pretended to be concerned only with works of benevolence. "In order that in such an important matter," he wrote, "there may not remain any doubt or any room for illusion, We hasten to declare again and to confirm that all the Masonic Societies, both those in Brazil and those that are to be found anywhere else in the world, are proscribed by the Apostolic Constitutions, and all those who have had the misfortune to give their names to any one of them, by the very fact, fall under the excommunication reserved to the Roman Pontiff. The Apostolic Constitutions apply to all these Masonic Associations, even if a great many people, either deceived themselves or seeking to deceive others, affirm that they are concerned exclusively with works of benevolence and the advancement of civilization."<sup>(30)</sup>

Already in 1928, M. Pierre Colmet, one of the ablest of contemporary writers on Masonic questions, commenting in the *Revue Internationale des Sociétés Secrètes*, on the (then) recent promotion of the Prince of Wales to the rank of First Principal of the United Chapter of St. James, as a reward for his Masonic zeal, said: "Alas! in spite of all appearances to the contrary and leaving out of account other indications, we beg to warn our English friends that this means the end of a dynasty and of a world. This is not a prophecy, for that would be ridiculous on our part: it is the lesson of history." In December, 1937, a remarkable article by the Polish writer on Judæo-Masonic activities, E. Malynski, appeared in *Contre-Révolution*, the review so ably edited by M. Léon de Poncins. The following are a few of the salient passages of this excellent study of a difficult question: "British Freemasonry is at the moment covered by the Royal mantle. The noble personages who belong to it and who govern it officially are a guarantee that everything is conducted in the most honourable fashion. . . . Nevertheless, subversive cells seem to be undermining the structure of English Masonry in an underground manner, as they did in the case of the French Masonry of the 18th century. They seem to be acting, in England as elsewhere, with the tact and discretion required to carry on the work of corruption and perversion unperceived. Are we actually assisting at the silent preparations of a new historical tragedy which is as yet

<sup>30)</sup> Cf. *La Franc-Maçonnerie*, by R. P. Dom Benoit, Vol. II, pp 515, 516.

hidden in the depths of the lodges and does not appear on the surface? It would be very difficult to answer categorically yes or no. What is certain is that in England a great uneasiness is beginning to be felt; it bears an astonishing resemblance to the symptoms indicative of the presence of a cancer in the human organism before it is diagnosed clearly, something disagreeable and out of the ordinary, but which cannot be said to be actual suffering. . . .

"Certain incidents in English political life, even when the Conservatives are in power, are so abnormal that it is impossible to give a rational explanation of them. At the memorable and deplorable Paris Conference of 1929, with a Coalition Government composed of Conservatives and Liberals without any strictly Left elements, England, the country always renowned for its 'respectability,' was quite definitely in favour of the Bolsheviki. She seemed, besides, to have a certain partiality for all the countries, parties and movements with pronounced socialistic, or at least Jewish and radical, tendencies. It was pretty evident that England had become the avowed champion of Israel and of 'democracy' and that anything opposed to Judaism and 'democracy' was by the very fact taboo. Still more recently, it was with astonishment that one beheld the strange sympathy of the English Government and of Conservative personages such as the Dean of Canterbury and the Duchess of Atholl for the Red Government of Valencia. The thesis which holds that Mr. Lloyd George or Mr. Eden is the person exclusively responsible for such extraordinary political action seems to us untenable . . .

"Though we can behold the French aristocrats of the 18th century only through the somewhat deforming prism of history, it is difficult to believe that they were animated by what is called in modern language the Masonic spirit. It seems to us still more difficult to imagine the noble lords and honourable gentlemen who govern England filled with a spirit of destruction of the established order. On the contrary, their innate attachment to all that is traditional sometimes even seems exaggerated, if it is permitted to speak of exaggeration in the right direction. . . . Nevertheless, you will meet many of them who will speak to you of progress, of the necessity of keeping abreast of the times, of the impossibility of resisting the forward movement, of broadmindedness, of that clear-sightedness which consists in canalizing the inevitable revolutionary movement in view of the spirit of the times, by becoming oneself a sort of revolutionary or at least a champion of 'democracy.' Exactly the same sentiments were being first whispered, then openly proclaimed, in the aristocratic salons of St. Petersburg, for some years before that city became the Leningrad of the Jewish rogues and robbers, just as at Paris and even at Versailles before 1789. Other Englishmen, less superficial in

character, have somewhat different views. 'They admit that they have a profound personal dislike of the Bolsheviks . . . but they add that politics are politics just as business is business. . . .

"The members of the Extreme Right, the 'Die-Hards,' as they are called, listen incredulously, when you speak to them of a real reaction. Their idea is to follow the so-called 'progress' which inevitably goes to the Left, no matter what happens, but to follow it as slowly as possible, preventing others, that is, the Socialists and the Radicals, from advancing too rapidly. That is the maximum of what can be accomplished, according to the most conservative members of the Conservative Party, which is supposed to be the rampart of the traditions of Old England. . . . If we read the numerous *Mémoires* of that epoch, which have been published, we shall find the same mental attitude, resulting from Masonic initiation, before the French Revolution, and before the revolutions of the middle of the 19th century. And if we have not completely lost the faculty of memory, we shall remember its consequences in practice before the Russian Revolution. . . . We have made use of the word 'Initiation,' in accordance with received Masonic usage, but we should speak rather of slow, methodical saturation."

May we not see a confirmation of Malynski's warnings in a pamphlet entitled *Britain's Lost Victory*, by D. M. Touche?<sup>(31)</sup> We read in this pamphlet a number of statements made a few years ago by men who are prominent in English political life, statements which go far to show that they were gripped by the virus of the organized naturalistic forces. Here are some of these pronouncements: "We have absolutely abandoned every idea of nationalist loyalty. We are deliberately putting a world loyalty before loyalty to our country."<sup>(32)</sup> "Every possible effort should be made to stop recruiting for the armed forces."<sup>(33)</sup> And while these things were being said in England, "the German army was revived by the bankers of London and New York, led by the Bank of England."<sup>(34)</sup> "The great moneylenders, working from London and New York, determined to restore the strength and prosperity of Bismarck's Reich in order that the said Reich should pay tribute to the said moneylenders: hence the continuous virulent abuse of the French, hence the dismemberment of the Austro-Hungarian Empire, hence the cutting-down and final extinction of Reparations. The moneylenders, with the Bank of England

(31) Published by the Individualist Bookshop, Fleet Street, London, in 1941.

(32) Mr. Attlee at Southport, October 2nd, 1934.

(33) Sir Stafford Cripps, Oct. 3, 1936. The pamphlet states (p. 19): "The [Russian] Comintern supported the pacifists because pacifism, by weakening Britain, increased the probability of a world war, to be followed by a world revolution."

(34) *The Weekly Review*, May 30, 1940.

at their head, only made fools of themselves. They were blinded by greed."<sup>(35)</sup>

According to Hilaire Belloc, then, the moneylenders blundered into the second great war (1939——?). Major Douglas, as we shall see later, holds that the war now being waged and that of 1914-1918 are both part of a vast plan for the socialization of the world. He also holds that the Bank of England was not leading but led from U.S.A.<sup>(36)</sup>

The war foreseen by Major Douglas has come. Perhaps the best description of its effects on England is to be found in the following extract from the *Catholic Herald* of February 6, 1942: "Two wars are being waged against England. The first we know all about. It is being fought in Europe, in Africa, in Asia . . . . But the second is no less important and no one bothers about it. On this front the outlook is much darker. It is the war against the spirit and traditions of England, and the enemy lies within our gates. Well may German propagandists exclaim that on one side we are being Americanized and on the other Sovietized. Open any paper or pamphlet, and you will look in vain for a mention of 'God and My Right,' of the ideals of St. George, of the Monarchy, of our constitutional heritage, of our Christian foundations and faith, of our literature, of our homes that were castles, of our squires, etc., etc., or, if you find them mentioned, it will generally be with a veiled or open sneer."

We have already remarked that the Declaration made on behalf of English Masonry by the Duke of Connaught, in 1938, leaves the question of the Great Architect of the Universe exactly as it was. The same remark must be made with regard to what the manifesto says about political action. The English Grand Lodge does not take part in political action, the manifesto affirms. Our contention is that its members do so. It is very like what a member of the Masonic Council (of France) stated to a reporter of the newspaper, *Le Temps*, in 1899: "We proscribe all political discussions. We keep aloof from all political agitation. We never present a candidate at any election." Of course, it is quite true that they never present candidates, openly stating that they are Masons, but in 1893, six years before the interview given to *Le Temps*, another member of the Council, Brother . . . Amiable, could say: "*Our* candidates won all along the line, and so *our* group in the National Assembly has been noticeably increased. On behalf of the General Assembly of the 'Grand Orient,' I congratu-

(35) Hilaire Belloc in *The Weekly Review*, October 10, 1940.

(36) With both of these views of Major Douglas the present writer is in agreement. In addition, this book is intended to make clear that socialization is part of the process of desupernaturalization that is going on in the world.

late the Freemasons who are to-day the chosen representatives of universal suffrage."<sup>(37)</sup>

The manifesto of 1938 has been characterized as downright hypocrisy by a French writer in the *Revue Internationale des Sociétés Secrètes* (October, 1938). "Let English Freemasons," he writes, "re-read with candid and open minds Anderson's Constitutions of 1723, and they will see that they contain in germ the principles of revolt against revealed religion and against legitimate governments, which the manifesto seems to repudiate. If from Lisbon to Moscow almost the whole continent of Europe has been turned topsy-turvy, it is because Freemasons have drawn the logical consequences from the revolutionary ideas extolled by the Constitutions." The facts of European history are against the Duke of Connaught's manifesto.

In a pamphlet, published by *The Britons*, entitled *Despotism in Disguise*, these facts are summed up as follows: "To attempt to trace in detail the intrigues of British Freemasonic ministers on the continent would necessitate the re-writing of history since the middle of the 18th century, but interlinear reading is scarcely necessary, even in the most liberal histories, to discover that Brother . . . Palmerston was a F. M. before he was a British Minister: perhaps he was the most outstanding example of a whole line of politicians prepared in the lodges to step, when the time was ripe, on to the political stage."<sup>(38)</sup> Once one has grasped

<sup>(37)</sup> *La Conjuration Juive*, by M. Copin-Albancelli, pp. 201, 202.

<sup>(38)</sup> In *Les Sociétés Secrètes et la Société*, vol. II, Deschamps treats at considerable length of the action of Palmerston as British Foreign Secretary and Supreme Pontiff of Freemasonry. Palmerston's programme, given to the world in *The Globe* of 12th May, 1849, will be treated of later.

"In 1851, the French Republic was ill, and Louis Napoleon, a Carbonaro, called in to doctor it, was proclaimed Emperor of the French. According to Domenico Margiotta, Sovereign Grand Inspector General of the ancient and accepted Scottish Rite, an International Masonic Council was sitting at that time in London, composed of Mazzini, Kossuth, Felix Pyat, Lemmi and others, with Lord Palmerston, a prominent Freemason, in waiting. They were in close communication with Cavour, Rattazzi, Crispi, and Garibaldi in Italy. Their main object was the unification of Italy and the destruction of the temporal power of the Pope. In 1860, Garibaldi, Grand Master General of the Rites of Memphis and Misraim, with a thousand Masonic followers, invaded and occupied the Kingdom of Naples. An English gentleman, who was then a Protestant and a Freemason, in the volunteer force, was solicited by an officer of his corps, to join the English Legion in support of Garibaldi. He was informed that the Legion would be equipped and supported by Freemasons. Subsequently a Mason, holding the highest position in one of the Essex Lodges, candidly acknowledged to him that English Freemasonry had been in communication with Mazzini, and had entrusted him with money for the purpose of the campaign. Pius IX, who had watched the storm brewing from afar, when he issued the Encyclical *Qui Pluribus* in 1846,

the main facts of the Judaeo-Masonic plan—and this can only be done by reading the authorities on the subject—it is surprising how easy it becomes to find a solution to such baffling problems as the complete and phenomenal accord given by members of divergent political parties to a particularly unpopular act of legislation, or the disastrous continuity of policy shown by succeeding and opposition governments in forcing on a dangerous situation abroad.”

### FREEMASONRY AND SOCIAL JUSTICE.

Social or Legal Justice considered in the subjects of a State, is the virtue by which they are enabled to subordinate to the Common Good of the society all the acts of the virtues and thus always act so as to favour that good and enrich it. Now, Freemasonry is opposed to the cultivation of that virtue in two ways. First of all, as it is only through the Supernatural Life that comes from Our Lord that human beings can maintain their ordered tendency to God, the Common Good of the whole universe, the Naturalism of Freemasonry hinders the development of Social Justice.<sup>(39)</sup> We may express this, perhaps more clearly, by saying that Freemasonry aims at the formation of a mentality contemptuous of and hostile to membership of Christ's Mystical Body. Now, Pope Pius XI insists that “then only will it be possible to unite all in harmonious striving for the common good, when all sections of society have the intimate conviction that they are members of a single family and children of the same Heavenly Father, and further, that they are ‘one body in Christ, and everyone members one of another’ (Rom., XII, 5), so that ‘if one member suffer anything, all members suffer with it’ (I Cor., XII, 26).”<sup>(40)</sup>

Secondly, Freemasonry explicitly excludes Social Justice by the Master Masons' Oath or oath taken at the reception of the Third Degree. The following is the relevant portion of the text of that oath:—

“I furthermore solemnly vow and declare that I will not defraud a brother Master Mason, or see him defrauded of the most trilling amount, without giving him due and timely

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now, seeing it descending upon Rome, delivered in 1865 a solemn allocution, *Multiplices inter*, in which he deals exclusively with Freemasonry. He calls it ‘the enemy of the Christian name’” (*The X Rays in Freemasonry*, by A. Cowan, pp. 81, 82).

<sup>(39)</sup> “In the state of fallen nature Man's rational will is liable to fail to observe the order of loving his own private good in subordination to the common good of the whole universe, namely God. On account of the corruption of his nature, he will prefer his own private good, if he is not purified and strengthened by the Grace of God” (Ia IIae, Q.109, a.3, c)

<sup>(40)</sup> Encyclical Letter, *Quadragesimo Anno*.

notice thereof; *that I will also prefer a brother Master Mason in all my dealings, and recommend him to others as much as lies in my power* so long as he shall continue to act honourably, honestly and faithfully towards me and others. All these several points I promise to observe without equivocation or mental reservation of any kind, under no less a penalty, on the violation of any of them, than to have my body severed in two, my bowels torn thereout and burnt to ashes in the centre, and those ashes scattered before the four cardinal points of heaven, so that no trace or remembrance of me shall be left among men."

The Master Masons' Oath ends as follows:

"So help me God, and keep me steadfast in this grand and solemn obligation, being that of Master Mason" (*Manual of Freemasonry*).<sup>(41)</sup>

The Rev. C. Penney Hunt, B.A., in his work, *The Menace of Freemasonry to the Christian Faith* (Fourth Edition, p. 50), says that "it is customary to leave out that clause in the printed rituals of to-day."

In the article on Freemasonry, by Father Gruber, S.J., in the *Catholic Encyclopaedia*, we read that, according to "Duncan's 'American Ritual,' the Royal Arch Mason even swears: 'I will assist a companion R. A. Mason, when I see him engaged in any difficulty and will espouse his cause so as to extricate him from the same, whether he be right or wrong'." "It is a fact attested by experienced men of all countries," the same article continues, "that, wherever Masonry is influential, non-Masons have to suffer in their interests from the systematic preference which Masons give each other in appointments to offices and positions. Even Bismarck (*Gedanken und Erinnerungen*, 1898, I, 302 sqq.) complained of the effects of such mutual Masonic assistance, which is detrimental alike to civic equality and to public interests. In Masonic books and magazines, unlawful and treacherous acts, performed in rendering this mutual assistance, are recommended and praised as redounding to the glory of Freemasonry. 'The inexorable laws of war themselves,' says the official orator of the Grand Orient of France, Lefèvre d'Aumale (*Solstice*, 24th June, 1841), 'had to bend before Freemasonry, which is perhaps the most striking proof of its power'."

By its explicit opposition to Social Justice, Freemasonry constitutes a serious obstacle to the union and good order which it is the aim of the corporate organization of society to promote.

(41) Quoted in *The X Rays in Freemasonry*, by A. Cowan.

## CHAPTER X.

### LINKS BETWEEN ORGANIZED ANTI-SUPERNATURAL FORCES.

#### THE HEADSHIP OF SATAN ACCORDING TO ST. THOMAS.

The special hall-mark of Satan is opposition to God's Rights and to ordered return to God. Our Lord came "to gather together in one the children of God, that were dispersed" (St. John, XI, 52). Satan's action always tends to separate from God and to divide. There are not two worlds; there is only one. From the moment that a man rejects the Divine Order of the world and remains in or enters a society that proclaims that it can perfect human nature regardless of the Supernatural Life, of which Our Lord Jesus Christ alone is the Source, then, consciously or unconsciously, he takes his place under the banner of Satan, whose whole being is, by his own deliberate act, turned against the supernatural.<sup>(1)</sup> Man's rejection of God's order leads to worship of himself—Pantheism\* and Humanitarianism. But man is weak and falls readily under the sway of the Prince of Naturalists, the first who rejected God's infinitely loving offer of a share in His own Inner Life. "The world," writes Pope Leo XIII, "is always consistent in its way. Near the Sons of God are present the satellites of that great adversary of the human race who, a rebel from the beginning against the Most High, is named in the Gospel the prince of this world. . . . Full of the spirit of Satan who, according to the words of the Apostle, knows how to transform himself at need into an angel of light, it [Masonry] gives prominence to its humanitarian object, but it sacrifices everything to its sectarian purpose . . . to make war against God and against His Church."<sup>(2)</sup>

St. Thomas shows, in the Second Part of the Summa, that there cannot be two final ends for man.<sup>(3)</sup> In the Third part of the Summa, he contrasts the headship of the demon over sinful beings with that of Our Lord Jesus

(1) "Those who are not in the state of Grace are nothing (nihil)" (St. Thom., *Comment. in II ad Corinth.*).

(2) Apostolic Letter of Pope Leo XIII, March 19th, 1902.

(3) Ia IIae, Q.1, a.5.



Christ over the members of His Mystical Body. "The head not only acts interiorly on the members of the body, but also guides them exteriorly, directing their acts to an end. Accordingly, a person can be said to be the head of a body of men, either in both of these ways, and thus Christ is Head of the Church . . . or only from the point of view of exterior guidance, and in this manner, any prelate or prince is head of the group subject to him. It is in this latter fashion that the devil is head of all evil men."<sup>(4)</sup> Our Lord, then, is Head by interior and exterior influence; the demon is head by external influence, directing the acts of sinners to his own end. The end chosen by the demon is the turning away from God (to self). This turning away from God is looked upon as an end, inasmuch as it is desired under the pretence of liberty (*sub specie libertatis*). "Inasmuch, therefore, as men are drawn to this end by sinning, they come under the government and direction of the evil one and he is accordingly styled their head."<sup>(5)</sup>

Satan desires the destruction of the order by which men return to God, and so he lures them on to imitate and follow himself in the autonomous use of intelligence and free-will. Owing to the objective anti-supernaturalism of Freemasonry, Freemasons are specially exposed to Satanic influence. And Satan profits by the opportunity offered him. We have a striking proof of it in the testimony of Brother . . . Oswald Wirth, the well-known writer on Masonic questions. He says: "A force, superior to themselves, causes Masons to act together and co-ordinate their efforts with an intellectual vigour, which they certainly do not possess individually. Such is the fact which has been irrefutably established and which we have simply got to accept. It is for each one to interpret this fact in his own way."<sup>(6)</sup>

(4) IIIa P., Q.8, a.7.

(5) In Ia P., Q.114, a.3, ad 2, St. Thomas had already pointed out that if some sins are perpetrated without any temptation on the part of the devil, yet by sin men are made the sons of the devil, inasmuch as they imitate him who first sinned and follow his banner. Here in IIIa P., Q.8, a.7, ad 2, he repeats the same doctrine: "Accordingly the first sin of the devil, who was a sinner from the beginning, as we read in I St. John, III, has been proposed to all as an example to be followed. Some imitate this example, thanks to his promptings and suggestions; others do so of their own volition without any suggestion on his part. And thus, that is, inasmuch as they imitate him, the devil is the head of all evil men, as we read in the Book of Wisdom, II, 24: 'But by the envy of the devil death came into the world, and they follow (imitate) him that are on his side.'"

In article 8 of this same Question, St. Thomas teaches that Anti-Christ is said to be head of all men on account of his supreme wickedness. In him the influence of Satan reaches its culminating point.

(6) Quoted from Oswald Wirth, *Le Symbolisme*, by Mgr. Jouin. in *Revue Inter. des Sociétés Secrètes*, 19th April, 1925, p. 277.

We have another proof in a remarkable passage from a reply of the Supreme Congregation of the Holy Office to a number of U.S.A. Bishops. This excellent statement of the final result of the formation given in secret societies runs as follows: "If one takes into consideration the immense development which these secret societies have attained; the length of time they are persevering in their vigour; their furious aggressiveness; the tenacity with which their members cling to the association and to the false principles it professes; the persevering mutual co-operation of so many different types of men in the promotion of evil; one can hardly deny that the *Supreme Architect* of these associations (seeing that the cause must be proportioned to the effect) can be none other than he who in the sacred writings is styled the *Prince* of the world; and that Satan himself, even by his physical co-operation, directs and inspires at least the leaders of these bodies, physically co-operating with them."<sup>(7)</sup>

The Leo Taxil affair (1892-1897) has been used to throw discredit on every attempt to point out the reality of Satanic action on the world in and through Secret Societies.<sup>(8)</sup> Nevertheless, there is an abundance of evidence that will amply repay research and study, and the non-Catholic historian, Mrs. Webster, who has made such a profound study of these societies, does not hesitate to write as follows in her splendid work, *The French Revolution* (p. 23): "When we study the manner in which they [the subversive elements who engineered the Revolution or, at least, figured in the foreground] carried out their design, when we read of the frightful profanity that was inaugurated during the Terror, the desecration of churches, the blasphemies against Christ and the Holy Virgin, and the worship of Marat, it is almost impossible to disbelieve in demoniacal possession, to doubt that these men, inflamed with hatred against all spiritual influences working for good in the world, became indeed the vehicles for those other spirits, the powers of darkness, whose cause they had made their own. And in their hideous deaths . . . were they not, perhaps, like the Gadarene swine, victims of the demons that drove them to destruction?"

Satan parodies the action of Our Lord Jesus Christ, the Mediator between God and fallen humanity, exercised in the Church and through the Sacraments, by urging the establishment of a counter-Church with symbolic rites, in the effort to secure what he sought in his third temptation of Our Lord: "Again the devil took Him up into a very high mountain, and showed Him all

<sup>(7)</sup> *Acta S. Sedis*, Vol. I, p. 293, July 13th, 1865. Cf. *Freemasonry and the Anti-Christian Movement*, by Rev. E. Cahill, S.J., p. 67.

<sup>(8)</sup> Cf. *Épisode Anti-Maçonnique*, by Ch. Nicoulaud, p. 147, etc. For an excellent summary of the Leo Taxil affair, in English, cf. pp. 70-71 in Father Cahill's work quoted in previous note.

the kingdoms of the world and the glory of them. And he said to Him: All these will I give thee, if falling down, thou wilt adore me" (St. Matth., IV, 8-9). Monsieur Ch. Nicoulaud in *L'Initiation Maçonnique* returns again and again to the idea that Masonic "initiation" is the reception of the "sacraments" of Satan. His thesis is confirmed by the text of the document, *Ecclesiam* (1821) of Pope Pius VII: "They [the Freemasons] blasphemously profane and defile the Passion of Jesus Christ by their sacrilegious ceremonies. They dishonour the Sacraments of the Church (for which they sacrilegiously substitute others invented by themselves) and even turn into ridicule the very mysteries of the Catholic religion."<sup>(9)</sup>

## THE JEWISH NATION AND FREEMASONRY.

An excellent outline of the relations between the two visible organized anti-supernatural forces is to be found in the chapter of Léon de Poncins' work, *La Franc-Maçonnerie, Puissance Occulte*, in which he treats of the Jewish influence in Freemasonry.<sup>(10)</sup> He sums up as follows: "To-day Jews are numerous in Freemasonry and in many places their influence is held to be predominant, especially in Central Europe. We find, then, an alliance and close collaboration between the two forces, with the Jewish influence in the ascendant in places, but it would be an exaggeration to conclude that Masonry is a Jewish creation. As a matter of fact, we find few Jews at the beginnings of Freemasonry. Jewish influence at the origin was rather of an indirect character

<sup>(9)</sup> Letter, *Ecclesiam*.

"They [the Higher Degrees] are not Christian, but horrible travesties and blasphemies. Take the degree said to be most Christian and the 'highest.' There are different versions of it. But we have in all, including the version known as 'The Ancient and Accepted Rite,' a blasphemous caricature of the Lord's Supper, though in 'The Ancient and Accepted Rite' the blasphemous character is toned down . . . The evidence I quote in these papers is but the tiniest fraction of the whole (at my disposal). I have ransacked the order from top to bottom, and I claim now to know that there is no other interpretation. The first issue of this indictment has been for many months before those leaders of my own Church who hold high positions in the Craft: I have repeatedly challenged them, if I am mistaken, to give me the true explanation—and in vain" (*The Menace of Freemasonry to the Christian Faith*, by Rev. C. Penney Hunt, B.A.).

<sup>(10)</sup> The fine summary of the question in *Freemasonry and the Anti-Christian Movement*, by Rev. E. Cahill, S.J., has been already referred to. He, with other writers, mentions the little known fact that the Masonic coat-of-arms still used by the Grand Lodge of England is of Jewish design. From an article on "Anglo-Jewish Coats of Arms," by Lucien Wolf (*The Jewish Historical Society of England*, 1893-1895), we learn that the designer was Jacob Jehuda Leon, surnamed Templo.

arising from the Jewish Cabala.<sup>(11)</sup> . . . . If we desire to go to the root of the matter, we are forced to conclude that the supreme guiding force of Freemasonry is neither English nor German nor even Jewish. The guiding force is not corporeal but spiritual." M. de Poncins then quotes the following passage from *La Trahison Spirituelle de la F. . . M. . .* by J. Marquès-Rivière: "The utopia of man self-sufficient of himself is a form of egoism which is monstrous, super-human, in a word, *diabolical*. Such a suggestion, under the collective form in which we meet it at the present day, *can be explained only by assigning to it a superhuman origin*. . . . It is this spirit, offspring of the Renaissance, which presided over the constitutions of the Lodges drawn up by Anderson, spiritual descendant of the enemies of tradition. It reigned over the corrupt society of the 18th century and getting control of the masses provoked the hideous butchery known as the Revolution of 1789. . . . Since then it holds sovereign sway over western civilization."<sup>(12)</sup> By this quotation from M. J. Marquès-Rivière, M. de Poncins emphasizes the co-ordinating influence of Satan upon the two visible sections of the naturalistic army. This is precisely what must be insisted upon, in view of the opposition to the Divine Plan for order in the world, but it is well to add a few words about an important agreement come to between accredited representatives of the two visible sections themselves.

In Domenico Margiotta's *Life of Adriano Lemmi*, entitled *Adriano Lemmi, Chef Suprême des Franc-Maçons*, there is an account of the pact signed between Albert Pike, Sovereign Grand Commander of the Ancient and Accepted Scottish Rite,<sup>(13)</sup> on the one hand, and Armand Lévy, Life Member of the Sublime Federal Consistory of B'nai B'rith of Germany, on the other, for the B'nai

(11) According to Bernard Lazare, the Jewish writer of *L'Anti-Sémitisme*, p. 339. "There were Cabalistic Jews around the cradle of Freemasonry, as certain rites still in existence prove conclusively."

"The Jew found in Freemasonry a suitable soil for the cultivation of his propaganda. As early as 1754 Martinez Paschales had gauged its value, and had, as far as possible, annexed it by creating new and superior degrees. . . . The Jews have swarmed into it from the earliest times, and controlled the higher grades and councils of the ancient and accepted Scottish rite since the beginning of the nineteenth century" (*The X Rays in Freemasonry*, by A. Cowan, p. 61).

(12) "In 1781, an international congress of Freemasons took place, known as the 'Convent' of Wilhemsbad. It was attended by several English brothers, by delegates of the French Illuminati, by Lessing with a company of Jews, by Mirabeau, by Dohm, and by Knigge representing Weishaupt. . . . The Convent paved the way for the French Revolution" (*The X Rays in Freemasonry*, by A. Cowan, pp. 67, 68).

(13) The document is signed by Pike with his name as Initiated Member Limmud Ensoph. Lévy signed with a similar esoteric signature.

B'rith of America, Germany and England. The B'nai B'rith Lodges or Lodges of the Sons of the Covenant are Masonic Lodges exclusively Jewish. By this treaty, signed in 1874, "the Supreme Dogmatic Directory of Universal Freemasonry recognizes the Jewish Lodges, such as they already exist in the principal countries. The central headquarters of the B'nai B'rith will be at Hamburg and the Sovereign Body will take the title of Sovereign Patriarchal Council. The secret of the existence of the Confederation [of B'nai B'rith Lodges] will be kept rigorously by those members of High Grade Masonry to whom the Supreme Dogmatic Directory will judge it advisable to make it known.

"Neither the Sovereign Patriarchal Council of Hamburg, nor any lodges under its obedience, will figure on the annual reports of the Sovereign Administrative Directory: but the Sovereign Patriarchal Council will send direct to the Sovereign Dogmatic Directory a contribution representing 10 per cent of the personal subscriptions of the members of the Jewish Lodges.

"No Brother Mason of the official rites, who is not a Jew, can demand entrance into a Jewish Lodge no matter what may be his [Masonic] rank"<sup>(14)</sup>

The document goes on to say that no one but a Jew may enter the B'nai B'rith Lodges except visitors of the highest degrees—Chosen Magi of the Third Degree of the Supreme Rite and Inspectors-General of the Palladium. Initiation into the Jewish Lodges will not be by degrees and, needless to say, members of Jewish Lodges may be members of other Lodges. In this way, control is exercised and the impulses originating in the Secret Councils of the Jewish Nation are communicated to Masonry. Thus we have one of the chief factors in the explanation of the sympathy and support of Masons all over the world for Jewish projects. An example of this Judaeo-Masonic solidarity was seen in the case of the Spanish "Red" Government.

The first B'nai B'rith Lodge was founded in New York in 1843. The Lodges are now numerous in the world, and there is at least one such Lodge in Ireland. The secrecy of the B'nai B'rith is delicately hinted at in the book by Paul Goodman, *B'nai B'rith, The First Lodge of England, 1910-1935*, published by the Lodge, London, 1936. On page 12, Goodman writes: "'Benevolence, Brotherly Love, and Harmony,' the Motto of the Order in its internal affairs, was to be the rule of conduct of the 'brethren'—as the members are called—and to foster these ideals between them in matters affecting the Lodge, at meetings and in personal conduct, it was considered a point of honour that every member shall regard all proceedings as confidential, and shall not communicate the same, directly or indirectly, to any person not a member of

(14) Op. cit., pp. 224-5.

the order." When one takes account of the Jewish skill in dissimulation, one will agree that B'nai B'rith secrets will be well guarded, even if we take at their face-value these very reserved declarations.<sup>(15)</sup>

We have seen that, for the sake of safeguarding the ordered development of States, the members of the Jewish Nation must be permitted to be citizens of only one State—their own. Citizenship of an earthly country, however, is only a means for the attainment of citizenship of our heavenly country, so we must pray for the conversion of the Jews to the Supernatural Messias. We have the twofold duty of protecting our countries against their naturalistic strivings and of praying for their sincere repentance for the sufferings they have inflicted on Our Lord Jesus Christ. We have the same double duty with regard to members of the Masonic Society.

(15) Cf. *The X Rays in Freemasonry*, by A. Cowan, pp. 121, 122.

## A P P E N D I X .

The first of the prayers which follow is the one for the conversion of the Jews approved for general use: the second is that which is recited by the group of Jewish converts who form *La Section Israël* of the Archconfraternity of Prayer and Penance of the Basilica of Montmartre, Paris. The third prayer is the one approved for the conversion of Freemasons.

### PRAYER FOR THE CONVERSION OF THE JEWS.

God of Goodness and Father of Mercies, we beseech Thee, by the Immaculate Heart of Mary, and by the intercession of the Patriarchs and Holy Apostles, to look with compassion upon the remnant of Israel, so that they may come to a knowledge of our only Saviour Jesus Christ, and share in the precious graces of Redemption. Amen. (100 Days, once a day.)

(*The Raccolta*, 8th Edition, p. 396).

### ISRAEL'S PRAYER OF REPARATION.

Glory, praise and love be to Thee, O Christ, Redeemer and King! "O Jesus of Nazareth, King of the Jews," behold we turn to Thee, Whom we have pierced, and weep.

Pardon my God, pardon us. Remember no longer, but, in the name of the Sacred Heart, receive back "Israel, Thy Child."

We belong to Thee, O Lord, We wish to be Thine. We acknowledge Thee as Universal King and gladly we consecrate to Thee all that we are and all that we have. Do Thou exercise

over us all Thy rights. We renew the promises of our Baptism; we renounce Satan, his spirit and his works. We pledge ourselves to work with all our power for the triumph of the Rights of God and of Thy Church, and that we may repair by submissive zeal and fidelity to our Faith our past sins and those of our fathers, we entreat Thee for the grace of loving Thee with increasing firmness in the light of God the Holy Ghost.

Divine Heart of Jesus, we offer Thee our poor actions to obtain that all hearts and particularly those of the Children of Israel may recognize Thy Sacred Kingship and thus assist in establishing the reign of Thy peace throughout the entire world.

O Christ Jesus, look with mercy on the children of the race which Thou didst once prefer. May that Blood which formerly they called down upon their heads now descend upon them in baptism unto life and in redemption.

Jesus, Son of David, have pity upon them all!

Immaculate Heart of Mary, Virgin of Israel, pray for them!

#### PRAYER FOR THE CONVERSION OF FREEMASONS.

O Lord Jesus Christ, Who showest forth Thy omnipotence most manifestly when Thou sparest and hast compassion, Thou Who didst say, "Pray for those who persecute and calumniate you," we implore the clemency of Thy Sacred Heart on behalf of souls, made in the image of God, but most miserably deceived by the treacherous snares of Freemasons, and going more and more astray in the way of perdition. Let not the Church, Thy Spouse, any longer be oppressed by them; but, appeased by the intercession of the Blessed Virgin, Thy Mother, and the prayers of the just, be mindful of Thy infinite mercy; and disregarding their perversity, cause these very men to return to Thee, that they may bring consolation to the Church by a most abundant penance, make reparation for their misdeeds, and secure for themselves a glorious eternity; who livest and reignest world without end. Amen. (100 Days, once a day).

(*The Raccolta*, 8th Edition, p. 410).





PART III.

OCKHAMISM OR NOMINALISM  
and  
POLITICAL AND ECONOMIC DECAY.

CHAPTERS XI—XII.



## CHAPTER XI.

### THOMISM AND OCKHAMISM OR NOMINALISM.

We must now examine briefly the kernel of the Ockhamist system of philosophy, the diffusion of which has been one of the main factors in mankind's failure to retain its hold upon the real order of the world and one of the most potent causes, in the intellectual sphere, of the political and economic decay of Europe.

To reveal to us the doctrine of the Mystical Body in which all the members of Christ are destined to share in the same Life, the Life of Sanctifying Grace, God was obliged to make use of our human ideas or concepts of "body," "member," and "life." It is clear, then, that the philosophical explanation of these ideas will have important repercussions on our grasp of this great truth. The systematic explanation of them proposed by William of Ockham differs enormously from that of St. Thomas and by its diffusion contributed largely to the downward movement of Europe. We must begin by outlining St. Thomas's theory of the nature of the concept and then compare Ockham's system with it, illustrating the comparison by the idea of "member of the Mystical Body."

#### THOMISM.

St. Thomas teaches that there is close collaboration between sense and intelligence in the acquisition of intellectual knowledge. On the presentation of sense-data, the intellect, by the process of abstraction or dematerialization, apprehends the nature or form or universal unity thanks to which it knows the individuals perceived by the senses. The nature is apprehended in the individual and, being dematerialized, it is universal. Thus the nature directly grasped by the human intelligence is universal, not singular or individual. Accordingly, when we say that Peter is a member of the Mystical Body and that Paul is likewise a member of the same Body, we express the fact that Peter and Paul possess really and distributively all that is expressed (analogously) by

the concepts "member" and "body," exclusive of the universality which is directly incompatible with their individual unity.<sup>(1)</sup>

The content of the universal concept (*id quod concipitur*, in Scholastic terminology) is attributed to Peter and Paul but not the mode of universality (*modus mentis*). Are these judgements true? Yes, if Peter and Paul really possess, though in an individual fashion, the membership which we attribute to them. This supposes, on the one hand, a constitution of objects and, on the other hand, a constitution of the intelligence, such that the content of the universal concepts, isolated in the mind from their universal mode of conception, is identical with what things are, considered apart from their concrete individual mode of realization. Thus we have the twofold condition of the moderate Realism of St. Thomas:—

- a) *A psychological condition*, namely, that the mind, by the fact that it grasps a sense-perceptible object immaterially, strips this object precisely of what constitutes its individuality;
- b) *An ontological condition of objects*. They must be such that their only difference, apart from purely accidental variations, in relation to a given specific concept, is their individual difference. In their inner physical constitution, they must conform to the same objective law, they must be specifically alike.

These two conditions can be realized simultaneously only if the individuality of a sense-perceptible object is linked up with its materiality in such wise that the dematerialization of the object involves its disindividualization. Now to dematerialize an object is the same thing as to strip it of its quantified mode of being. Therefore quantified matter is the necessary principle of the individuation of sense-perceptible objects. There is thus solidarity between the Thomistic thesis of matter (*materia signata quantitate*) as the principle of individuation and the universal nature as the direct object of cognition.

Accordingly, when we say in faith that Peter is a member of the Mystical Body and that Paul is likewise a member of the Mystical Body, we are attributing to Peter and Paul an absolutely identical group of intelligible notes expressive of an objective nature or form. This nature or form is apprehended by a process of abstraction carried out immediately by the immaterial

(1) Of course, the words "member of the Mystical Body" manifest to us the divine intelligible reality they signify, only by analogy, through the gift of faith and by a process of negation, elimination, comparison and proportionality, but they do give us real knowledge of our ineffable relation to Christ, Our Head. The gift of faith strengthens the intelligence to grasp the supernatural order. We suppose all this, as its development is not necessary for the point at issue.

faculty called the *intellectus agens* on data attained by the senses. The nature found in them really exists, that is, it is an objective reality demanding to be respected in the organization of the world, though it has no existence outside the mind except in the individual man (and others) and as identical with them.<sup>(2)</sup>

### OCKHAMISM OR NOMINALISM.

In man Ockham distinguishes three kinds of knowledge: Intuitive sense-knowledge, Intuitive intellectual knowledge and Abstract intellectual knowledge. Ockham's account of sense-knowledge is much the same as that of his scholastic predecessors, an immediate, quantitative and therefore relative assimilation of material forms by our organic sense-faculties. Intuitive intellectual knowledge is proper knowledge of the singular. Its object is not metaphysical individuality but internal or external individual facts, in a word, concrete experience. No matter what may be said to the contrary, it is merely a transposition of sense-experience to the intellect. Our first, immediate, and direct intellectual knowledge is, therefore, of the concrete and individual. Abstract intellectual knowledge presupposes this intuitive intellectual knowledge of the individual, and it results from an elaboration of individual perceptions, grouped according to their resemblances under some common point of view, which serves to designate all and each of them. Thus general concepts, whether formed from intuitions of individual objects or from concepts already universal, are nothing else than an immense natural system of signification of individual objects grouping them together in different ways and distributing them in classes duly labelled. Hence any universal term, instead of designating a certain species or nature common to many individuals, will have at most the value of a collective label summing up individual experiences in a handy way, according to a hierarchy of resemblances. The judgements embodying such concepts are simply abridged and co-ordinated expressions of a number of individual experiences.

Accordingly, the formation of a universal concept in Ockham's system is not a natural and primitive process of abstraction carried out immediately on sense data. It is primarily and exclusively a process of reflex abstraction carried out on singular concepts. Ockham, with less reserve than Scotus, makes our intellectual knowledge begin by the direct apprehension of material singulars. He then reasons as follows: If the individual essences are first known, the constitution of the universal ideas in our minds is only a secondary, reflex operation, carried out upon our primitive

(2) For a full treatment of Thomism and Ockhamism, in regard to the value of universal ideas, cf. the remarkable work of Père Maréchal, S.J., *Le Point de Départ de la Métaphysique*, Cahier I.

representations of individuals. It will be a sort of classification or arrangement, nothing more. Even though guided by the resemblance of the sense-perceptible appearances, it will never give us *de jure* anything else than subjective points of view, general symbols, grouping together in a uniform series the individuals with which we have been in contact. There is nothing to guarantee us that these symbols, constructed and carved out by us in this way, express so many essential natures of and in the objects. It is clear that the procedure we have described, and about which a lot more could be written, leads straight to a theory of knowledge which does not admit that the universal nature is in any way in things and which limits the scope of objectively valid knowledge to individuals. *The nature which the intellect grasps becomes merely a collection of individuals.*

### CONSEQUENCES OF OCKHAMISM OR NOMINALISM WITH REGARD TO FAITH IN THE MYSTICAL BODY OF CHRIST.

We can now indicate briefly some of the consequences of Ockham's theory of knowledge. Ockham's teaching introduces into the philosophical explanation of the teachings of faith, ideas which combat the holding of the faith in its fulness and purity. As a Catholic, Ockham must have accepted in some way our membership of Christ's Mystical Body, thus admitting that we form with Our Lord, True God and True Man, a vast organism.<sup>(3)</sup> As an organic whole this Body has a definite constitution or nature which must be respected in the organization of society; and since it is charged with the interests of our highest life, it is above all States and nations. Ockham's philosophy, however, tended to

(3) The first chapter of the Dogmatic Constitution of the Church drawn up for discussion at the Vatican Council is entitled "The Church is the Mystical Body of Christ."

"The agnosticism of Ockham, an eccentric religious but a sincere believer, did not make him sceptical about transcendent realities. He found the lacunae of rational knowledge guaranteed to him in advance by revealed faith, to which he freely adhered" (Père Maréchal, S.J., on p. 194 of *Le Point de Départ de la Métaphysique*, Cahier I).

After having given an account of the 51 articles taken from Ockham's works, and about which a condemnatory report was drawn up in 1326 at Avignon, whither Ockham had been summoned by the Pope in 1324, the writer of the article on Ockham in the *Dictionnaire de Théologie* says that there was no Papal condemnation of these articles or of the whole body of Ockhamism. He adds that we would nowadays expect a condemnation of these doctrines as a matter of course. The formula of retractation imposed by Clement VI on Ockham in 1349 alludes only to his politico-ecclesiastical doctrines. It is doubtful whether Ockham was ever reconciled to the Church and relieved of the excommunication pronounced against him in 1328. He may have been carried off by the Black Death before the formula of retractation reached him.

produce a mentality opposed to this doctrine. For him, we cannot have objective knowledge of a nature shared in by all men, as the Thomists understand it. Truly objective knowledge is limited to individuals. No wonder the idea of the Mystical Body of Christ lost consistency for minds grown accustomed to Ockham's teaching. The concept of Divine Grace, the Life-blood flowing from the Head to the members of the Body, inevitably grew vague also.

It is not, then, a matter for astonishment that, since there are no natures and, consequently, no natural relations of things, Ockham should profess the most absolute voluntarism. There is no such thing as good or evil in the nature of things. Even hatred of good is not evil in itself. If God commanded it, it would not be evil any longer.

As social order for Ockham's mind tended to become rather a question of personalities, his doctrinal difficulties with the Pope and the party struggles in the bosom of his religious society inclined him to modify his ideas of social order to suit circumstances. Thus he was led on to favour the "democracy" of Marsilius of Padua, with its emphasis on the will of the majority delegating power to the Emperor or Ruler.<sup>(4)</sup> The writer of the article in the *Dictionnaire de Théologie* adds that the adversaries of the Pope and of the Divine Constitution of the Church have always been able to find abundant arguments in Ockham's *Dialogue*.<sup>(5)</sup>

### NOMINALISM AND SEPARATISM.

Another consequence of Ockham's teaching is deserving of very special mention. It is through our intellectual grasp of the nature of an object that we are able to see that our views of it are complementary aspects of one whole. Sense-knowledge tends to section and separate: one individual is distinct from another. Ockham's theory of an intellectual intuition of the singular or individual object really degrades the intellect to the level of sense.

(4) "Marsilius of Padua appears as the first of those noisy liberators who invoke the rights of the people only with a view to establish more firmly the unrestricted absolutism of rulers" (*Recherches sur l'Esprit Politique de la Réforme*, by G. de Lagarde, p. 56). The author is alluding to the doctrine of the *Defensor minor* of Marsilius. On the same page, he attributes the movement in the 14th and 15th centuries, away from the objective order grasped by St. Thomas, to the cumulative influence of Roman Law and Nominalism. The influence of the "Royal Law" alluded to by Godefroid Kurth is evident.

The *Defensor Pacis* of Marsilius of Padua was condemned by Pope John XXII in 1327. In the *Index librorum prohibitorum* published in 1564 by Pope Paul IV, the *Defensor Pacis* is classed as heretical and as belonging to the first category of condemned works. Two of Ockham's works, the *Opus nonaginta dierum* and *Dialogi et scripta omnia contra Joannem XXII*, are included in the second category.

(5) G. de Lagarde has promised a book on *Guillaume d'Occam et la Démocratie Religieuse*.

Nominalism tends to transform our different mental representations into isolated entities without a substantial nature. With the passing of time this will give rise to the Liberalism, Separatism and Individualism of Locke, whose political and economic theories have weighed so heavily on the modern world. Locke's philosophy is a prolongation of Ockhamism in the direction of Empiricism.<sup>(6)</sup>

The Empirical form of Nominalism winds up in Pantheism as does the Idealist form. The Nominalist Universe is a discontinuous universe of juxtaposed objects, of which the groupings or assemblages revealed by experience remain a mystery for human thought. There are no natures of things. There is no *vinculum substantiale*, to use Leibnitz's expression, no metaphysical bond of unity. The beings that are in the world have nothing to link them together or explain them. Inevitably, then, "Nominalism, which lives again in Positivism or Sensism, comes to doubt of the real and essential distinction of God and the world, because this distinction is not capable of being verified by experience. From that it is an easy transition to the thought that there is perhaps only one substance. Consequently, the real distinction of human individuals, which appears so clear at the outset from the fact that the individuals are separated in space, becomes doubtful. It follows as a consequence that the distinguishing characteristics of each of these human individuals are perhaps only phenomena, perhaps mere subjective representations. Thus the external world becomes purely and simply 'a phenomenal possibility of sensations,' to use the expression of that modern philosopher, John Stuart Mill, whose *Logic* is a Summa of Nominalism. Nominalism in the long run does away with all real distinctions, even those that it allowed at the beginning as being empirically evident, even the real distinction between two human beings existing at different points of space. The ultimate conclusion is a form of Pantheism in which God is, after a certain fashion, absorbed in the world. God is not, as Renan used to say, He is evolving in the world, in the ascending march of evolution. All real distinctions disappear in the universal flux of Heraclitus."<sup>(7)</sup>

According to the Report of the General Chapter of the Dominican Order held in 1346, Pope Clement VI ordered the Friars Preachers to adhere strictly to the doctrine of St. Thomas. The same Pontiff wrote also that same year to the University of Paris the Letter, *Singularis dilectionis*, in which he drew a series of lessons from the condemnation of Nicholas of Autrecourt, a master of the University.

(6) Cf. *Le point de Départ de la Métaphysique*, Cahiers I and II, by Père Maréchal, S.J. Cf. also *Précis d'Histoire de la Philosophie Moderne*, by the same author.

(7) *Revue Thomiste*, 1938, article by Père Garrigou-Lagrange, O.P., on *Pantheism and the Real Distinction*.



The Pope was himself a past student of the University and he expressed deep regret that "several masters and students of the Faculty of Arts despised Aristotle and the other ancient teachers whom they should follow, and were turning to various other sophistical and foreign doctrines, said to be taught in other universities, opinions which cannot produce good fruit." By foreign doctrines taught elsewhere, the Pope meant doctrines taught at Oxford. "The Pope was not listened to," comments M. Maritain, and "from the second half of the 14th century onwards, Ockhamism, in a more or less mitigated form, reigned supreme in the University of Paris and in most of the Schools."<sup>(8)</sup>

God had made to the world the gift of St. Thomas and the ungrateful and wrangling world had not welcomed him. Luther's revolt brought home to many how far they had gone astray. Luther, who knew scholasticism chiefly through Gabriel Biel, the last great representative of Ockhamism, placed Ockham far above St. Thomas Aquinas whom he despised.<sup>(9)</sup> As Father Denifle, O.P., expresses it: "Luther always remained an Ockhamist,"<sup>(10)</sup> so his mind was prepared for the rending of the Mystical Body of Christ and for the separation he inaugurated between the Christian and the citizen, between faith and works, and between Grace and nature, the latter being, according to him, essentially corrupt.<sup>(11)</sup>

<sup>(8)</sup> *Antimoderne*, p. 137.

<sup>(9)</sup> Cf. *Luther*, by H. Grisar, S.J., vol. I, p. 131.

In 1520, Luther wrote against the theologians of Louvain and Cologne that "Ockham was without any doubt the first and ablest of the Scholastic Doctors" (quoted by H. Denifle, O.P., *Luther et le Luthéranisme*, Vol. III, p. 202). If we are to believe Melancthon in his Preface to the second volume of Luther's Works, Wittenberg, 1546, "Luther was able to quote from memory Biel and d'Ailly almost word for word. He was deeply versed in Ockham's writings. The latter he considered superior to Thomas and Scotus" (quoted by Paul Vignaux in *Luther, Commentateur des Sentences*, p. 45).

<sup>(10)</sup> *Luther et le Luthéranisme*, vol. III, p. 196.

<sup>(11)</sup> We may add the testimony of Père Geny, S.J., in his *Brevis Conspectus Historiae Philosophiae*, p. 198, to the effect that "the modern writers, who look upon Ockham as a precursor of the religious revolution of the 16th century, as well as of the philosophical revolution of the 17th, are right in their judgement."

## CHAPTER XII.

### NOMINALISM AND THE ADVENT OF SOCIAL MATERIALISM.

#### THE TWO CURRENTS ISSUING FROM OCKHAMISM.

We have seen that St. Thomas teaches that there is close collaboration between sense and intelligence in the acquisition of our intellectual knowledge. On the presentation of sense data, the intellect apprehends the nature of sense perceptible objects and, through the analogy of being, by reasoning, it can ascend to God, who completely transcends the world. This harmonious functioning of the two sets of faculties of the one being, man, gave place in the Ockhamist system to a simple extrinsic co-ordination of sense and intellect. Ockham juxtaposes in us two faculties which, according to him, seem to have the same formal object, the individual. Of course, he affirms that the sense faculties are material and that the intellect is immaterial, but since they both have the same object, one of the two becomes superfluous. In the course of time, modern philosophy, which is entirely Nominalist in its attitude to the objective value of the universal natures grasped by our intelligence in the data of sense, and to the reasoning based thereon, proceeds to sacrifice one of the two faculties. According to the faculty sacrificed we have the two currents of Nominalism into which Modern Philosophy is divided.<sup>(1)</sup>

#### THE FIRST CURRENT, THE NOMINALISM OF DESCARTES.

We have, then, on the one hand, the Nominalism of Descartes, Malebranche, Leibnitz and Spinoza, combined with an Ontologism inspired by Platonism. On account of this Ontologism, Malebranche teaches that we have an intuitive knowledge of God and

(1) For the development of the ideas here briefly outlined, see *Le Point de Départ de la Métaphysique, Cahiers I et II*, by Père Maréchal, S.J., as well as *Précis d'Histoire de la Philosophie Moderne*, by the same author. In the latter work, on page 75, to mention one point, we read: "The discredit into which the universals fell from the decline of the Middle Ages onwards is due especially to the fact that, in Nominalist fashion, they were held to be merely formal generalisations, not explanatory principles." Père Maréchal refers in particular to Descartes (*Principia* I, Nos. 58, 59, VIII, p. 23).

of the order of being: in the case of Descartes and Leibnitz our ideas of God, etc., are innate. This current issuing from Nominalism inevitably leads to the Pantheism of Spinoza, by which man is identified with God. So we see that, in the Cartesian school, it is the sense faculty that is sacrificed. The "sensation" or "sense-idea" differs from the other ideas by the fact that it is occasioned by the state of the material sensorium, as well as by the "confusion" of its content, in contrast with "the clear and distinct ideas." It does not differ by its intrinsic nature: it has become a special kind of "confused" intelligence. Since the origin of the content of our ideas cannot be explained by the material passivity of our senses, and since the harmonious functioning of the two sets of faculties of the one nature has thus given place to a corporeal automaton with merely local motion on the one hand and a soul on the other, the innate ideas of Descartes and Leibnitz or the Ontologism of Malebranche become indispensable.<sup>(2)</sup>

### THE SECOND CURRENT, THE NOMINALISM OF LOCKE.

The second current issuing from Nominalism is the one with which we are more particularly concerned in the account of the uprise of Social Materialism. This does not mean that Cartesianism has not contributed to the advent of this materialism, for it has exercised a considerable influence on the movement of ideas, but that the preponderating rôle has been taken by the Nominalism of Locke, Hume and Comte. This current gradually got rid of the intelligence, finally reducing it to the rank and function of an internal sense. Owing to the fact that, since the Fall, sense life tends to dominate in man, it was the sensist current which prevailed, in great part owing to the influence of Locke

(2) In preparation for what we have to say later about the Prussian reaction against the domination of Judæo-Masonry, it is well to note here what M. Maritain points out in *Réflexions sur l'Intelligence* (p. 30). Two currents of Idealism have proceeded from the Cartesian explanation of knowledge. A *positive* current is to be seen in the dependence of our ideas, like the angelic ideas, on the First Cause and Creative Truth, in the philosophies of Malebranche, Spinoza and Leibnitz. A *negative* current is to be found in the Cartesian view that our ideas, like the angelic ideas, do not depend on things and are not measured by them. Kant comes along and ascribes to these ideas that do not depend on things the properties of God's Creative Knowledge. The philosopher of Königsberg does not assert that our ideas depend immediately on God like the angelic ideas, but that they are, like the Divine ideas, the measure of things. Thus they are self-regulating and the human mind enjoys perfect autonomy. Fichte, Schelling and Hegel represent the progress of this current of thought, according to which, the autonomous human mind, having as its noblest manifestation the Prussian mind, is the source of the order of being.

on English and French thought after his day. Of course Locke is a hesitant semi-empiricist or semi-sensist. He retains in his idea of substance, for example, a vague something of the Thomistic intellectual apprehension of the nature of being. Therefore, he is not a radical phenomenalist or sensist like Hume, but nevertheless the separatism and individualism of Liberalism are in great part due to his writings.<sup>(3)</sup>

"No thinker," writes M. Vialatoux, "has given a more seductive and a more readily acceptable turn to his ideas than Locke. . . . The Reformation and the Renaissance, the empiricism of Bacon, the rationalism of Descartes and Hobbes, the scientific positivism of physicists and doctors such as Boyle and Sydenham, the mercantile and liberal spirit of the capitalist 'bourgeoisie,' the unvarying politeness, the practical common-sense, the well balanced moderation of his class and his country . . . all these various gifts and influences fitted him for the task of giving his contemporaries in a simple and easy form the ideas and theories which their minds were prepared to assimilate. And he has certainly wielded enormous influence. I am not alluding merely to that which he exercised on his fellow-countrymen, from Hume and Adam Smith to Bentham, Stuart Mill and Spencer, though it was enormous and it would be false to say that it does not interest us. But we must remember that of all the English writers admired and followed with such extraordinary enthusiasm by the French Philosophers of the 18th century, he was the most popular and the most influential. He it was who won over the ungrateful posterity of Descartes. He was the teacher, in logic, politics and psychology, as well as in social, religious, economic and pedagogic philosophy, of Condillac, Montesquieu, Voltaire, d'Alembert, Diderot, Helvétius, d'Holbach, in a word, of all the writers of the *Encyclopedia*. Even Rousseau came under his sway. He was the professor of the sect of the Economists. Turgot was his pupil, and it has not been sufficiently remarked that Quesnay was also. When we point out the influence which Locke had upon our 18th century, are we not, at the same time, affirming that that influence is exercised indirectly upon our epoch

(3) The influence of Ockham on Locke is treated at some length in the work of Krakowski, *Les Sources Médiévales de la Philosophie de Locke*, especially pp. 115-139. Though Krakowski's knowledge of Scholastic Philosophy is imperfect, his historical information is useful.

Locke was born in 1632 and died in 1704. It is interesting to note that, according to Krakowski (p. 41), quoting Retter's *Histoire de la philosophie chrétienne*, the *Summa totius Logicae* of William of Ockham was still in use as a manual at Oxford at the end of the 17th century. According to the same writer, the *Ethics* of Buridan was reprinted at Oxford in 1637, his *Politics* in 1640. Père Maréchal, S.J., quotes a German work by Tellkamp to the same effect in *Précis d'Histoire de la Philosophie Moderne*, p. 242.

and upon ourselves? When we study Locke, we find clearly formulated the postulates which constitute the foundation of modern social life and are the hidden, though mostly unsuspected, animating principles of our institutions and of our modes of thought and action."<sup>(4)</sup>

Locke's "ideas" do not give him a grasp of the nature which is the principle of unity of a number of individuals of a species. They cannot do so, for, firstly, in his definition of "idea," he confounds sense-representation and intellectual concept,<sup>(5)</sup> and secondly, he is a Nominalist in regard to the idea of "species."<sup>(6)</sup> It is true that he stops half way in his empiricism, for he wishes to safeguard a small number of traditional intellectual theses, but in his system there is continual sectioning and separation. For example, the moral truths that follow from the nature and destiny of man are separated from the world of experience which is governed by its own "laws of nature," and society has no duty to God and Religion.

A theory of knowledge, which breaks the harmonious union of intellect and sense in grasping the objective reality of the nature of man and the order of the world, and which gives the primacy to sense over reason, inevitably sections life into non-communicating departments and posits individualism as the foundation of all its social teaching. It inevitably leads to the denial of a universally valid order in the world and to the limitation of objective knowledge to that of individuals.

The function of political society thus ceases to be deduced from the social nature of fallen man redeemed through membership of Christ. As a created entity, the State or political organization is meant, as we have seen, to aid man in acknowledging and accepting the order laid down by God for return to Himself, by fulfilling its duty to God. For Locke, on the contrary, the State, instead of being the well ordered organization of a natural society, is merely an artificial creation of autonomous persons. It is a free and artificial association of persons into which they enter from a previous non-social natural state, in view of safeguarding their civil interests, especially their property and their ownership of

(4) *Philosophie Économique*, by J. Vialatoux, pp. 125-126.

(5) "I have used it [the word 'idea'] to express whatever is meant by phantasm, notion, species, or whatever it is which the mind can be employed about in thinking" (*Essay on the Human Understanding*, Book I, Chapter I).

(6) "And indeed it was only the doctrine of substantial forms, and the confidence of mistaken pretenders to a knowledge they had not, which first coined and then introduced animalities and humanities, and the like; which yet went little further than their own schools, and could never get to be current amongst understanding men" (*Essay on the Human Understanding*, Book III, Chapter VIII. Cf. Chapters III and VI in the same Book).

money and lands. The State, for Locke, is in fact only a society of mutual assurance set up by a group of free proprietors to safeguard themselves against loss.<sup>(7)</sup> It has no duty to God. Let us now illustrate these points by some quotations from Locke's works.

In *Letters concerning Toleration*, we read: "I esteem it above all things necessary to distinguish exactly the business of the civil government from that of religion, and to settle the just bounds that lie between the one and the other. . . . 'The commonwealth seems to me to be a society of men constituted only for procuring, preserving and advancing their own civil interests. Civil interests I call life, liberty, health and indolence of body, and the possession of outward things such as money, lands, houses, furniture, and the like. It is the duty of the civil magistrate, by the impartial execution of equal laws, to secure unto all the people in general, and to every one of his subjects in particular, the just possession of these things belonging to this life. . . . Therefore is the magistrate armed with the force and strength of all his subjects, in order to punish those that violate any other man's rights. Now that the whole jurisdiction of the magistrate reaches only to the civil concerns and that all civil power, right and dominion is bounded and confined to the only care of promoting these things: and that it neither can nor ought in any manner to be extended to the salvation of souls, these following considerations seem to me abundantly to demonstrate. . . ."

"Let us consider what a church is. A church then I take to be a voluntary society of men, joining themselves together of their own accord, in order to the public worshipping of God, in such a manner as they judge acceptable to Him, and effectual to the salvation of their souls. . . . It is not my business to enquire here into the origin of the power and dignity of the clergy. This only do I say, that whencesoever their authority be sprung, since it is ecclesiastical, it ought to be confined within the bounds of the church, nor can it *in any manner* be extended to civil affairs; because the church itself is a thing absolutely separate and distinct from the commonwealth. The boundaries on both sides are fixed and immovable. He jumbles heaven and earth together, the things most remote and opposite, who mixes these societies which are in their origin and business, and in everything, perfectly distinct and infinitely different from each other. . . ."

"For the political society is instituted for no other end, but only to secure every man's possession of the things of this life. The care of each man's soul, and of the things of heaven, which neither does belong to the commonwealth, nor can be subjected to it, is left entirely to every man's self. Thus the safeguard of

(7) *Philosophie Économique*, by J. Vialatoux, pp. 144-149.

man's life and of the things that belong unto this life, is the business of the commonwealth; and the preserving of these things unto their own is the duty of the magistrate."<sup>(8)</sup>

Thus we see sectioning and individualism in the relations of religious bodies and the State. The State, though a created entity, has no duty to God and religion, in fact, there seems to be no Divine Plan for order. Instead of being born into a world with an established order, supernatural and natural, which they are bound to respect, individual human persons come into existence in a pre-social condition, out of which they emerge by freely contracting to set up the order that suits them. Locke borrows his method and his principles from Hobbes. Like Hobbes, he derives the origin of society from a state of nature, in which man was not in society. For him as for Hobbes, society arises from a reciprocal agreement of free individual wills previously isolated and separated, in a word, from a "social contract." So from a state of dispersion and anarchy, these human atoms pass into a combination, but the law of the social organization which results from this contract remains individualist and separatist. Men simply seek in society a means of pursuing in security and peace their particular ends and of better defending their separate destinies against the danger of mutual encroachments on their respective properties.<sup>(9)</sup>

Hobbes, stressing exclusively man's *individuality*, held that when abandoning the condition of war which coincides with the free state of nature, the individuals contracting hand over all their rights, including their right of property, to the State, which has absolute power and is not responsible to anyone. Locke, on the contrary, stressing exclusively the independence of man's *personality*, holds that the autonomous persons, when making the social contract, keep their liberty, and above all, the unrestricted right of property. Before men freely agreed that all the wealth of the world would have its representation and its pledge in coined metal or money, the interest of each one was to limit his property to what he could make use of. With the advent of money, it became the interest of each to produce beyond his needs, because he could exchange the excess for money and utilize the money to purchase the labour of others, either to avoid working himself or

(8) These extracts are quoted from the London edition of 1765, printed for A. Millar, etc.

(9) "It is not without reason that he [a man] seeks out and is willing to join in society with others who are already united, or have a mind to unite for the mutual preservation of their lives, liberties and estates, which I will call by the general name, property. The great and chief end, therefore, of men uniting into commonwealths, and putting themselves under government, is the preservation of their property: to which in the state of Nature there are many things wanting" (*Second Treatise on Civil Government*, Chapter IX).

to increase his wealth without limitation.<sup>(10)</sup> The advent of money thus led inevitably to a great inequality in possessions.

### LOCKE ON MONEY.

Locke has treated the question of money in his essays on the *Consequences of the Lowering of Interest and Raising the Value of Money* and *Further Considerations Concerning Raising the Value of Money*. These were published in London from 1692 to 1695 and were destined to enlighten the English Government, the former concerning the advisability of reducing interest to 4 per cent., the latter concerning the remedy to be applied to the depreciation of the English silver currency at the time. In regard to the second question, according to A. E. Feavearyear,<sup>(11)</sup> Locke's Essay, *Further Considerations*, etc., was published in reply to a report by William Lowndes, Secretary of the Treasury, entitled *An Essay for the Amendment of Silver Coins* (1695). Lowndes wanted the reform to consist in the stabilization of the currency at the existing value, Locke wanted a return to the old standard. Locke's views were accepted and his *Further Considerations* have become "almost a gospel for 'sound money' men," to use Feavearyear's expression. Sir Robert Peel, both in 1819 and in the Bank Act of 1844, "stood firmly by the doctrine, which he obtained from Locke, that the unit was a definite quantity of bullion which must not be altered. All the best known writers of the nineteenth century praised the settlement of 1819, by which,

(10) "As much land as a man tills, plants, improves, cultivates, and can use the product of, so much is his property. Now of those good things which Nature had provided in common, everyone had a right (as has been said) to as much as he could use and had a property in all he could effect with his labour; all that his industry could extend to, to alter from the state Nature had put it in, was his. . . . It was a foolish thing, as well as dishonest, to hoard up more than he could make use of. . . . Right and conveniency went together. For as a man had a right to all he could employ his labour upon, so he had no temptation to labour for more than he could make use of. . . . This I dare boldly affirm that the same rule of property—viz., that every man should have as much as he could make use of, would still *hold* in the world . . . had not the invention of money, and the tacit agreement of men to put a value on it, introduced, by consent, larger possessions and a right to them . . . but since gold and silver, being little use to the life of man, in proportion to food, raiment, and carriage, has its value only from the consent of man . . . it is plain that the consent of man has agreed to a disproportionate and unequal possession of the earth . . . they having, by consent, found out and agreed in a way how a man may, rightfully and without injury, possess more than he could make use of by receiving gold and silver which may continue long in a man's possession without decaying" (*Second Treatise on Civil Government*, Chapter V).

(11) *The Pound Sterling, a History of English Money*, pp. 124-137.



after the currency-inflation of the Napoleonic period, the old standard was restored. Largely as a result of Locke's influence, £3 17s. 10½d. an ounce came to be regarded as a magic price for gold from which we ought never to stray and to which, if we do, we must always return."<sup>(12)</sup>

Now, in both the above-mentioned measures, Locke saw a violation of the *natural laws* which preside over the development of public wealth. 'The value or purchasing power of money is due to the quantity or weight of the metal composing it. 'This qualitative or commodity-money, which is only a somewhat less complicated form of barter, is the only form which Locke in these essays seems to consider possible. On that point we shall have more to say later, but let us first examine the effect of his theories on human society. Owing to the separatism and individualism consequent upon his Nominalism, Locke seems to think that once a man has given his consent to the institution of money and has fixed upon these metals, silver and gold, he has only to accept the results passively. These are, for example, what Locke terms the natural use or interest on money and the prices determined by the relation between the quantity of these commodities in the market and other commodities.

"Economic phenomena," writes Monsieur Vialatoux, "are no longer human phenomena: they take place in a world apart and live their own life, so to say, without having to take account of moral ends or without being subject to efficacious voluntary action on the part of man or human society. They are sectioned off and are quite independent of our intervention, or rather, the only link which unites them to us is that by which they control our lives and by which we are chained to them. It is this theory of price, of which the essential postulate is the separation of economics from morality, which for Locke gives the key to the solution of the problem of interest, as later on it will give the key to the solution of the problem of wages. . . . It is always the quantity of money, symbol and pledge of wealth, which sets up the economic law. In its relation of exchange with the object it buys and with trade in this kind of article, it determines the price; in its relation with the trade of the country as a whole or the sale of goods in general it fixes the rate of interest. These things, then, are outside the scope and the competence of the laws drawn up by men: they belong to another order and to another world. They are, I repeat, sectioned off from us; they are independent of us. No human will, no human action, whether of individuals or groups, is in any way responsible for the effects of these anonymous causes. If sad results for the human race follow from them, it is only because of our ignorance and our blindness that we accuse

(12) Feavearyear, op. cit., p. 137.

one another of being responsible for them. As a matter of fact, they are phenomena of the same kind as all the other natural phenomena. . . .

"If our humanity is passive in presence of economic phenomena, it is because money is the only active force in that sphere, the one and only motor of the whole mechanism. Money, however, has been instituted by man and if it rules us after the fashion of an unyielding despot, if we are, so to say, its playthings and its puppets, it is because it has the right to do so, for we have consented to and set up its rule. If we are obliged to bow to its behests, it is because its domination has been set up at the beginning by the free decision of our individual sovereign wills."<sup>(13)</sup> We are thus back at Locke's individualist and separatist theory of society.

We shall have more to say about Locke's commodity theory of money later, in connexion with the gold standard and economic decay in general. Here it is sufficient to remark with Peavearyear that neither Lowndes nor Locke understood the real cause of the depreciation of English money at the time they were writing. Peavearyear writes: "Nobody understood why the value of money had fallen. Lowndes thought that, because the war had necessitated so many payments abroad, silver bullion had been exported in large quantities to meet the adverse balance, and had become scarce in England, with the result that the price had risen. Locke thought the depreciation of money was entirely due to clipping. He did not attempt to explain why it had occurred suddenly, while clipping had been going on for half a century. . . . The inflation of credit was the immediate cause of the depreciation."<sup>(14)</sup>

In this connexion Arthur Kitson pertinently remarks: "It should be remembered that credit and paper currency affect prices and therefore the purchasing power of gold (and, of course, silver) coins the same as the addition of a similar volume of gold (or silver) currency, which is a further demonstration of the truth of the Quantity Theory," as opposed to the barter or commodity-money theory.<sup>(15)</sup>

(13) *Philosophie Economique*, pp. 137-139.

(14) *The Pound Sterling*, p. 121. The author adds in a note on p. 125: "The authors of the Bullion Report of 1810 appear to have been the first to diagnose correctly the position of the currency in the period 1694-8 when they stated that, at that period, the effects of the depreciation of the coin by wear and clipping were coupled with the effect of an excessive issue of paper. MacLeod, *Theory and Practice of Banking* (C. IX, pars. 49 and 50), attempted to destroy this theory, but most of his reasoning on the point was fallacious, and the account given in the Bullion Report is an admirable summary of the events as they occurred."

(15) *The Bankers' Conspiracy*, p. 63. "The Quantitative theory asserts that the value of the money unit is determined by the number of units in circulation multiplied by their velocity of circulation." When Locke is speaking of the quantity of money, he means the value

ECONOMIC LAWS BECOME EXCLUSIVELY  
PHYSICAL LAWS.

Locke's attitude towards money, with its separation or sectioning, is only one instance—out of many—of the influence of Mathematical Physics on the thought and practice of the 18th and succeeding centuries. In other words, Locke's theory of money is only one instance of the growth of that Social Materialism, which is better known by the less objectionable name of Liberalism or Naturalism. The essential principle of Liberalism or Naturalism, the principle which runs through orthodox English and French Political Economy, represented by Adam Smith, Malthus, Ricardo, Stuart Mill, Bastiat, J. B. Say and the Physiocrats, is that Economic affairs are governed by Physical Laws of Nature, to which no political law should attempt to do violence.<sup>(16)</sup> Men must allow themselves to be governed by Nature and not attempt to violate her laws. It was in the name of this principle, held to be approved by Science (with capital), that organized Naturalism, at the French Revolution, worked for the destruction of the Guilds of the Middle Ages, and that naturalistic Liberalism resisted the trade-union and reform movements.<sup>(17)</sup> The laws voted in the first half of the 19th century for the protection of women and children were accepted by the dominant liberalistic school of thought both in England and France, only unwillingly and as exceptional measures. The need for protective measures for married women and children was justified by the argument that they were minors under tutelage and so incapable of contracting freely. It was only by a deviation from orthodox liberalistic principles, remarks M. Vialatoux, that unmarried women of legal age were given the advantage of the same protection. When the right of association was legally recognized for working men, it was regarded in France as the recognition of an area of individual liberty which had so far been unacknowledged. Every movement of resistance to social amelioration and professional organization was made in the name of "Science."

"Sometimes the rigid determinism of economic laws was directly appealed to; more frequently, the appeal was indirect. The 'rights of liberty' and the principles of 1789 were invoked, these clearly involving an optimistic belief in the natural order of the

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of the content of the coin or coins, what Arthur Kitson calls the *quality*.

(16) Cf. *Philosophie Économique*, by J. Vialatoux, pp. 3 and foll.

(17) The English Poor Laws which attached the poor to their parishes were modified in the interest of industry, not in the interest of the poor, in accordance with the tenets of Liberalism. We shall see later that the Socialist reaction against Liberalism has also been largely controlled and directed by naturalistic or anti-supernatural organized forces.

world and in the spontaneous harmony resulting from the free play of economic forces.”<sup>(18)</sup> Even the “pessimists” of the Liberalistic School, Malthus and Ricardo, who were aware that the spontaneous order of nature did not give rise exclusively to harmony and justice, nevertheless considered the free play of individual liberty the lesser evil.

Liberalism or Naturalism, therefore, claimed to be based on the modern science of Physics. What is the precise nature of this science and how does it differ from the Physics of Aristotle and the Scholastics? In the modern sense of the word, Physics is a comparatively recent science, in point of fact it has nothing in common with the old-time Physics except the name. This new type of Physical Science, while continuing to treat of bodies as such and of the order of the sense-perceptible world, thus keeping the same material object as the ancient Physics, considers this object, no longer from the point of view of the intelligibility of being, but from the point of view of mathematical quantity. In the physical world, it does not seek to discover under phenomena the intelligible connexions sought by the philosophy of the ancients, which explain phenomena only by transcending them. It is rather a science of the sense-perceptible world which applies to the detail of phenomena as they are co-ordinated in space and time, the formal connexions of mathematical relations. Thanks to the science of abstract quantity, it approaches that deductive character to which it aspires and without which it would not be a perfect science. Modern Physics is a marvellous means for the investigation of the world of sense, not from the point of view of being, but from the point of view of quantity. It abandons the idea of looking directly for real causes in themselves and aims above all at expressing in a coherent system of equations measures taken on things.<sup>(19)</sup> This new Physics, instead of being the science of the nature or internal principle of the mutability and qualitative spontaneity of things is rather the mechanics of sense-experience, the science of the spatial and quantitative relations of phenomena. These mathematical functions which inform us how one quantity varies when another varies are

(18) *Philosophie Économique*, by J. Vialatoux, p. 15. He adds: “This optimistic belief was present in the minds of those who drew up the principles of 1789, due in part to the influence of physiocratic ideas in the Constituent Assembly.” This attitude was reinforced by Masonic anti-supernatural propaganda. Workingmen were bound to observe the injunctions of the Law of Chapelier (1791), by which they were forbidden any association, corporation, or syndicate, because such federation would trouble the free play of supply and demand in the labour market. Economic freedom thus became the famous right to die of hunger. Cf. *The Workingmen's Guilds of the Middle Ages*, p. 42.

(19) J. Maritain, *Les Degrés du Savoir*, p. 90. Cf. the important observations on pages 269-286 of the same work, also on pages 121-125.

the only law with which modern Physics is concerned.<sup>(20)</sup> On the other hand, Aristotelian and Scholastic Second Philosophy, being concerned with the inner natures of things, tries to elucidate their laws. This it does by setting forth the lines of development of beings in accordance with what they are essentially.

The law or laws of man's being in the Aristotelian sense are the line or lines of conduct demanded from his activity by his spiritual *form*. The laws of a human being are thus *laws* of a person subject to the conditions of space and time, in consequence of his being incarnate or individualized in matter. Moral Science or Ethics, supposing the data of Psychology, treats of these laws. The laws elucidated by modern Physics are simply formulae expressing the constant and general relations or connexions in virtue of which one phenomenon (called in this case, *cause*) cannot appear, disappear or vary, without another phenomenon (called in this case, *effect*) appearing, disappearing or varying. These laws, astronomical, physico-chemical, law of gravitation, etc., indicate how things behave, abstracting from circumstances. They are concerned with facts, not with the natures of things, indeed, *nature* for modern science simply designates the whole body of external phenomena as regulated by laws in the sense just defined. This physico-mathematical knowledge of nature disregards in the reality everything else except quantity and thus neglects what the intellect is primarily interested in, the knowledge of what-is, precisely what Aristotelian Philosophy seeks to discover.

The term *law* has three principal meanings. It is used, *firstly*, to signify the obligatory rules prescribed to the members of an organized society by the authority which is charged with the Common Good of that society. The body of these laws is called *positive law*. *Secondly*, law designates the line of development demanded by the nature of a being, the rule it must follow to reach its end, the perfection of its nature. In the case of man,

(20) Cf. J. Vialatoux, *La Cité de Hobbes*, p. 48, and J. Maritain, *Réflexions sur l'Intelligence*, p. 183.

"The material object of philosophy and science may be the same—for example, the sense-perceptible world—the formal object, namely, that which determines the specific nature of these intellectual disciplines, is essentially different in the two cases. In the realm of corporeal being, the scientist will study the laws of phenomena by linking one observable event with another observable event. If he tries to discover the structure of matter, it will be by representing to himself how and according to what laws the ultimate elements in the structure of the edifice—molecules, ions, atoms—behave in space and time. The philosopher will try to find out what the matter is whose behaviour the scientist depicts, that is, the nature of corporeal substance considered in the light of *ens intelligibile* (the question whether it is capable of being divided up, in view of a spatial or spatio-temporal reconstruction of ions, atoms, etc., into protons and electrons . . . remains intact)" (*Les Degrés du Savoir*, pp. 93, 94).

it is the line of conduct demanded by his spiritual form from his activity, intellectual, moral and esthetic. The body of these non-written laws is called *natural law*. *Thirdly*, it is used to designate a formula expressing constant and general relations between observable phenomena. Hence we have political laws, moral laws, and physical laws, with one idea analogously common to the three acceptations, namely that of *order*. Aristotelian Philosophy is concerned with *law* in the second meaning, while modern Physics aims at the elaboration of laws according to the third meaning of the term.

The story of the progress of Mathematical Physics has largely become the account of the reduction of *internal nature*, that is, nature in the sense understood by Aristotle and the Scholastic Philosophers, the nature of man included, to *external nature*, that is, nature as understood in modern science, namely, the aggregate of the connexions between spaced and timed phenomena. The inner dynamic principle, the norm of a being's development, has been reduced to phenomenal existence, finality has given way to mechanical movement. Accordingly, the first two meanings of the term *law* have been reduced to the third, and not only positive laws and institutions but the interior laws of man's spiritual nature have come to be considered merely as phenomena regulated by determinism, spatial and temporal. This doctrine, according to which moral nature is reduced to physical nature and which holds that political and moral laws (laws in the first and second sense mentioned above) are merely laws of Social Physics (laws in the third sense) is termed Mechanism or Materialism. Politics in this system is merely the art of conforming the conduct of societies and the laws of States to the physical laws so discovered and formulated.<sup>(21)</sup> Human personality is thus disregarded. Political laws, according to Aristotelian and Thomistic Philosophy, must be in harmony with the natural law of which they are either developments or applications to concrete circumstances.

Perhaps the most striking example of the influence of Nominalist philosophy, nurtured by Mathematical Physics, on life, is to be found in the separation of politics and economics from the moral order of the Divine Plan and, in particular, in the substitution of the "economic man" for the member of Christ.<sup>(22)</sup> Economic Physics, like astronomy and other branches of physics,

(21) Cf. *Philosophie Économique*, by J. Vialatoux, pp. xii-xxvi.

(22) "The economists' conception of affairs was based, however, on certain fallacies, the chief of which was that man was regarded as an economic automaton and not as a human being. For example, it was believed that labour could move away freely from trades in which work was scarce and wages were low, to trades in which higher wages were offered. They forgot, however, that human beings have roots, which may be invisible, but which nevertheless exist. . . . Furthermore, the sort of world visualised by the academic economists of the last century

came to be treated as a section of Mathematical Physics. The "economic man" or *homo oeconomicus*, was the social atom, everywhere identical with himself, always looking for the maximum of financial profit at the cost of the minimum of effort and therefore subject to *exclusively* physical laws. The difference between economic laws and the laws of gravitation or of the propagation of light was forgotten. In the case of the propagation of light, for example, we are dealing with physical events, in regard to which we try to discover the order of the world as it came from the hand of God, utilizing for the purpose all the methods of modern science. In the case of political and economic arrangements, we are dealing with the utilization by human beings of the knowledge thus acquired for their social structure. We must, therefore, be guided in everything by our knowledge otherwise obtained of the nature of man, fallen from his high supernatural estate and restored thereto by membership of Christ. To yield to the influence of Cartesian mechanics and Locke's individualism and separatism, and treat the human elements of society as so many elements subject to fixed unvarying movements exclusive of true spiritual liberty, is precisely the temptation to which Liberalism or Naturalism yielded.

"The truth is that Liberalism does not consist merely in withdrawing economics from subordination to politics, but in the further step of withdrawing politics (and economics) from subjection to the moral law. Perhaps we may describe it in more general terms by saying that it consists in transforming some particular section or aspect of human activity, economic or political, into a closed area, a separate domain, having its own autonomous end, completely independent of the final spiritual end of man."<sup>(23)</sup> In such a system "the end of politics becomes the material prosperity, the power and success of the State, and everything that may procure such an end—even an act of treachery or an act of injustice—is politically good. The end of economics becomes the acquisition and limitless increase of riches, material riches as such, and everything that may procure such an end—even an act of injustice, even oppressive and inhuman conditions of life—is politically good. . . . If morality intervenes with its peculiar exigencies, it will be to engage in conflict with political and economical reality, with political and economic science."<sup>(24)</sup>

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postulated a state of continuous competition, with the weaker or less efficient going to the wall or being absorbed by the stronger and more efficient. They did not attempt to explain from what source were fresh victims for this economic cannibalism to be obtained" (*The Future of Auditing*, by A Group of Accountants, pp. 5, 6).

<sup>(23)</sup> *Philosophie Economique*, by J. Vialatoux, p. 67.

<sup>(24)</sup> *Religion and Culture*, by J. Maritain (English Edition, Sheed and Ward, pp. 25, 26). M. Maritain blames the Cartesian spirit for this state of separation and conflict.

The French Encyclopedia, which had such an enormous influence on the preparation of the French Revolution of 1789, had its origin in the union of the two currents issuing from Nominalism, the current of Cartesian Rationalism and that of English Empiricism. Both these currents were influenced by Mathematical Physics. As Mathematical Science leaves finality, goodness and the objective order of the world out of account, this influence worked inevitably in the direction of social Materialism. The final result may be seen either in the Liberalistic State of the last century, in which human beings were heartlessly treated as replaceable ciphers in the process of production for the sake of finance or else in the present Judaeo-Marxian State of Russia, of which the whole organization is based on the assumption that man is not a member of Christ but merely an "economic atom." As Social Science was simply a branch of Physics or Mechanics, political laws in both these types of States were and are merely the applications of the determinism of social Physics to human regimentation. In the name of progress, man was and is treated as a mere individual devoid of personality and freedom.

Perhaps the most perfect example of the treatment of human beings according to the formulae of Mathematical Physics is to be seen in Soviet Russia, where humanity is being subjected to a moulding process in view of the evolution of the perfect "economic atom." The Communist novelist, Panferov, in his novel, *Brusski*, has very well described the mental attitude of those who put Collectivism into effect: "We must beat the idea of property out of man," they said, "just as dust is beaten out of a mattress. Since the peasant is trying to bargain with us let us knock the wish out of his head." The Communist hero of this novel has come to accept that the nature of man can be moulded and re-conditioned. "We are fertilizing the soil," he says, "in order to breed a new nation. . . . You just refuse to be a sacrifice, and we'll twist you like a ram's horn."

We have travelled a certain distance since Sir William Petty (1623-1687), physician to the English army in Ireland and secretary to Henry Cromwell, in his *Political Anatomy of Ireland* and *Political Arithmetic*, proposed a method of calculating the exchange value of human beings in terms of money, and the economist Bastiat (1801-1850), in his *Harmonies Économiques*, compared "social mechanics to the mechanics of the heavenly bodies," but we have simply drawn the conclusions of their social materialism. If Politics and Economics are separated from life in Christ and the manipulation of money withdrawn from subjection to the laws incumbent on members of Christ, then man will ultimately be held to exist merely to produce material wealth in the manner considered most favourable for the schemes of the financiers, and in



the name of "progress" human personality will be trodden under foot.

One last remark must be made. It must not be forgotten that the Economists of the French Encyclopedia had come under other influences. In secret societies they were filled with hatred of Our Lord Jesus Christ and of the Supernatural Life. Following l'abbé Barruel, Robison, in *Proofs of a Conspiracy against all the Religions and Governments of Europe*, says: "This gang of public corruptors held their meetings for many years in the Hôtel d' Holbach at Paris, and Voltaire was their honorary President. The most eminent members were d'Alembert, Diderot, Condorcet, La Harpe, Turgot, Lamoignon. They took the name of Economists and affected to be continually occupied with plans for improving Commerce, Manufactures, Agriculture, Finance, etc. . . . But their darling project was to destroy Christianity and all Religion and to bring about a total change of Government."<sup>(25)</sup>

<sup>(25)</sup> Op. cit., pp. 535, 536. Cf. Barruel, *Mémoires pour servir à l'Histoire du Jacobinisme*, vol. I, pp. 343-355.



PART IV.

POLITICAL DECAY  
and  
THE DIVINE PLAN FOR ORDER.

CHAPTERS XIII—XVI.



## CHAPTER XIII.

### THE PROTESTANT REVOLT AGAINST ORDER.

#### THE PREPARATION OF WRONG NATIONAL DECISIONS.

When a human being comes to a practical decision, both his intelligence and will are brought into play. The intellect enunciates the last practical judgement about a course of action which the will follows, but it enunciates that judgement under the influence of the will. For a right decision, therefore, two things are necessary: firstly, the intelligence must have a firm grasp of the real order of the world and of the final end of man, namely, union with the Blessed Trinity through membership of Christ; secondly, the will must be strengthened by the moral virtues of prudence, justice, fortitude and temperance.<sup>(1)</sup>

This is the teaching of St. Thomas who says that "for a right decision or a good choice, two things are necessary: firstly, a right intention of the end and this is brought about by moral virtue . . . secondly, a correct judgement about what leads to the end, and this can only be by reason rightly advising, judging and ordering. This is the function of prudence and its auxiliary virtues."<sup>(2)</sup> To this must be added what the Angelic Doctor had just previously said: "It is the function of prudence to give wise counsels about what concerns the whole life of man and the final end of human life."<sup>(3)</sup> In the order of action, St. Thomas insists that the will follows the last practical judgement, but he insists that it is the will which makes a particular judgement to be the last.<sup>(4)</sup> In other words, the will sways the intelligence to look at the motives which appeal to it (the will) and show up in a clear light what attracts

(1) Prudence, of course, is in the intelligence, for essentially it is an intellectual virtue, but it cannot be present without justice, fortitude and temperance, for it is a moral virtue by its matter. It is a *habitus* inclining to knowledge and its object is the act of the will regulated according to the moral law. Accordingly, we speak of prudence as a moral virtue. Cf. Ia IIae, Q.58, a.4, 5; IIa IIae, Q.49, a.1, 2. "Prudence inclines the intellect to judge rightly, by a last practical judgement, about particular actions in relation to the final end of man" (Gredt, *Elementa Philosophiae*, vol. II, p. 358, ed. 5a).

(2) Ia IIae, Q.58, a.4. Cf. Ia IIae, Q.57, a.5.

(3) Ia IIae, Q.57, a.4, ad 3um.

(4) Cf. Thes. XXI of the XXIV theses of St. Thomas.

it. The last practical judgement can therefore be uniformly sound and good, only if the will be rectified by the moral virtues. The will has the preponderant rôle in our moral life. But the other condition is of vital importance also. Fully prudent action supposes a clear vision of the end of man and of the order of the world: the danger of disordered action is increased as the intellect's grasp of order and of the Rights of God grows hazy. The intellect must hold up before the will the full order of the world. Just as for a right decision the correct functioning of both intellect and will is required, so a wrong decision in a particular set of circumstances may be the result of the defective functioning of either faculty.

If we now apply analogously the principles of St. Thomas to the practical decisions of peoples and rulers of peoples at the time of the so-called Reformation, we shall see that the wrong turning taken was in part due to the lack of a firm grasp of order in the intelligence and in part to the weakening of the will by the decay of the virtues of prudence, justice, fortitude, and temperance.<sup>(5)</sup>

### DECAY IN THE INTELLECTUAL GRASP OF ORDER.

Four points must be singled out for particular mention in this connexion. Each in its own way contributed to the weakening of the hold of men's minds upon order. Two of them, the sojourn of the Popes at Avignon and the Great Schism of the West, were spectacular events looming large upon the European stage. The two others, the revival of Roman Law and the spread of Nominalism, of which we have already spoken, though their influence was largely in the realm of the mind and therefore not so visible, nevertheless contributed to the steady weakening of the European mind in regard to the Divine Plan. We should mention also the general unbalancing effect of the Copernican astronomical discoveries on agelong habits of thought, and the consequences of the Black Death. "The Black Death turned Christendom into a house

(5) "Experience teaches that peoples have a certain 'Personality' to which practically the same rules and the same reasoning can be applied as to a particular person" (Benigni, *Historiae Ecclesiasticae Propædæutica*, p. 73).

Very often the influence of one person in aiding a nation to reject disorder and remain faithful to Our Lord is strikingly prominent, just as there are outstanding examples of the opposite. In the case of Queen Isabella of Spain (1451-1504), we see a magnificent instance of what a clear intelligence and a firm will can do to help a country to take courage and go against the current. In the case of Cardinal Wolsey we behold what blindness and self-centredness can do to accelerate the pace downhill towards final disaster.

Readers can study the contrast in the splendid volumes, *Isabella of Spain*, by William T. Walsh, and *Wolsey*, by Hilaire Belloc.

of mourning, and had dreadful results of every kind: the worst being that priests became so few, and bad priests so easily became priests, that the whole great Christian philosophy and morality were brought into contempt. . . . The Black Death decimated the priesthood, leaving hardly enough priests to go round and admitting a good many who had much better not have gone round." (5 bis)

*The Exile at Avignon (1308-1377).*

The Head of the Church, the Vicar of Christ, is Bishop of Rome. In the City, around which the Patrimony of St. Peter had grown up, the Pope was not subject to the influence of any temporal ruler. In Avignon, where the Popes sojourned from 1308-1377, that is, from Clement V to Gregory XI, the Pope was dominated more or less by the King of France. This dimmed the sense of the supernatural, supranational unity of the Church, especially in the minds of those nations and their rulers who had differences with the French Kings. In addition, during this period the resentment increased against the holding of bishoprics and other benefices in distant lands by officials of the Papal Court. This was particularly the case in England and played its part in detaching minds and hearts from the Holy See.

*The Great Schism (1378-1417).*

God raised up St. Catherine of Sienna to put an end to the sojourn at Avignon, and bring back the Pope to the Eternal City, the centre of unity, but the good was undone and the evils intensified by the Great Schism, wherein human passions struggled against the realization of that unity of government which all acknowledged should exist. The concessions, too, which the rival claimants were obliged to make to their supporters among the different nations, contributed in some degree to the decay of faith.

*Influence of Roman Law and Ockhamism.*

The spectacle of these quarrels and divisions was presented to minds which in many cases were imbued with ideas opposed to the Kingship of Christ. The revival of Roman Law had enabled the Legists to dangle before the rulers of the growing nations the unquestioned authority of the Roman Emperor in matters of religion as well as in temporal matters. Associated with this deleterious influence was the effect of Ockham's philosophy. It was difficult for an Ockhamist to retain hold of the integral truth about the immutable nature of the Church's government and constitution. His whole philosophical formation tended to convince him that there were no objective natures of things and that

(5 bis) *Chaucer*, by G. K. Chesterton, pp. 40, 56.

all our valid knowledge was of individuals and of their demands. No wonder, then, that Ockhamists, like d'Ailly and Gerson and many of the doctors present at the Councils of Basle and Constance, defended novel theories concerning Church organization and reform. Their Philosophy inclined them to consider those questions and others, like the relations of Church and State, as questions of warring personalities to be solved according to the circumstances of the moment. St. Joan of Arc was sent to remind the world of the fact that political authority was a participation in the Temporal Kingship of Christ, of which the anointing at the coronation was a visible sign.<sup>(6)</sup> She was treated as Our Lord Himself had been.

### WEAKENING OF THE WILL THROUGH THE DECAY OF THE VIRTUES.

Decay in charity resulted inevitably from the corroding influence of Ockhamism on the doctrine of our union with our fellow human beings as members of Christ's Mystical Body. Along with it went decay in the realization of that membership in practice, owing to routine. This is what Mr. Belloc terms "a crystallization of religion."<sup>(7)</sup> "As an example of this crystallization," he writes, "take the complete network of clerical finance. The old simplicity therein disappeared. Dues were exacted on mere precedent, though the causes of such precedent had ceased to be. . . . Or take again such abuses as pluralities. In the earlier ages—for instance in England, after the conquest—for a man to hold even two Sees at once was a thing occasionally done but not tolerated. It was a scandal and an outrage. In the later Middle Ages it became accepted: still denounced and still scandalous, but accepted. With this crystallization, this hardening of official action, went a parallel (and much graver) evil among the laity: to wit, a reliance upon the externals of religion at the expense of spiritual life."<sup>(8)</sup>

In the scandal of pluralities, we can see at one and the same time the decay of charity, justice and temperance. In the avarice of the clergy, as shown in other ways, and in that of the influential laity, and in the contempt for celibacy among the clergy, we behold the decay of the same virtues of charity, justice and temperance. In the failure to face the reform of these abuses and others, in spite of the protests calling attention to the downhill

(6) "The Kingdom does not belong to the Dauphin but to God. Nevertheless, it is the will of God that the Dauphin should be crowned and thus be empowered to hold the Kingdom *in commendam*" (Procès de Ste. Jeanne d'Arc, vol. II, p. 456. Quoted by Père H. Clérissac, O.P., in *La Messagère de la Politique Divine*).

(7) *How the Reformation Happened*, p. 44.

(8) *Ibid.*, p. 46.



courses of countries and communities, the lack of charity and of fortitude was patent. In spite of the exhortations of St. Vincent Ferrer, the hatred of Satan for the Supernatural Life seems to have been lost sight of. This is a sure sign of the decay of faith in any epoch. When once the storm had burst and that hatred was free to show itself, it found expression in insults to all things Catholic, especially to the Blessed Eucharist and to the Holy Sacrifice of the Mass, the central point of Catholic life and worship.

"The condition of the wealthy laity," writes Mr. Belloc, "was much worse [than that of the clergy], and more particularly, as I have said, in the point of avarice. There was nothing men would not do for the violent and rapid acquisition of wealth. They had not of course the doctrinal disease of our time; they did not regard their vices as virtues, nor call the rapid grasping of a fortune heroic, as we do. The knowledge of right and wrong in this matter was still sound but the practice was in ruins, . . . Every Prince was avid. Right to the hand of appetites so eager and so unscrupulous lay the wealth of the Church. . . . The last factor, the hatred of the Faith, though it was numerically the smallest by far, was much the most intense, and was in the nature of a leaven which could rapidly infect all society, once it was given play."<sup>(9)</sup>

#### LUTHER AND OCKHAMISM.

We have seen that the Nominalist Philosophy contributed directly to Locke's individualism and separatism. Indirectly, through its influence on the formation of Luther and of Protestantism in general, it strongly reinforced these characteristics.

We have already briefly alluded to Luther's Nominalist or Ockhamist formation. He boasted that he had completely assimilated the Ockhamist tenets and that he belonged to the Ockhamist school or faction.<sup>(10)</sup> Let us take one point, namely, the separation of Grace and nature, in which Luther prolongs a fundamental Ockhamist principle into open heresy. The fundamental principle of Ockham and his school is that it is not Sanctifying Grace which by its nature renders us agreeable to God, but rather God's *free acceptance of us as pleasing*. Strictly speaking, it is not because he is in the state of Grace that a man is pleasing to God; it is exclusively because he is accepted as such by God. It follows that Sanctifying Grace is an unimportant mark designed by God to distinguish from others those whom He accepts as being agreeable to Himself.

<sup>(9)</sup> Ibid., pp. 61, 62.

<sup>(10)</sup> Weimar, VI, 195, 4 and 600, 11: "*Sum enim Occanicae factionis.*" Quoted by Father Denifle, O.P., in *Luther et le Luthéranisme*, Denifle-Paquier, vol. II, p. 201.

Grace itself does not secure for us either His favour or His friendship. Consequently, it is not Divine Grace which makes us worthy of eternal life. We are worthy of eternal life, exclusively because God accepts us.<sup>(11)</sup> If we are to believe the Ockhamist, man can be in the friendship of God by a purely extrinsic denomination, that is to say, because the Will of God accepts him. Of the Supernatural Life which Sanctifying Grace bestows on us, the Ockhamists say nothing. It is easy to see that they unwillingly admitted the existence of this dead weight in which they saw neither necessity nor utility. They repeated continually that everything depended on God's acceptance of us, not on Sanctifying Grace and the infused virtues. Of course, they did not deny the existence of these gifts, but they were always proclaiming that entities were not to be multiplied without necessity.<sup>(12)</sup>

Luther in his interior struggles recalled the principle of the free acceptance of God as the Ockhamists explained it, that is, as a *simple possibility*. God, they said, *could* accept each of us, even without Sanctifying Grace. Luther goes much further. He does not say: *God could do it*, but *God does it*. We are declared friends of God by an "extrinsic denomination" or an "extrinsic arrangement." This extrinsic denomination comes from the justice of Christ, that is, from a justice which is not ours. In the Ockhamist *hypothesis* of God's acceptance of us, however, the sinner was intrinsically justified, his fault was blotted out. According to Luther, God considers the sinner as just on account of the justice of Christ, but the sinner remains a sinner. The sin is not effaced, but God regards the sinner as just, because Christ's justice is imputed to him. The cause of this erroneous doctrine on the part of Luther was his own interior state. He could not resist sin through his own fault, but he held up Christ's justice between himself and God and in this way hid his corruption and misery from God's gaze. He remained, however, intrinsically corrupt.<sup>(13)</sup>

(11) "God accepts a soul in the state of grace into eternal life purely gratuitously." "*Animam charitatem habentem Deus pure gratis acceptat ad vitam aeternam*" (Peter d'Ailli, *1 Sent.*, qu. 9, a. 2, fol. 139).

(12) "*Frustra fit per plura quod fieri potest per pauciora*" (Ockham, *1 Sent.*, dist. 31).

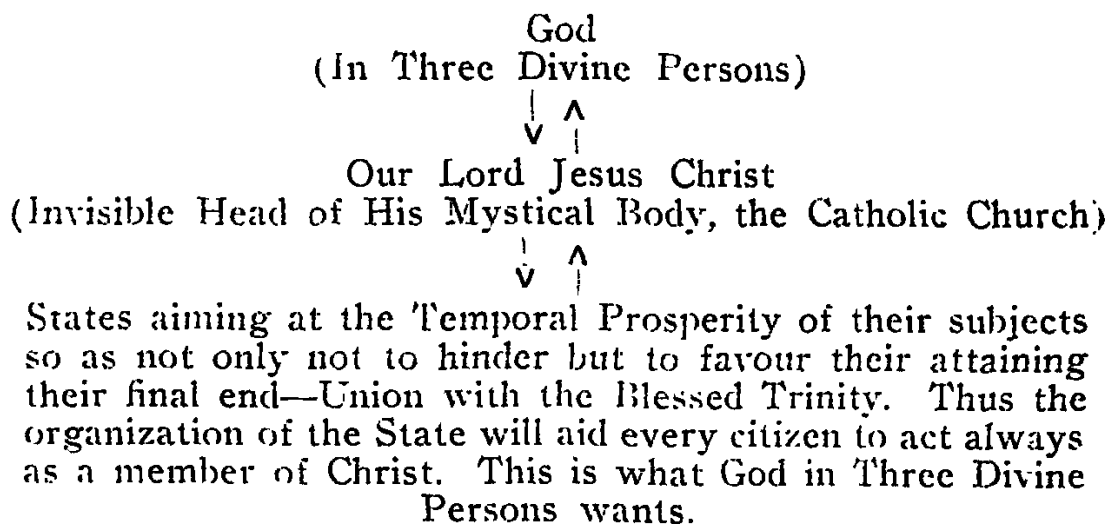
(13) In 1531, Luther wrote: "I am accustomed . . . to imagine that there is no quality called faith or charity in my heart, but in the place of these I put Christ Himself, and I say: 'This is my justice. Christ is my quality and my formal justice as it is called'" (quoted by Father Denifle, O.P., op. cit., p. 220, *Corpus Reformatorum*, II, 503).

When Luther says elsewhere: "Against Ockham we must hold that God cannot accept man without justifying grace" (Weimar, I 227, n. 563), he uses the expression "justifying grace" in a different sense from Ockham. In his system the justice of Christ is the "justifying grace."

Thus Luther involved himself in numberless contradictions with which we are not here directly concerned.<sup>(14)</sup> So too he set up that separation of Grace and nature which was to have such disastrous repercussions on the political and economic organization of Protestant society, especially when reinforced by another inevitable consequence of Luther's system of private judgement, namely, the growth of a purely individualistic relation with Christ.

### CONSEQUENCES OF LUTHERANISM.

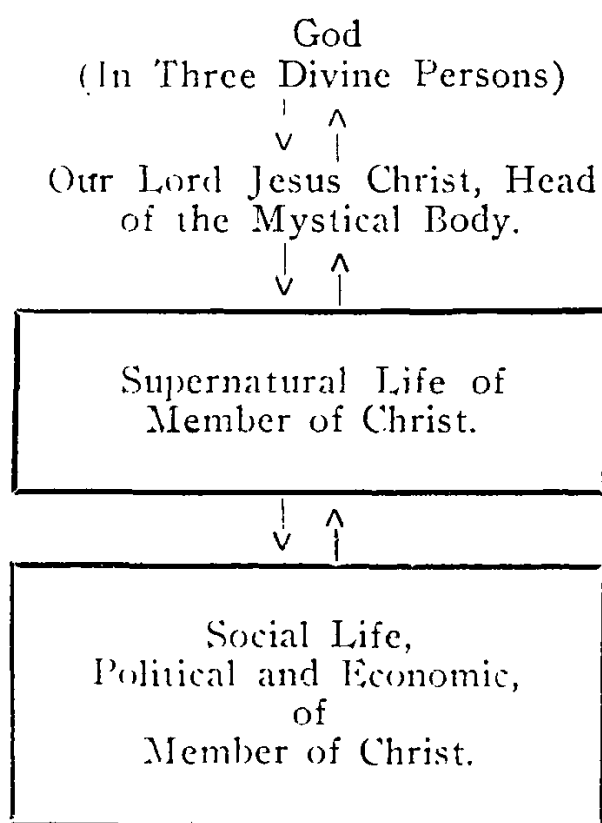
Catholic teaching insists, not on the separation of the supernatural and the natural but on their distinction and connection. For the Catholic Church, there is no inevitable contradiction between invisible Grace and visible organization, between interior liberty and external power, between the supernatural world and the material universe. The Kingdom of God amongst us consists, *essentially* and *principally* in the supernatural society of the Catholic Church, *secondarily* and as a *consequence* of the influence of the Catholic Church, in an organization of the social life of States, political and economic, in accordance with the Divine Plan for order. God in Three Divine Persons is Subsistent Love of order. The social organization of men, who are called to share in the Inner Life of God through membership of Christ, must reflect that supernatural love of order. We may represent the Divine Plan for order succinctly as follows:



(14) Ockham exalts faith and lowers reason. He even attacks the value of the principle of contradiction. Luther, as usual, goes further. Ockham had also prepared the way for Luther and had influenced his mind by his affirmation that Scripture alone is infallible.

Cf. Denifle-Paquier, *Luther et le Luthéranisme*, vol. III, pp. 226 and foll., also *Les Origines de la Théologie Moderne*, by l'abbé Humbert, pp. 36 and foll.

The following diagrammatic expression of the Catholic ideal of the life of the individual Christian may be useful to bring out the contrast between it and Protestantism. The position of the rectangles and the arrows pointing downwards indicate that Supernatural Life is meant to permeate and animate all the activities of social life. The arrows pointing upwards indicate that social life is meant to aid in the development of the personality of members of Christ and so contribute to the formation of the Mystical Body in heaven. Hence the social life of the *Citizen* is fully subordinated to the Supernatural Life of the *Christian*. His environment aids him to act as a member of Christ instead of being a hindrance thereto. Thus, too, God's Rights are fully respected.



Lutheranism, on the other hand, separates the world into two halves so independent that they have only accidental relations with each other. This is the inevitable result of the separation of *Grace* and *nature* (this latter being intrinsically corrupt), of *faith* and *works*. According to Luther, each individual, while his natural equipment remains intrinsically corrupt, by an act of blind confidence, holds up the justice of Christ as a fire-screen between God's anger and his own corruption. In this way there is brought into existence the invisible Church of those who believe, while the One True Visible Church, through which alone (*in re* or *in voto*) one becomes a member of the Mystical Body, is done away with. This is the invisible Church of human relations with God and of

divine action. All the rest, all that concerns the life and action of the external man, including the ecclesiastical organizations entered into to stir up faith in Christ, in a word, all the affairs of this world, are relegated to the State. This results in a clear-cut separation between the Christian and the Citizen.

"You are a prince or judge," said Luther, ". . . . you have people under you and you wish to know what to do. It is not Christ you are to question concerning the matter but the law of your country. . . . . Between the Christian and the ruler, a profound separation must be made. . . . Assuredly, a prince can be a Christian, but it is not as a Christian that he ought to govern. As a ruler, he is not called a Christian but a prince. The man is a Christian, but his function does not concern his religion. . . . Though they are found in the same man, the two states or functions are perfectly marked off one from the other, and really opposed."<sup>(15)</sup> So all man's external activity, springing from a nature deprived of Supernatural Life and subject to the dictates of a ruler who must look upon himself not as a Christian but as a ruler, is completely naturalistic. By this individualism and separatism the way is made smooth for modern Naturalism and Liberalism.<sup>(16)</sup>

If we bear in mind that, according to Luther, Our Lord Jesus Christ is no longer the Source of Sanctifying Grace, the Intrinsic Principle of Life of the Mystical Body, we may express the disordered Lutheran ideal of life as follows:

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|                 |              |
|-----------------|--------------|
| Christian Life. | Social Life. |
|-----------------|--------------|

Thus the life of the *Citizen* is separated and sectioned off from the life of the *Christian*. Accordingly, each Protestant State, after the Peace of Westphalia in 1648, expressed this separatist ideal by organizing its national form of religion as a State Department. The True Church of Christ is invisible.<sup>(17)</sup>

<sup>(15)</sup> Luther's Works (Weimar Edition), XXXII, pp. 391, 439, 440.

Again he writes in his Commentary on the Epistle to the Galatians: "Conscience has nothing to do with the Law, works or earthly justice" (Gal., c. II, v. 14, quoted by l'abbé Paquier in *Luther et l'Allemagne*, p. 166).

<sup>(16)</sup> *L'Union des Eglises*, by l'abbé Ch. Journet, has some excellent remarks on the separatist spirit of Lutheranism, pp. 166-170 and 261-262.

<sup>(17)</sup> The note of interrogation at the head of the diagram is meant to emphasize the fact that those who are not in the order laid down by God for return to Him are in a state of disorder.

To bring home to ourselves how far the Lutheran separation of the Christian and the Citizen has corroded the true Catholic ideal of membership of Christ in the minds of Catholics, we have only to listen to those Catholics who affirm that there is no persecution of the Catholic Church in Germany under the National-Socialist *régime*. They say that when they were in Germany they saw Mass being celebrated freely and the Churches crowded. It is clear that for them the Catholic religion stops at the Church door and that there is a rigid separation between Catholic life and social life. If this were not so, they would have seen all the horror involved in the fact that from the moment a German Catholic left Church after Mass, he found himself up against a social organization based on membership of the German race as the primary value, not on membership of Christ.

Another instance of the influence of the Lutheran attitude on Catholic minds is to be found in the limitation of the Christian ideal to the avoidance of sin. Many Catholics do not understand that the ideal of life is not merely negative, that it is not confined to safeguarding oneself from committing sin. The whole life of a member of Christ is meant to be subject to Christ, as the hand or the foot is subject to the head in the physical body, in view of the development of union with the Blessed Trinity here below in the obscurity of faith, while awaiting the vision face-to-face in heaven. And the whole organization of a State is intended by God to favour the cultivation of human personality through that development.

The inevitable result of Protestantism was an enormous increase in the power of Temporal Rulers of States. As the Spiritual Kingship of Christ, participated in by the Pope and the Bishops of the Catholic Church, was no longer acknowledged, authority over spiritual affairs, including the right to interpret and apply the moral law, passed to the Temporal Rulers. Accordingly, on the one hand, the way was laid open for the abuses of State Absolutism, for the State's neglect of God's Rights led to the disregard of man's rights. On the other hand, the principle of private judgement prepared the way for the opposite error of "holy rebellion" and of the "right" of the people to revolt against authority on any pretext whatsoever. Disregard for God's Rights meant inevitably that man's duties were not stressed as they should be.

It is true that the Protestant States, as organized bodies, still acknowledged that they had a duty to God, and at the beginning, at least, maintained the great truth of the Divinity of Our Lord Jesus Christ, though rejecting the order established by Him for return to God. Decay, however, was inevitable, when once the Infallible Guardian of the moral law was thrust aside. The way was thus paved for the return of the tyrannical *régime* of Imperial

Rome, dominated by the manipulation of money. Individualism and isolation in relation to Our Lord led to individualism in social life. The separation of the *Christian* and the *Citizen* prepared the way for the growth of Naturalism. With the French Revolution the organized naturalistic forces will begin the new anti-supernatural reorganization of society. As time goes on and the attack on God's Rights develops, man will be treated less and less as a *person* and more and more as a mere *individual*. This result of "Progress" and "Liberty" is the sure sign of Satan's domination over society.<sup>(18)</sup>

(18) For a brief account of the Political and Economic consequences of Protestantism, cf. *The Mystical Body of Christ in the Modern World*, pp. 13-24. In addition to the works referred to there, see *Recherches sur L'Esprit politique de la Réforme*, by G. de Lagarde.

## CHAPTER XIV.

### THE FRENCH REVOLUTION OF 1789.

#### THE SIGNIFICANCE OF THE REVOLUTION.

We have seen that one result of the Lutheran revolt was the division between the Christian and the Citizen. According to the Catholic ideal the whole life of a member of Christ is meant to be subject to Christ and animated with the meritorious Supernatural Life of Grace, just as all the movements of the hand or of any other member are subject to the head in the physical body. According to the Lutheran ideal, all the activity of a Christian in the world is withdrawn from the rule of Christ and given over to Naturalism. "They who are just," says Luther, "observe the law, *not because they are thereby justified before God*, but for the sake of civil order, and because they know that such obedience is well pleasing to God, and a good example and pattern for the improvement of others."<sup>(1)</sup> To earthly activity was thus ascribed a merely earthly, naturalistic value. Calvin agreed with this, maintaining the sectioning or division of life, but he added powerful incentives to the observance of natural asceticism and to the pursuit of wealth. He taught that industrial energy and success in business were a proof of one's election to salvation, a clear indication that the purely interior act of faith-confidence in Christ had been rightly performed, and that on the other hand, lack of eagerness for gain and ill-success were a proof of eternal damnation. Accordingly, political action and business dealings, instead of being vivified with the supernatural love of one's fellow-members of Christ, actual or potential, were left to the guidance of private judgement, that is, inevitably, to the promptings of self-interest. Thus, individualism in religion prepared the way for individualism and separatism in political and economic activity. Naturalism grew apace.

Meanwhile, the uprise of a multitude of sects, which was the inevitable consequence of individualism and private judgement, favoured Naturalism after another fashion. Satan, as we have seen, urged the desirability of setting up a society based upon that natural religion in which all men agree, as a remedy for the divisions arising from the quarrels between Christian denomina-

(1) Quoted by Rev. Lustace Dudley in *National Resurrection*, p. 39.



tions. Thus, the tempter whispered, since human beings are rational, you can make them good and true and at the same time re-establish the brotherhood of men of all nations so much endangered by all these quarrels. Satan pleaded, too, for an oath of secrecy because of special knowledge to be safeguarded, knowing the force of such an appeal and its efficacy in keeping men in subjection. In this wise, Freemasonry, a naturalistic caricature of the Mystical Body of Christ, was brought into existence. The so-called Reformation had not attempted to set up a supranational organization in the place of the Catholic Church. The French Revolution of 1789 witnessed the first appearance in public of the new ideal of a purely naturalistic society striving for the universality of the Catholic Church.<sup>(2)</sup> The State or Nation, falsely holding that it is not obliged to make profession of any religion, proclaims that religion is a private matter and, after the model

(2) For the proofs of the fact that Freemasonry prepared and carried out the French Revolution, see *The Mystical Body of Christ in the Modern World*, pp. 25-68, and the authors there quoted, especially l'abbé Barruel and M. Auguste Cochin. The monumental work of Père Deschamps, S.J., *Les Sociétés Secrètes et la Société*, which is not there mentioned, but which was continually utilized, should also be read.

Since that book was written, I have been able to consult in addition the work of the non-Catholic, Robison, *Proofs of a Conspiracy against all the Religions and Governments of Europe*. Robison was Secretary to the Royal Society of Edinburgh and was a Mason of some standing. He says:

"I had been initiated in a very splendid Lodge at Liège, of which the Prince Bishop, his Trefonciars, and the chief noblesse of the State were members. I visited the French Lodges at Valenciennes, at Brussels, at Aix-la-Chapelle, at Berlin and Königsberg . . . At St. Petersburg I connected myself with the English Lodge, and occasionally visited the German and Russian Lodges held there." Then on pages 10 and 11 he adds: "I found that the covert of a Mason Lodge had been employed in every country for venting and propagating sentiments in religion and politics, that could not have circulated in public without exposing the author to great danger. I found that this impunity had gradually encouraged men of licentious principles to become more bold and to teach doctrines subversive of all our notions of morality . . . and of all satisfaction and contentment with our present life, so long as we live in a state of civil subordination. . . . I have observed these doctrines gradually diffusing and mixing with all the different forms of Freemasonry, till, at last, an Association has been formed for the express purpose of rooting out all the religious establishments and overturning all the existing Governments of Europe . . . And I have seen that the most active leaders in the French Revolution were members of this Association, and conducted their first movements according to its principles, and by means of its instructions and assistance, *formally requested and obtained*: and, lastly, I have seen that this Association still exists, still works in secret . . . that the Association has Lodges in Britain corresponding with the Mother Lodge at Munich ever since 1784" (op. cit., p. 2, 3rd ed., 1798).

of the Masonic Society, declares itself superior both to the Mystical Body of Christ and to all the various man-made forms of religion professed by its individual subjects.

Modern History since 1789 is, to a large extent, the account of the domination of State after State by the naturalistic supranationalism of Freemasonry, behind which has been steadily emerging the still more strongly organized naturalistic supranationalism of the Jewish Nation. That is why the post-revolutionary epoch has witnessed, in country after country, persistent attacks on the programme of Christ the King in regard to the Church, the State, the Family, Education, the Religious Orders, Secret Societies, Liberty of the Press and Private Property. After every successful Masonic Revolution since the first in 1789 down to and including the Spanish Revolution of 1931, the world soon began to hear of the country's entering upon the path of "progress" by the introduction of "enlightened" reforms, such as, the separation of Church and State, the legalization of divorce, the suppression and banishment of religious orders and congregations, the glorification of Freemasonry, the secularization of the schools, the nationalization of property and the unrestrained licence of the press.<sup>(3)</sup> These were, of course, simply the results of Satan's utilization of his visible instruments in order to eliminate the influence of Christ the King. Satan himself knows well that the carrying out of his programme can only lead to savagery and chaos, through the ruthless enslavement of the many by the few. Most of his subordinates, however, do not grasp this. Blinded by the suggestions of the tempter and by their own pride, men overthrow the bulwarks of society reared on faith in Christ and on our membership of Him, with disastrous results, especially for the poor and the lowly.

## NATURALISM AND REVOLUTION.

Naturalism, as we have seen in chapter I, consists in the negation of the possibility of the elevation of our nature to the Supernatural Life and order or, more radically still, in the negation of the very existence of that Life and order. If Naturalism denies the existence of the Supernatural Life, it has its foundation in Pantheism. The reason of the last statement is clear. If there is no truth and no life beyond the reach of our nature, then our nature is identical with the Divine Nature. Rationalism is the application of Naturalism to the human reason. It involves the

(3) For a splendid exposition and refutation of these various naturalistic errors, cf. *Les Erreurs Modernes* (2 vols.), by Dom Paul Benoit. This work could be used as an excellent introduction to the history of the Middle Ages and of the post-revolutionary epoch (1789 to the present day).

negation either of the existence of the Supernatural Life that comes from Our Lord Jesus Christ or at least of the possibility of getting to know about that Life, even by revelation. Thus the human mind is the unique source of truth and order, to the exclusion of God and Our Lord Jesus Christ.<sup>(4)</sup>

The word *Revolution* may be taken in two senses. The primary signification is that of a radical transformation of society undertaken for the purpose of destroying the ancient order which was based on the recognition of the Rights of God through the Mystical Body of Christ and of the reality of the Supernatural Life of Grace as our highest and noblest life. The second signification is derived from the former. According to it, the word is applied to the doctrines or principles in the name of which the social transformation is accomplished and to the new institutions set up in the place of those overthrown. The aim of revolution, therefore, is based on the negation of God's Rights and of our Supernatural Life and is the enthronement of man's reason as supreme. In other words, it is the inauguration of the reign of *Naturalism* or *Rationalism*.

### THE DECLARATION OF THE RIGHTS OF MAN.

We have seen in Chapter I that the true rights of man are founded on man's duties to God, and that God become Man, Our Lord Jesus Christ, the One Mediator, has set forth the divine programme for the full acknowledgment of those duties to God. For centuries France had acknowledged those duties, and whatever abuses existed in society had arisen from the forgetfulness of them, that is, from the neglect and contempt of the Rights of God, as enunciated by Our Lord Jesus Christ and His Church. The ignorance, forgetfulness and contempt of the Rights of Almighty God, the True Supreme Being, and of Our Lord Jesus Christ, were therefore the principal causes of public misfortunes.

In the Preamble of the Declaration drawn up by the French National Assembly, Our Lord Jesus Christ is left out of account and the new-fangled rights of man, not based on his duties to God through the One Mediator, are drawn up in the presence of the vague pantheistic supreme Being of Freemasonry. "The representatives of the French people gathered together in a National Assembly," runs the infamous document, "considering that the ignorance, forgetfulness or contempt of the rights of man are the sole cause of public misfortunes and the corruption of governments, have decided to set forth in a solemn declaration, the natural, inalienable and sacred rights of man. . . . Consequently, the National Assembly recognises and declares, in the presence

(4) Cf. the 3rd Proposition condemned in the Syllabus of Pius IX in *The Mystical Body of Christ in the Modern World*, pp. 120, 131.

and under the auspices of the Supreme Being, the following rights of the man and the citizen, etc." Thus we find in this "Magna Charta" of the Revolution, on the one hand, social apostacy and the rejection of Our Lord Jesus Christ, and on the other hand, the substitution of man for God or the worship of humanity.<sup>(5)</sup>

The judgement of the Church as to the suitability of these articles for Constitution-building was not long delayed. Pius VI, in a Letter to the Archbishop of Avignon in 1791, concerning the deliberations of the Assembly of that district, condemned the Declaration of 1789 as opposed to religion and to the good of society. "It is enough," he wrote, "to recall those seventeen articles, wherein the rights of man were taken exactly in the same sense in which they had been set forth and proclaimed in the decrees of the National Assembly of France, I mean, *those rights so opposed to religion and the good of society*, and they were so taken that they might form the ground-work or foundation of a New Constitution" (*Bullarium Romanum*, April, 1791).

"Never to have known Jesus Christ in any way is the greatest of misfortunes," wrote Pope Leo XIII, "but it involves no perversity or ingratitude. But after having known, to reject or forget Him, is such a horrible and mad crime as to be scarcely credible. For He is the origin and source of all good, and just as mankind could not be freed from slavery but by the sacrifice of Christ, so neither can it be preserved but by His power. . . . Men wander very far from the goal, in aimless error, once they have entered upon devious paths. Likewise, if the pure and unsullied light of truth be rejected, men's minds must needs be buried in darkness and deceived by depraved fancies that meet them at every step. . . . Christ alone is the Way, the Truth, and the Life (St. John, XIV, 6), and if we despise Him we lose these three indispensable requisites for salvation. . . . The case of Governments is much the same as that of the individual; they also must run into fatal issues, if they depart from the Way. . . . Let Jesus be excluded, and human reason is left without its greatest protection and illumination: the very notion is easily lost of the end for which God created human society. . . . Their minds busy with a hundred confused projects, rulers and subjects alike travel a devious road, bereft as they are of safe guidance and fixed principle."<sup>(6)</sup>

The French people had grasped the truth of the Divine Plan for order and had stood for the Rights of God. By leaving Our Lord Jesus Christ out of account and passing over in silence the

(5) For a fuller treatment of what is merely outlined here, see *The Mystical Body of Christ in the Modern World*, pp. 51-68, and *Les Erreurs Modernes*, by Dom P. Benoit, vol. I, pp. 473-513.

(6) Encyclical Letter, *Tametsi*, On Christ Our Redeemer, Nov. 1, 1900.

Rights of the Head of the Mystical Body, they committed apostasy and ushered in a long period of disorder under the sway of the promoters of Naturalism. When men reject Our Lord Jesus Christ, they tend inevitably to put themselves in the place of God. This is what the French Masons had done and this is what they succeeded in doing officially in the name of France in 1789.<sup>(7)</sup> It is precisely in this putting of human reason in the place of God that Rationalism consists, and this is what we find in the Declaration of 1789.

No wonder, then, that Leo XIII was compelled to condemn the spirit animating Revolutionary legislation and its provisions. This he did in no uncertain terms in the Encyclical Letter, *Immortale Dei*, *On the Christian Constitution of States* (Nov. 1, 1885). "Sad it is to call to mind," wrote the great Pontiff, "how the harmful and lamentable rage for innovation which rose to a climax in the 16th century, threw first of all into confusion the Christian religion, and, next, by natural sequence, invaded the precincts of philosophy, whence it spread amongst all classes of society. From this source, as from a fountain-head, burst forth all those later tenets of unbridled licence which, in the midst of the terrible upheavals of the last century, were widely conceived and boldly proclaimed as the principles and foundations of that *new jurisprudence* which was not merely previously unknown, but was at variance in many points with not only the Christian, but even the natural law. Amongst these principles the main one lays down that as all men are alike by race and nature, so in like manner all are equal in the control of their life; that each one is so far his own master as to be in no sense under the rule of any other individual; that each is free to think on every subject just as he may choose, and to do whatever he may like to do; that no man has any right to rule over other men. . . . The authority of God is passed over in silence, just as if there were no God . . . or as if men whether in their individual capacity or bound together in social relations, owed nothing to God. . . . Moreover, the State believes that it is not obliged to make public profession of any religion; or to inquire which of the very many religions is the only true one; or to prefer one religion to all the rest; or to show any form of religion special favour; but, on the contrary, is bound to grant equal rights to every creed, aiming exclusively at preventing them from disturbing public order and tranquillity."

On the other hand, we are not left in doubt about what the enemies of Christ and of the Supernatural Life think of the Revolution. "Long live Liberty, Equality, Fraternity! That is the

(7) It is well to recall here the text of Pope Pius XI already quoted: "No belief in God will in the long run be preserved pure and genuine, if it is not supported by belief in Christ" (Encyclical Letter, *Mit Brennender Sorge*).

favourable time for us." These words, uttered by one of the possessed children of Illfurt (Alsace), show Satan's high opinion of the principles of 1789.<sup>(8)</sup>

We need not be surprised, then, at the strong appeal addressed by Père Henry Ramière, S.J., to the Associates of the Apostleship of Prayer, in 1892: "We must unite in an immense effort to obtain that, as we have seen the Revolution open by the Declaration of the rights of man and the proclamation of the dethronement of Jesus Christ from His rightful place in society, we may see this same Revolution come to an end by the recognition of the Rights of God and of the duties of the human race to its Saviour and its King."<sup>(8 bis)</sup>

### THE JEWISH NATION AND THE FRENCH REVOLUTION.

Again, the greatest organized visible naturalistic or anti-supernatural force, the Jewish Nation, extols the "principles of 1789." On the 3rd August, 1790, Revolutionary France took the initiative in the question of the admission of the members of the Jewish Nation to full citizenship.<sup>(9)</sup> Their emancipation took place in England only in 1849 and 1858, in Denmark in 1849, in Austria-Hungary in 1867, in Germany in 1869 and 1871, in Italy in 1860 and 1870, in Switzerland in 1869 and 1874, in Bulgaria and Serbia in 1878 and 1879. M. l'abbé Joseph Lémann, the Jewish convert, has depicted in the following terms the advantages the Jews hoped for from the emancipation: "The Jews had always been a *hostile* power. They were also a financial power to be reckoned with. They became a *civil* power by the rights of citizenship conferred on them by the Constituent Assembly. They have now only to become a *political* power, with mastery over the finances, the legislation, the army and the diplomatic service of the friendly unsuspecting nations. That day will come."<sup>(10)</sup>

Seventy years ago, the Jews proclaimed openly how they have profited by the principles of 1789. On the 29th June, 1869, they held

(8) *Le Diable, Ses Paroles, Son Action dans les Possédés d'Illfurt*, p. 66. The work is compiled from documents embodying the statements of eye-witnesses.

(8bis) *Le Règne Social du Cœur de Jésus*, p. 604.

(9) "The deputies who got the project of Jewish Emancipation voted by the Assembly were all Freemasons" (*L'Entrée des Juifs dans la Société Française*, p. 356, by l'abbé Lémann, the distinguished Jewish convert).

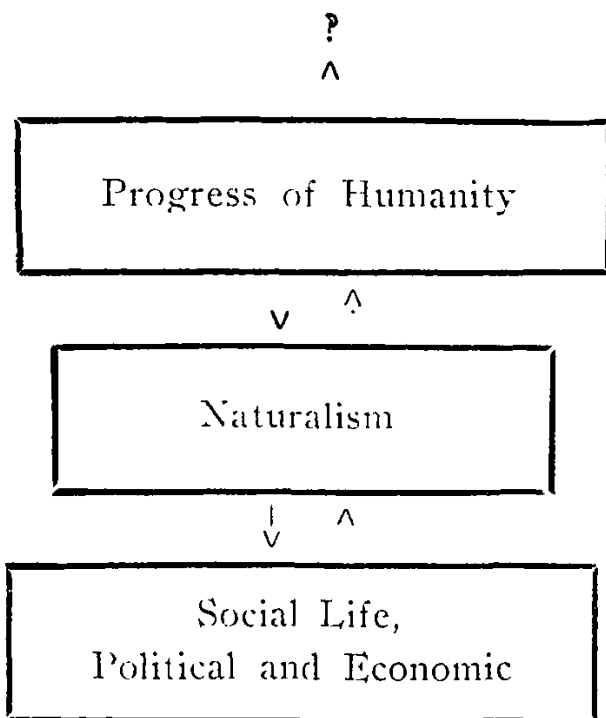
"The servants of the Jews, the Freemasons, got this decree voted, but only at the fourteenth session, after thirteen fruitless attempts. . . . Thus was this foreign nation introduced into the bosom of the French Nation" (*Les Pourquoi de la Guerre Mondiale*, Vol. III, p. 304, by Mgr. H. Delassus).

(10) Quoted by Mgr. H. Delassus, op. cit., p. 305.

a synod at Leipzig, at which were present, under the presidency of Dr. Lazarus of Berlin, representatives of Germany, Russia, Turkey, Austria, England, the Low Countries, France, etc. The following resolution was proposed by Dr. Philipson of Bonn and seconded by the Chief Rabbi of Belgium, M. Astruc: "The Synod proclaims that the diffusion and application to real life of modern principles are the surest guarantees of the present and the future well-being of the Jewish Nation and its members. They are the conditions vitally indispensable for the progressive expansion and the highest development of Judaism." We find the same note of rejoicing in the sermon preached by the Rabbi Isaac Bloch at Nancy, in 1889. "The spirit of the Revolution and the spirit of the Jewish religion are one and the same," he said, "and in last analysis the one proceeds from the other. The Revolution has had the providential effect of bringing Judaism back to the way to be traversed in order to carry out its mission. . . . Israel is like a giant Sower advancing down the ever-widening vista of the centuries, bearing a reflection of Sinai on his nimbus-crowned forehead. The Sower of the Bible is still far from the end of his allotted task, but at every step he takes, there is around him more light, more peace, ever growing concord and harmony."<sup>(11)</sup>

### CONSEQUENCES OF THE FRENCH REVOLUTION.

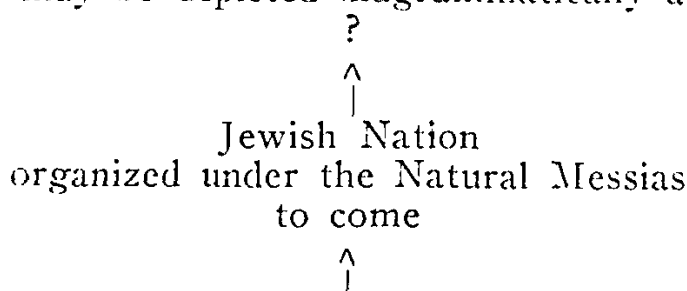
We may now express the naturalistic significance of the Revolution as follows:



(11) *Sermons*, pp. 136-137 (Paris, 1898). Quoted by G. Goyau, *L'Idée de Patrie et l'Humanitarisme*.

The individual Christian, actual or potential, becomes a mere Citizen, and the State organizes the whole of life on purely naturalistic lines. The kind of organization set up and the moulding process applied to the ordinary man as a consequence will vary according to the disorder of the fundamental conception in question. But the result will invariably be, as has been already remarked, that the Citizen will be treated as a mere *Individual*, not as a *Person*. Man can consistently maintain the supremacy of reason over sense in social organization, only on condition of maintaining the subjection of his reason to God through Our Lord Jesus Christ.

The ultimate result of the "Progress of Humanity," aimed at by the organized naturalistic forces of the Jewish Nation and Freemasonry, may be depicted diagrammatically as follows:



All other States or Nations, from which every vestige of organization, based on the Divinity of Our Lord Jesus Christ, and all belief in the Supernatural Life, to be attained by membership of His Mystical Body, the Catholic Church, shall have disappeared.

The pressure of disordered Naturalism has made life very hard for Catholics, in the States that have accepted the principles of the French Revolution. At Mass they profess with Our Lord their readiness to bring the whole social life of their country into subjection to God the Father, whose Will it is that they should strive to realize His Son's programme in the organization of society and thus aid their fellow-men to live as members of Christ. But the moment they come out of Church after Mass, they find the whole social fabric organized against Christ the King. The result has been division and decay. The so-called Reformation sections life, separating social life, political and economic, from Christ, and exposing it to naturalistic motives and influences. The whole of life is no longer subject to Christ as the right order of the world, in which all are called to be members of Christ, demands. The French Revolution sees the organized naturalistic forces which form the visible portion of the army of Satan coming into control of the State and aiming at bringing the whole of life into subjection to themselves. The organization of society presents a complete reversal of the right order formerly accepted. Instead of being organized in harmonious subordination to



the supernatural organism of the Mystical Body of Christ as it should be, Naturalism reigns supreme, and poor fallen man has to try to live as a member of Christ, in spite of all kinds of difficulties and even of dire persecution.

"Poor France," exclaimed Pope Leo XIII in 1892, "God alone can measure the abyss of evil into which she will sink if the legislation, instead of improving, will stubbornly continue in a course which must end in tearing out from the minds and hearts of Frenchmen the religion which has made them so great."<sup>(12)</sup> The legislation, inspired by Naturalism, was persisted in. The final blow may be said to have been given by the measure taken under the Jewish Prime Minister, Blum, a few years before the present war, for the undermining of the discipline of the French army. Communist cells diffused the Soviet spirit, which, in 1917, had reduced the Russian army to a disordered rabble.<sup>(13)</sup>

Yet even now, with the country sunk in the abyss of misery foretold by Pope Leo XIII half a century ago, M. Carcopino, Secretary of State for National Education in the Vichy Government, declares: "I am certain that all good Frenchmen are of my opinion and reprove as energetically as I do anything which could either make for a return of the evil influence of an out-of-date anticlericalism or for a renewal of the discussions and divisions regarding the neutrality of the State in religious matters. *That neutrality is the bulwark and the safeguard of inviolable freedom of conscience and of worship . . . The word 'God,' in the programme of moral instruction in the primary schools, is to be replaced by the expressions: 'Spiritual values, the native land, Christian Civilization.'*"<sup>(14)</sup> It takes a lot to get men to return fully to God.

## THE OPPOSITION BETWEEN THE CATHOLIC CHURCH AND THE FRENCH REVOLUTION.

From what has been said about the naturalistic signification of the Revolution and of the Declaration of the rights of man, it is clear that the opposition between the Catholic Church and

(12) Encyclical Letter, *Au Milieu des Sollicitudes*, Feb. 16, 1892.

(13) In *The Diary of a Staff Officer of the British Expeditionary Force*, published by Methuen in 1941, we read under an entry for May 22nd, 1940: ". . . soldiers' committees regularised in the French Army in 1936 by Monsieur Léon Blum's régime have undermined discipline. French G.H.Q. is definitely handicapped by the spirit of internationalism that exists to such a great extent among the rank and file." Thus General Georges, who had promised a counter-attack to check the German *panzer* onslaught, excused himself to the British for not issuing orders to that effect by explaining that, under the circumstances, he "could not give orders so far in advance of the inclinations of the divisions."

(14) *Nouvelles de France*, 23 avril, 1941. Italics mine.

the French Revolution is not merely accidental but essential. It is not merely an accidental opposition arising out of a chance association of images and ideas, but one based on the very nature of things. It is the opposition between Naturalism and the Supernatural Life of Grace. According to Mr. Hilaire Belloc, the conflict between the Catholic Church and the French Revolution was accidental. "By an accident of history," he writes, "the Revolution following on the breakdown of religion in educated France had come into active conflict with the Church. The conflict, I say, was accidental; but, by an association of ideas, it seemed to the mind of the time to be in the very nature of things."<sup>(15)</sup> He holds the same theory, as we have seen, about the opposition between Freemasonry and the Catholic Church: in fact this is merely an application of that theory to a particular instance. This is a regrettable error and leads to a false view of history. Mr. Belloc compares Napoleon's attempted reorganization of Europe with that of Charlemagne. Charlemagne stood for an order in Europe respectful of the Mystical Body of Christ and proclaimed himself the Defender of the Rights of God and of the Holy See. Napoleon was the Apostle of Naturalism and treated the Vicar of Christ with contumely, making him a prisoner. It is ridiculous to speak of a restoration of order in Europe by a Freemason.<sup>(16)</sup>

In the Encyclical Letter, *On the Christian Constitution of States*, after having outlined the principles of the *new jurisprudence* of the Revolution, Pope Leo XIII insists upon the essential opposition of these principles to the natural law, of which the Catholic Church is the sole guardian.<sup>(17)</sup> "Natural reason itself," he writes, "proves convincingly that such concepts of the government of a State are wholly at variance with the truth. . . . Doctrines such as these [sovereignty of the people without any reference to God; no difference between forms of religion; liberty of thinking and publishing whatever one likes without any hindrance; subjection of the Church to the civil power in the exercise

(15) *Napoleon*, p. 20.

(16) The documentary evidence for Napoleon's Masonic affiliations is very strong. See Deschamps, *Les Sociétés Secrètes et la Société*, vol. II, pp. 190-220, 4th ed. We read on pages 211, 215, of that work that "in the first part of his reign, that is, up to 1809, Napoleon received vigorous assistance from the Masonic Lodges in all countries. His military genius was often aided by the treason of the Commanders opposed to him. . . ." In the second part of his career, "from 1809 to 1815, he was abandoned by the Secret Societies." In the *R.I.S.S.* of February 15, 1937, there is an account of the special celebrations of the Italian Grand Orient, on the occasion "of the birth of the King of Rome, son of Brother . . . Napoleon."

(17) We have already quoted some extracts from the Encyclical showing these principles. There is a striking similarity between them and the principles of Naturalism as outlined in the Encyclical, *Humanum genus*, *On Freemasonry*.

of duty], which cannot be approved by human reason and must seriously affect the whole civil order, Our Predecessors, the Roman Pontiffs (well aware of what their apostolic office required of them), have never allowed to pass uncondemned." He goes on to speak of the Encyclical Letter, *Mirari vos* (August 15, 1832), of Pope Gregory XVI, and the *Syllabus* of Pope Pius IX, adding: "From these pronouncements of the Popes it is evident that the origin of public power is to be sought for in God Himself, and not in the multitude, and that it is repugnant to reason to allow free scope for sedition. Again, it is clear from them that it is not lawful for the State, any more than for the individual, either to disregard all religious duties or to hold in equal favour different kinds of religion, and that the unrestrained freedom of thinking and of openly making known one's thoughts is not inherent in the rights of citizens, and is by no means to be reckoned worthy of favour and support."<sup>(18)</sup>

In the Letter to the Italian people of Dec. 8, 1892, Pope Leo XIII put the opposition between the Church and the Revolution on the same level as the opposition between Christ and Belial. "Societies not subject to the influence of religion," he wrote, "and, as such, easily exposed to be more or less directed by Freemasons, must in general be looked on with suspicion and avoided. Those also must be avoided which not only lend their aid to Freemasonry but constitute a nursery thereof and a factory for the training of apprentices. All should avoid any liaison and familiarity with persons suspected of being Freemasons or of belonging to affiliated societies. . . . Familiar intercourse should be cut off, not only with the openly wicked, but with those who hide their real character under the mask of universal toleration, of respect for all religions, and of the mania of reconciling the maxims of the Gospel with those of the Revolution, Christ with Belial, the Church of God with the State without God."

## RESPONSIBILITY OF FREEMASONRY FOR REVOLUTIONS.

Long before the French Revolution, Pope Clement XII<sup>(19)</sup> and Pope Benedict XIV<sup>(20)</sup> condemned Freemasonry. Pope Benedict XIV in particular implored the rulers of Catholic countries to defend their subjects and their thrones against the sect. Instead of hearkening to this warning, they listened to their Masonic advisers and attacked the Society of Jesus. They had reason to regret it. Pope Leo XII definitely placed the responsibility for

(18) Encyclical Letter, *Immortale Dei*.

(19) Constitution, *In Eminenti*, April 28, 1738.

(20) Constitution, *Providas*, May 18, 1751.

the French Revolution on the shoulders of the Freemasons and the members of secret societies. "Thus it has come about," he writes, "that now, *when quite a long time has elapsed since the torch of revolt was lit for the first time in Europe by the Secret Societies* and borne far and wide by their agents, in spite of the brilliant victories won by the most powerful princes of Europe . . . the efforts of these guilty sects have not ceased."<sup>(21)</sup>

Pope Pius IX, in the Consistory of September 25, 1865, after having lamented the fact that the Catholic rulers of Europe had not listened to the appeal of Pope Benedict XIV, went on to point out that the Secret Societies were responsible for the seditions, revolutions and wars which had brought such misery on the world. "Would that the Sovereigns had listened to the words of Our Prêdecessor," he exclaimed, "would that they had not been so remiss in a matter so important! If they had listened to him, neither our fathers nor ourselves would have had to deplore so many seditious movements and revolutions, so many destructive wars which have laid waste the whole of Europe, so many evils which have weighed heavily upon the Church and continue to afflict her."

Nearly forty years later, on March 19, 1902, Pope Leo XIII, at the beginning of the twenty-fifth year of his Pontificate and of the ninety-second year of his life—he was born on 2nd March, 1810—gave to the world an Apostolic Letter, reviewing the events of his reign. In this Letter, he denounces Freemasonry in the strongest terms, and it is to be noted that neither he nor any other Pope has ever made any distinction between the different sections of that naturalistic society. "In this pernicious and disloyal work [of hurling calumnious accusations against the Church]," he writes, "a certain sect of darkness is especially engaged, a sect which human society these many years carries within itself and which, like a deadly poison, destroys its happiness, its fecundity, and its life. Abiding personification of the Revolution, it constitutes a sort of retrogressive society whose object is to exercise an occult suzerainty over the established order and whose purpose is to make war against God and against His Church. There is no need of naming it, for all will recognise in these traits the society of Freemasons, of which We have already spoken expressly, in Our Encyclical, *Humanum genus*, of 20th April, 1884. While denouncing its destructive tendency, its erroneous teachings, and its wicked purpose of embracing in its far-reaching grasp almost all nations, and uniting itself to other sects which its secret influence puts in motion, attracting first and afterwards retaining its members by the advantages it procures for them, binding governments to its will, sometimes by promises and sometimes by

(21) Apostolic Letter, *Quo Graviora*, March 13, 1825.

threats, it has succeeded in entering all classes of society, and forms an invisible and irresponsible state existing within the legitimate state. Full of the spirit of Satan, who, according to the words of the Apostle, knows how to transform himself at need into an angel of light, it gives prominence to its humanitarian object, but it sacrifices everything to its sectarian purpose. It protests that it has no political aim, while in reality it exercises the most profound action on the legislative and administrative life of the nations. While loudly professing its respect for authority and even for religion, it has for its ultimate purpose, as its own statutes declare, the destruction of all authority as well as of the priesthood, both of which it holds as the enemies of liberty.

"It becomes more evident day by day that it is to the inspiration and the assistance of this sect that we must attribute in great measure the continual troubles with which the Church is harassed, as well as the recrudescence of the attacks to which it has recently been subjected. For the simultaneousness of the assaults in the persecutions which have so suddenly burst upon us in these later times, like a storm from a clear sky, that is to say, without any cause proportionate to the effect; the uniformity of means employed to inaugurate this persecution, namely, the press, public assemblies, theatrical productions; the employment in every country of the same arms, to wit, calumny and public uprisings, all this betrays clearly complete identity of purpose and a programme drawn up by one and the same central direction. All this is only a simple episode of a prearranged plan carried out on a constantly widening field to multiply the ruins of which We speak. Thus they are endeavouring by every means in their power first to restrict and then to exclude completely religious instruction from the schools, so as to make the rising generation unbelievers or indifferent to all religion. . . .

"As regards the religious orders and religious congregations, the practice of the evangelical counsels has made them the glory of society and the glory of religion. These very things have rendered them more culpable in the eyes of the enemies of the Church and are the reasons why they have been fiercely denounced and held up to contempt and hatred. . . . These men and women who . . . had spontaneously renounced all the joys of family life to consecrate to the good of their fellow-men, in these peaceful associations, their youth, their talents, their strength, and their lives, have been treated as malefactors, as if they had formed criminal associations, and have been deprived of the ordinary rights of human beings and citizens at the very time when men are speaking loudest of liberty."

## TWO CURRENTS ISSUING FROM THE FRENCH REVOLUTION.

We may speak of two currents of thought and action as proceeding from the Declaration of the rights of man, the current of Rousseauist-Masonic Liberalism and the current of Socialism, Collectivism and Communism. The current of Liberalism, of course, existed previous to the French Revolution—it is the very essence of Locke's philosophy as we have seen—but it was strongly reinforced by the Masonic deification of man at the Revolution. According to the doctrine enshrined in Masonic symbolism, each man, as an emanation of the unique substance, is a being absolutely independent. All men are thus equally God, subject to no one and completely free from any obligations to one another. And the man that is born free is man as an individual, man as an animal, with his material needs and his clamorous passions. As unrestrained action is an absolute exigency of human nature as divine, it is only with a view to securing more readily the greatest possible sum of material satisfactions that human beings enter into society. If we retain a firm hold of the doctrine of the immanent divinity or autonomy of man as an individual embodied in the Declaration, we shall readily understand that the first article of the Declaration, namely, "Men are born free and equal in rights and continue so," strongly contributed to reinforce the opposite currents of Liberalism and Socialism or Communism. Neither theory grasps the distinction between man as a *person* and man as an *individual*, which was exposed in Chapter I.<sup>(22)</sup>

According to the Thomistic doctrine, man is an individual member of society and endowed with the gift of reason and consequently with the power of free-will,<sup>(23)</sup> in view of the development of his personality through membership of Christ. From the

(22) On this whole question of Liberalism and Socialism. cf. *Culture Latine et Ordre Social*, by Père Gillet, O.P., pp. 42-60.

(23) "The root of liberty is in the will as in its subject, but in the reason as in its cause" (Ia IIae, Q.17, a.1, ad 2). *Liberum arbitrium est vis eligendi media servato ordine finis*—Free will is the power of freely selecting the means leading to an end seen by the reason to be obligatory.

When Liberals and Collectivists call themselves free-thinkers, they are more concerned with liberty than with thought. They hold that a liberty which is compelled to accept the restrictions of thought is not true liberty. On the other hand they accept readily that thinking should be subject to the caprices of liberty, as if we were free to think whatever we like, whereas, since thought is measured by being, we are only free to think what is (in order). The result of the subjection of thought to the caprices of liberty is that instead of observing the order of life, man yields to passion and degrades himself. (Cf. *Culture Latine et Ordre Social*, by Père Gillet, O.P., p. 45).

moment that a human individual is destined by his nature to live in society,<sup>(24)</sup> he has the right as a person to demand from society that minimum of the Common Good which will enable him to live as befits a human person, but he has also the corresponding duties to society and may not behave as an autonomous whole, for whom alone society exists. Therefore, as *persons*, all men are equal and have equal rights to that minimum, but though equal as *persons*, because of their being members of the human species and members of Christ actual or potential, human beings are unequal as *individuals*, because of the inequality of their individual conditions. Thus their concrete individual rights are unequal. Every organization of society must respect both the *specific equality* of human persons and the individual *inequality* of human individuals.

This is precisely what neither Liberalism nor Socialism could accomplish. Liberalism stressed the first part of Article I of the Declaration of 1789, namely, "men are born free." Each man with his material needs and passions is an autonomous whole, absolutely free with an unrestricted liberty. The individual is thus his own end for himself, and the whole aim of society is to maintain this autonomy. In presence of the inequality of conditions, however, by which the pretended unconditional liberty was continually hampered, Liberalism sacrificed the weak to the strong and obliged the former to respect the contracts made with the latter out of dire necessity, though with all the external marks of liberty. Hence Liberalism in practice sacrificed the fundamental equality of human persons. In the early days of Liberalism, it was held, with Adam Smith and Quesnay, that respect for the "laws of nature" would lead to a splendidly harmonious functioning of society. In later times, especially since the French Revolution, in presence of the glaring injustices of the results of

(24) Human society does not take its rise from an arbitrary contract entered into by human wills, but neither does it arise from a simple fact of nature like the "society" of the bees or that of the ants. It arises from an agreement of wills in conformity with the fundamental inclinations of human nature. Thus it is essentially different from animal "societies." The whole error of Rousseau (as of Hobbes and Locke) lies in this, that for him the initiative which is at the origin of a society is purely arbitrary and is not demanded by man's nature. One falls into another error opposed to the former, but just as pernicious, if social organization is held to be, even at its beginnings, a purely *physical* affair. Between these two erroneous positions, the pure *artificialism* of Rousseau and the purely *physical* or *materialist* theory—and above them—stands the true doctrine formulated by St. Thomas. We affirm indeed that man, independent of his free decision to do so, is destined by nature to live with other men. But animal instincts will never bring into existence a human society. This must be the work of intelligence choosing modes of life in accordance with some conception of the end of man. We must not overlook the fact that the choice or selection is guided by a rational regulation of the appetitive faculties. Cf. J. Maritain, *Clairvoyance de Rome*, pp. 152, 153.

"liberty," all it could affirm, with Malthus and Ricardo, was that, though things were bad, any attempted interference with the "laws of nature" would lead to greater evils.

The oppression of the weak by the strong led to the coalition of the weak in their endeavour to defend the fundamental rights of human nature, in which all are equal. Unfortunately, the leadership of the reaction was seized by Socialists and Communists impregnated with the same revolutionary doctrine of the "autonomy of the individual." They inaugurated a system as anti-social as the other, by stressing the second part of Article I of the Declaration, namely, "men are born equal." In the name of the essential equality of human nature they aimed at suppressing the inevitable accidental inequality of human conditions. The only way to succeed in this was to suppress the actual organization of society in which the law maintains the inequality of conditions, especially through the possession of private property, and reconstruct a society in which all the citizens shall be equal not only *de jure* but *de facto*. In this ideal society, the State shall own everything and shall oblige all, without distinction of classes, to work for the Common Good, distributing to each his proper share of the common store.

The Liberals are right in admitting, in opposition to the Socialists and Communists, the natural inequality of human conditions, but their false doctrine of the autonomy of the individual, that is, of the unconditional liberty of a created fallen being, leads in practice to denying the rights of human beings to the vast majority.

In their turn, in the name of the same false doctrine, the Socialists and Communists want to suppress the inequality of conditions. All are equally men, they say, meaning thereby autonomous individuals, and to arrive at equality, society must be reorganized on the basis of the suppression of inequalities. As private property is the chief source of inequalities, a beginning must be made by its suppression. Given the false foundation of both doctrines, which is the Rousseauist-Masonic deification of the individual, there is no solution to the problem. If society is conceived to be, as the Declaration of 1789 and the Social Contract of Rousseau suppose, a simple material juxtaposition of autonomous individuals, then, either *in the name of liberty*, the strong will oppress the weak, or *in the name of equality*, the manipulators of the coalition will oppress everybody. In both cases, men will be treated as mere *individuals*, not as *persons*.

Since the whole object of society, according to the principles of 1789, is to enable individuals to disport themselves freely like gods without any restraint, it is clear that every State must be drawn up in accordance with the terms of Rousseau's *Social Contract*. Such a State will be composed exclusively of individuals



like so many arithmetically equal units completely independent of one another, under a government emanating from the sum of the individual wills. Accordingly, every society distinct from the State must be dissolved and the work of destruction must not cease till the State rules over particles of human dust. The Corporations or Guilds went first. The Chapelier Decrees of June, 1791, saw to that. Then the attack on the family by naturalistic divorce laws, laws regulating inheritance of property, school laws, completed the work of decay begun by Protestant individualism. As Socialism and Communism accepted the same disintegrating principle of the individual as God, they continued the attack on the family, even when they tried, by syndicates and unions, to safeguard the workingman from the consequences of individualism. These temporary expedients are destined to be dissolved in their turn when the Communist State is set up. Thus much the same form of omnipotent, all-devouring State, in which men will be treated as mere *individuals*, will be the logical outcome of the two currents issuing from the principles of 1789.

This State, having done away with every inferior organization, will absorb all power, all right, all authority, and will become the unique administrator, procurator, proprietor, tutor and teacher. From it, too, every vestige of the Supernatural Life that comes from Our Lord Jesus Christ, the True Messiah, as well as every organization permeated with the reality of that Life, will be, as far as possible, eliminated.<sup>(25)</sup> For, behind the naturalistic Masonic Society which prepared the French Revolution, the better organized and more cohesive naturalistic organization of the Jewish Nation has been steadily preparing for the advent of the new Messianic era. This is very evident in the history of the Socialist and Communist current issuing from the principles of 1789 and especially in the Russian Revolution of 1917. To this we must now devote a chapter.

(25) Cf. Billot, S.J., *De Ecclesia*, Vol. II, pp. 33-43.

## CHAPTER XV.

### THE BOLSHEVIK REVOLUTION OF 1917.<sup>(1)</sup>

It is an extraordinary fact that the Germans and the English, though at war at the time, collaborated in the work of the Bolshevik Revolution of 1917. The Germans dispatched Lenin and his followers from Switzerland to Russia, and the English liberated Trotsky from Halifax (Nova Scotia), after he and his band of East-side Jewish desperadoes had been arrested on the high seas by the British Fleet, on their way from New York to Russia. The interest of Germany in the collapse of Russia is quite clear, but why did the English assist in accomplishing the ruin of an allied power which had faithfully served the common cause? Was it owing to the influence of "that formidable sect" of which Mr. Winston Churchill spoke in the House of Commons, on November 5th, 1919? On that occasion, he began his account of the Russian Revolution by quoting a passage from the German General Ludendorff's book on the war. The passage quoted by Mr. Churchill runs as follows: "By sending Lenin to Russia, our [German] Government did, moreover, assume a great responsibility, but from the military point of view his journey was justified. Russia had to be laid low. But our Government should have seen to it that we were not also involved in her fall." Mr. Churchill then continued: "Lenin was sent into Russia by the Germans in the same way that you might send a phial containing a culture of typhoid or of cholera to be poured into the water supply of a great city, and it worked with amazing accuracy. No sooner did Lenin arrive than he began beckoning a finger here and there to obscure persons in sheltered retreats in New York, in Glasgow, in Berne, and in other countries, *and he gathered together the leading spirits of a formidable sect, the most formidable sect in the world*, of which he was the high priest and chief. With these spirits around him he set to work with demoniacal

(1) The first Revolution, known as the Kerensky Revolution, took place in the Spring of 1917. The Czar abdicated on March 15th. In April, Lenin and the other revolutionaries were placed on a sealed train in Switzerland and taken through Germany to Stockholm and thence to Russia. The Bolshevik Revolution took place in October, 1917. *The Patriot* of London, in July, 1924, published the names and nationality of 165 of the passengers in the famous sealed train. Of these 121 were Jews and only 23 were Russians.

ability to tear to pieces every institution on which the Russian State depended. Russia was laid low. Russia had to be laid low."<sup>(2)</sup> As "the leading spirits" gathered around Lenin were, in overwhelming majority, Jews, we may surmise that England and Germany collaborated in the Bolshevik Revolution, owing to Jewish influence. Let us examine briefly in turn the respective rôles of England, Germany and the Jewish Nation, in the downfall of Czarist Russia and in the installation of the Communist régime. We shall see the Jewish Nation acting behind the other two and utilizing them for its own ends.

To understand fully what is stated here, we must bear in mind the invisible, co-ordinating, anti-supernatural action of Satan and the visible, anti-supernatural action of the Jewish Nation, along with the influence of both on Freemasonry. Satan wants the elimination of the supernatural influence of Our Lord Jesus Christ from constitutions and social organization, so that men will no longer be trained to think of one another as members of Christ. The Jewish Nation, by its determination to reject Our Lord and to prepare for a natural Messiah, is necessarily, as a body, animated with the same spirit. The results are disastrous both for themselves and for society. Pope Leo XIII expresses this bitter truth in more than one place in the Encyclical Letter, *On Christ our Redeemer*. One passage has already been quoted. Let us now quote another: "According to the eternal counsel of God, the salvation of all and each wholly depends on Christ Jesus; those who forsake Him, in their blind fury, seek by that very act their own personal destruction, and at the same time as far as they can, make society in general fall back into the very abyss of evils and disasters from which the Redeemer out of His love had delivered mankind."<sup>(3)</sup> Statements are sometimes made which seem to imply that the Jewish Nation's opposition to Our Lord is almost a matter of indifference, since they accept God. Yet the opposition of the Jewish Nation to Our Lord is the cause of the growing decay in their concept of God (witness the Pantheism of their philosophers!), the increasing materialism of the masses of the Jewish people and the conception and utilization of Bolshevism as a means to their ends.

## THE RÔLE OF ENGLAND IN THE BOLSHEVIK REVOLUTION.

To trace the action of England in the downfall of Russia, we must go back a certain distance. The secret history of it is given

(2) Quoted in *The Cause of World Unrest*, published in 1920, with an Introduction by H. A. Gwynne, editor of the *Morning Post*.

(3) Encyclical Letter, *Tametsi*.

in the work of Père Deschamps already quoted, *Les Sociétés Secrètes et la Société* (vol. II, pp. 312-418). The plan which was faithfully followed by successive generations of English diplomats is outlined in the famous article published in *The Globe* of 12th May, 1849, under the direction of the Masonic Chief, Lord Palmerston.<sup>(4)</sup> Lord Palmerston, whom Père Deschamps calls "Le Grand Orient des Orient," was Foreign Secretary in the English Cabinet. The following are the principal passages of the article in question retranslated from the French: "The scaffolding erected by the Congress of Vienna (1815) was so arbitrary and so artificial that all liberal statesmen saw that it would collapse at the first shock. . . . The plan formed by Lord Palmerston is that of a new arrangement of Europe—the establishment of a vigorous German Kingdom, which may serve to separate France and Russia, the setting up of a Polish-Magyar State destined to complete the fortification against the Northern Giant, and a new kingdom of Upper Italy under the House of Savoy. Palmerston has often been blamed for neglecting the Austrian alliance, but here his accusers ought to do him justice. The alliance between England and Austria has never been due to the acceptance of common principles. It existed purely and simply because Austria was the representative and, as it were, the incarnation of the German Nation. From the date of the Peace of Westphalia to that of Aix-la-Chapelle (1648-1748), Austria was the centre of German Unity. But when the sword of Frederick had extended the limits of his realm, which was formerly the Electorate of Brandenburg, when true Germans had recognized in this warrior the real representative of their force and of their nationality, Prussia became on the Continent the natural ally of England. The selfishness and timidity of George III alone prevented the alliance of Prussia and England from being our buckler in the American War. What Austria was at the beginning of the last century, what Prussia became later on, Germany can also be, whether it has its capital at Berlin or at Frankfort."

Deschamps then goes on to show how the Masonic plan of Palmerston was realized by the destruction of the States of the Church, in the course of the formation of the Kingdom of Italy, and by the union of Germany under Prussia.<sup>(5)</sup> In those chapters

(4) The Masonic rôle of Palmerston is dealt with at considerable length in Deschamps, op. cit., and in Mgr. Dillon's book, *The War of Anti-Christ with the Church and Christian Civilization*.

(5) Deschamps says that Palmerston made use of seemingly unobtrusive newspapers to communicate his designs to his friends in the Secret Societies. He quotes a passage from a speech by Lord Normanby reproaching him with it. The incident of the alteration by Palmerston of dispatches already signed by the Queen is well known. In furtherance of the Masonic plan, he also approved of Louis Napoleon's *coup*

he mentions some very interesting things, such as, the manner in which Napoleon III agreed to the steps taken for the downfall of Austria and to the unification of Germany under the hegemony of Prussia, and the relations of Bismarck with the leaders of the *Internationale*, Marx and Lassalle. He alludes also to the support given by Freemasonry and the Jewish Nation to the process of supplanting Vienna by Berlin at the head of the German-speaking peoples. Once we keep in mind the anti-supernatural character of Masonic and Jewish action, we shall have no difficulty in seeing that the Treaty of Versailles at the end of the Great War (1914-1918), by which Austria was dismembered and Germany was maintained practically intact under Prussia, was in harmony with Palmerston's Masonic plan and really paved the way for its final completion. This came with the annexation of Austria by Prussia in 1938.

As most Englishmen have only very hazy ideas about the way in which their Government has influenced European affairs in the past, it may be useful to mention some few points in connexion with Italy and Germany, before passing on to Russia. Palmerston was, as Deschamps insists, the soul of the Masonic conspiracy of Cavour, Mazzini and Garibaldi, which terminated in the capture of Rome and the long captivity of the Pope. Sir James Hudson, the English ambassador at Turin, was one of Palmerston's most useful collaborators in the scheme. His residence was the place of refuge of the worst agents of the conspiracy. Deschamps quotes the humorous remarks of one of the Secretaries of the Embassy as follows: "I have just been dining with Sir James. We were twelve in all. Except Sir James and myself all the diners were jailbirds and cut-throats. They were enough to give me the shivers."<sup>(6)</sup> G. K. Chesterton's comments on England's past relations with Prussia are even more humorous. He writes: "I have passed the great part of life in criticizing and condemning the existing rulers and institutions of my country: I think it is infinitely the most patriotic thing that a man can do. I have no illusions either about our past or our *d'état* in France without consulting the Queen or his colleagues in the Cabinet.

For the Masonic plan for the desupernaturalization of Europe, in other words, for uprooting what remained of the Kingship of Christ and for the rejection of God's Rights, see Deschamps, *op. cit.*, and Mgr. Dillon's book mentioned in the previous note.

<sup>(6)</sup> Deschamps, *Les Sociétés Secrètes et la Société*, vol. II, p. 340. Cf. the notes on pages 96-97 of Mgr. Dillon's book, *The War of Anti-Christ with the Church and Christian Civilization*, about the list of the Italian members of the Foreign Legion in the British service in the Crimean War, drawn up by Major-General Burnaby. They were "fearful scoundrels," according to the Major-General, but Palmerston passed on the list to Cavour and Garibaldi for the Garibaldian "Army of Occupation" in the two Sicilies and the Papal States.

present. I think our whole history in Ireland has been a vulgar and ignorant hatred of the crucifix, expressed by a crucifixion. I think the South African War was a dirty work which we did under the whips of money-lenders. I think Mitchelstown was a disgrace; I think Denshaw was a devilry. Yet there is one part of life and history in which I would assert the absolute spotlessness of England. In one department we wear a robe of white and a halo of innocence. Long and weary as may be the records of our wickedness, in one direction we have done nothing but good. Whoever we may have wronged we have never wronged Germany. Again and again we have dragged her from under the just vengeance of her enemies, from the holy anger of Maria Teresa, from the impatient and contemptuous common sense of Napoleon. We have kept a ring fence around the Germans while they sacked Denmark and dismembered France. And if we had served our God as we have served *their* Kings, there would not be to-day one remnant of them in our path either to slander or to slay us."<sup>(7)</sup>

Prussia has been continually favoured by the anti-supernatural forces, because she has been steadfast in her opposition to the supremacy of the Divine Life of the Mystical Body of Christ over national life. Bismarck's Kulturkampf was his effort to repay Freemasonry for its help in the formation of the German Empire.<sup>(8)</sup>

The first step taken for the realization of the programme of Palmerston (or of the Masonic Council that made use of him) was to break up the alliance between Russia, Prussia and Austria. Prussia was easily detached by the promise of ultimate hegemony over united Germany. Austria was frightened by the menace of a coalition between England, France and Turkey to set up a Polish-Hungarian Kingdom, and withdrew from the alliance. Then England, France and Piedmont declared war on Russia under the flimsiest of pretexts. This was the Crimean War. When Russia was thus separated from Austria and weakened beyond the power of assisting her, if she would, France was urged to deal a deadly blow at Austrian rule in Italy and thus prepare the way for the attack on the States of the Church. Prussia then crushed Austria at the battle of Sadowa. France was let down in her turn in 1870 and Bismarck returned thanks by the Kulturkampf. "Wherever the programme [of Palmerston] prevailed," remarks Mgr. Dillon, "the worst form of persecution of the Catholic Church began to rage."<sup>(9)</sup> We must now pass on to the war of

<sup>(7)</sup> *The Crimes of England*, pp. 104-105. This work was first published in 1915.

<sup>(8)</sup> Cf. Deschamps, *op. cit.*, vol. II, p. 411.

<sup>(9)</sup> *The War of Anti-Christ with the Church and Christian Civilization*, pp. 107 and foll.

1914-1918, which dealt the final blow to the once united but now separated Empires of Austria and Russia.

In the able work of A. Netchvolodow, Lieutenant-General of the Imperial Russian Army, *L'Empereur Nicholas II et les Juifs* (1924), we read: "In the paper, *La Franc-Maçonnerie Démasquée*, edited by l'abbé Tourmentin, in the issues of December 10 and 25, 1919, there appeared a list of contemporary Russian Freemasons contributed by one of the correspondents of the paper. . . . Though this list was published towards the end of 1919, no attempt to refute it or to question its exactness has appeared. Yet most of the people mentioned in the list are living in Paris, and out of the twenty-seven names cited, twenty-one are those of 'out-standing' statesmen and politicians, while all are connected more or less closely with the extraordinary events taking place in Russia since February, 1917.

"The following is the list of the twenty-one Freemasons:—

"(1) Sazonow (Sergius). Minister for Foreign Affairs of the Imperial Government down to the declaration of war in 1914. Later, representative of Admiral Koltchak at Paris.

"(2) Maklakow (Basil). Counsel for the defence in the case of the Jew, Beylis, accused of the ritual murder of young Andrew Youstchinsky, at Kief. Appointed Ambassador at Paris by the Kerensky Government, he still occupies the Russian Embassy and considers himself the representative of Russia. L'abbé Tourmentin adds in a note that Maklakow was a member of the Clichy Lodge, 'Les Rénovateurs,' which had as Venerable, Brother . . . Sincholle, an important member of the Council of the Order of the French Grand-Orient. This Sincholle was sent on a mission to Russia of which the details will be given.

"(3) Basili (Nicholas). Former functionary attached to the Staff of the General in command of the Russian Army. He, along with General Loukomsky, drew up the manifesto of abdication submitted to the Emperor.

"(4) Count Ignatiev (Alexis). Military representative at Paris of the Imperial Russian Government. He remained on after the February [1917] Revolution.

"(5) Prince Lwow (George). Head of the Provisional Government after the February [1917] Revolution.

"(6) Wyroubow (Basil). Vice-president of the General Union of Ziemstvos. He played an important part under Prince Lwow, more important still under Kerensky.

"(7) Savinkow (Boris). Famous organiser of political assassinations. Occupied the post of Minister of War under Kerensky.

"(8) Bachmetiew (Boris). Occupied the post of Ambassador at Washington after the February [1917] Revolution. (He is not to be confounded with G. P. Backhmétew, Imperial Ambassador at Washington before the Revolution.)

"(9) Bourtzew (Wladimir).

"(10) Soukine (John). Under-secretary for Foreign Affairs during the Koltchak Government.

"(11) Kerensky (Alexander). Former barrister. Revolutionary Socialist. Member of the Duma. Minister of Justice after the February [1917] Revolution. Vice-president of the Petrograd Council of Soldiers' and Workers' Deputies, then Minister of War, Head of the Provisional Government and General-in-Chief.

"(12) Milioukow (Paul). Leader of the Popular Liberty Party. Minister for Foreign Affairs after the February [1917] Revolution.

"(13) Stakhovitch (Michael). Member of the Popular Liberty Party. Former Chamberlain of the Czar. Accepted the post of Ambassador to Spain under the Kerensky Government, but was not recognized at Madrid.

"(14) Jarochinsky (Charles). Financier who made an enormous fortune during the War.

"(15) Argounow. Important member of the former Siberian Government.

"(16) Oulianow, alias Lenin. President of the Council of the People's Commissars in Soviet Russia.

"(17) Bronstein, alias Trotsky. Jew. Head of the Red Army in Soviet Russia.

"(18) Radomyslsky, alias Zinoviev. Jew. Head of the Commune of Petrograd. President of the Executive Committee of the Third International.

"(19) Lounatcharsky. Commissar of Public Education in Soviet Russia.

"(20) Joffé. Jew. Former Bolshevik Ambassador at Berlin. In 1922, he represented Soviet Russia at the Genoa Conference.

"(21) Helffand, alias Parvus. Jew. Important Bolshevik. As agent of the German Government, he introduced Lenin to the German Ministry of Foreign Affairs in 1914. . . .

"If we add to all this the information published by *L'Étendard Russe* and the paper, *Zemstchina*, in 1912, both of which declared that A. J. Goutchkow is a Freemason . . . we thus see linked together by mysterious ties: the former Minister for Foreign Affairs of the Emperor Nicholas II, Sazonow, and A. J. Goutchkow, who considered himself the personal enemy of the Emperor, Prince Lwow, Milioukow, Maklakow, Count A. Ignatiev, Savinkow, Skoropadsky, Kerensky, Pétlura, Lenin, Trotsky, Joffé, Parvus and Lounatcharsky."<sup>(10)</sup>

If we now pass to the memoirs of the Princess Paley, wife of the Grand Duke Paul, General of the Imperial Guard, we find that in *La Revue de Paris*, of 1st June, 1922 (page 468), she

<sup>(10)</sup> Op. cit., pp. 41 and foll.



accuses Sir George Buchanan, the English Ambassador at St. Petersburg, of having fomented the Revolution. She writes: "The English Embassy, by order of Lloyd George, had become a centre of [revolutionary] propaganda. The Liberals, Prince Lwow, Milioukoff, Rodzianko, Maklakoff, Goutchkoff, etc., were constantly to be found there. It was at the English Embassy that it was decided to abandon constitutional methods and start a revolution. . . . It was related at St. Petersburg at the beginning of the revolution that Lloyd George, on hearing of the downfall of the Czar and Czarism, had rubbed his hands and said: 'One of England's war-aims is attained.' Great Britain was a strange ally, an ally against whom we should have always been on our guard, for the hostility of England runs like a red line through Russian history for three centuries. . . . And at present, is it not to the Great Britain of Lloyd George and Robert Horne that we owe the prolongation of Russia's agony? England purposely maintains in power the anti-Russian International Government known as the Soviet Government, in order not to allow the real Russia, National Russia, to rise again."

In his book, *My Mission to Russia* (Cassell, 1923), Sir George Buchanan replies to these accusations and others. He says: "As I have no intention of sheltering myself behind any imaginary instructions from home, I may at once state that I accept full responsibility for our attitude towards the revolution. It was on my advice that His Majesty's Government consistently acted. Needless to say, I never engaged in any revolutionary propaganda, and Mr. Lloyd George had our national interests too much at heart ever to have authorized me to promote a revolution in Russia in the middle of a world war. It is perfectly true that I did receive at the Embassy the Liberal Leaders named by Princess Paley, for it was my duty as Ambassador to keep in touch with the leaders of all parties. I was, moreover, in sympathy with their aims, and, as already stated, I consulted Rodzianko on the subject of those aims before my final audience with the Emperor. They did not want to provoke a revolution as long as the war lasted. . . . I have nothing to reproach myself with for having cultivated the friendship of these men. They disappointed me by failing, when the crisis came, to keep control of the situation; but they were, I must admit, confronted with colossal difficulties. . . . It was Hugh Walpole, the head of our propaganda bureau who . . . begged me to show by the warmth of my language at some public meetings where I had to speak that I was wholeheartedly on the side of the revolution. I accordingly did so. . . . But though he now possessed all the powers necessary for dealing with the situation, Kerensky completely failed to turn them to proper account. He made no attempt to find and arrest Lenin; he countermanded the order for the arrest of

Trotsky and another leading Bolshevik, on account of their being members of the executive committee of the Soviet, and he contented himself with issuing proclamations ordering the workmen to deliver up their arms instead of allowing the military authorities to disarm them by force. In fact, I doubt very much if any of the organisers of the Bolshevik rising or any of the men who took part in it were ever really punished. . . . As head of the Government he [Kerensky] must bear the chief responsibility for Russia's surrender to the Bolsheviks."<sup>(11)</sup>

It is not necessary to dwell at any length on these statements. It is clear that both the Russian Liberal (Masonic) leaders and Sir George Buchanan found themselves in the grip of forces they could not control. That has frequently been the case with successful promoters of revolution, who were members of the Masonic association or of other secret societies.

The Russian writer, Petrovsky, in his detailed history of Russia from 1917 to 1930, entitled *Russia Under the Jews*, confirms this reasoning.<sup>(12)</sup> He is very severe on Kerensky. He says: "In spite of the proposal of the Procurator to have Lenin, Trotsky and Company arrested, Kerensky gave orders to leave the frontiers open. . . . When the Governor of Petrograd, Colonel Polovtzeff, arrested Trotsky (Bronstein), Nakhamkess and Semachko, Kerensky himself liberated them and took them in his own car to the Smolny Institute reserved for the Soldiers' and Workers' Council after the Revolution, and after a while set them completely at liberty. The conduct of Kerensky is so strange . . . *that his actions cannot be explained except by the fact that an understanding existed between him and the Bolshevik leaders* . . ."<sup>(13)</sup> If it were not for Kerensky and his double game . . . the Provisional Government would perhaps have succeeded in attracting to its support all the sound elements of the army and the people. But the double game of Kerensky and his evil influence in every direction . . . had for result that all honest Russians lost confidence in the Provisional Government over which he presided. Hence, when the Bolshevik rising took place in October, 1917, the Provisional Government was abandoned by both soldiers and people. Then Kerensky and Company . . . not forgetting to carry away with them the money and valuables they had plundered . . . fled abroad."

(11) *Op. cit.*, vol. II, pp. 96, 97, 99, 158, 216. On page 121 of the same volume, Sir George points out that Milioukoff had asked for the detention of Trotsky and other political refugees for a time at Halifax (Nova Scotia). Accordingly, the Provisional Government shares responsibility with the English Government for their being set free.

(12) This book appeared in French under the title *La Russie sous les Juifs*, Aux Editions Baudiniere, in 1931. The quotations are from page 35.

(13) Italics in original.

The English writer, Robert Wilton, in his book, *Russia's Agony*, is equally emphatic in his judgement of Kerensky. He writes: "Kerensky did everything to upset the arrangements that were being made with a view to checking Bolshevik designs. He helped the Bolshevik game."<sup>(14)</sup>

Another point, namely, England's failure to prevent the assassination of the Czar and of the helpless Imperial family, must be alluded to briefly. It will be sufficient to transcribe a little of what appears in the book written by Meriel Buchanan (Mrs. Knowling), daughter of Sir George Buchanan, entitled *The Dissolution of an Empire* (1932). She writes: "In his book, my father has replied to some of the accusations made against him, but, bound as he was by the Official Secrets Act, he could not disclose all the true facts, and therefore was never able to clear his name from the slur cast upon it by the indictment of having failed . . . to help the Imperial family of Russia in their hour of need. . . . Those who knew him and were with him through those dark and ominous days . . . know how easy it would have been for him to justify himself, and how it was only loyalty to what he considered was his duty, which kept him silent. Later on, when he had retired from the Diplomatic Service, he had, I know, the intention of including in his book the truth about the attempt that was made to get the Imperial family out of Russia, but he was told at the Foreign Office, where he had gone to examine some of the documents, that if he did so, he would not only be charged with an infringement of the Official Secrets Act, but would have his pension stopped, and as he was a poor man, and had also suffered the loss of the greater part of his personal estate and possessions owing to the Revolution, he decided to hold his hand. The account he gives of the promise of the British Government to receive the Emperor in England, and the way in which, afraid of a few extremist members of the House, they were persuaded to take no further action, is therefore a deliberate attempt to suppress the true facts, and so save those who were responsible from criticism and contempt. Some day I hope somebody will publish the true story of those proceedings, backed by documentary proof in the official archives, but meanwhile I want to try and describe what happened, without the assistance of those official records, from my own personal recollections and from impressions left on my mind by my father's actual words and actions.

"Late on the afternoon of the 21st March . . . one of the Grand Dukes . . . came to see me on a matter of urgent importance. . . . 'Does your father know how desperate the Emperor's situation really is?' [he asked] . . . 'Unless your

(14) *Op. cit.*, p. 290. With regard to Robert Wilton's unrivalled knowledge of Russia and things Russian, cf. *The Rulers of Russia*, p. 7.

father arranges for the Emperor's escape within the next few days. His Majesty will be murdered! It is only a question of time, weeks, months, perhaps, but that will most certainly be the outcome.' . . . And then, just as hope seemed in sight, a telegram arrived from England! It was the 10th April. . . . He (my father) had sunk down in the chair in front of his desk. . . . 'I have had news from England,' he said. . . . 'They refuse to let the Emperor come over.' . . . 'They say,' my father continued, 'that it is wiser to discourage the idea of the Imperial family coming to England. . . . They have told the Provisional Government to cancel all arrangements. . . . They are afraid, that is the truth of it; they are afraid!' That day I remember Mr. Lloyd George's name was not mentioned, and it was only much later that my father told me that the whole plan of the Emperor's journey to England had been wrecked because Mr. Lloyd George had warned the King [of England] that the feeling in the country was violently against the Russian Imperial family, that the Labour members had sworn to create trouble if they were received, and that it would be very unwise to risk offending them at that critical juncture of the war. He had at the same time managed to convince the King that the danger to the Imperial family was grossly exaggerated . . . .

"Since those days Mr. Lloyd George has had ample time for reflection, and it is impossible not to feel sorry for a man whose mind must be burdened with the memory of the ghastly mistakes he has made in his attitude towards Russia. . . . It is very difficult to arrive at the real truth, and it is difficult even to obtain documentary evidence of that truth, for Mr. Lloyd George, at that moment Prime Minister, had a habit of sending telegrams direct to the various Embassies, and not through the usual source of the Foreign Office, so that in the official archives there is nothing to show that he was directly instrumental in preventing the Emperor from being given sanctuary in England. . . . It is a little difficult, even now, to follow and understand the apparent fluctuations of his policy. . . . his cordial reception of Mr. Bullitt, the American journalist who went to Russia on a special mission, and returned inoculated with Communist fervour, his refusal to take any drastic steps to counteract the intensive Bolshevik propaganda being carried out in England, and his welcome of the Russian Trade Delegation under Krassin, make one wonder a little dubiously who his counsellors were and what the secret influence was that caused a volatile change of mind always at the crucial moment when the Bolsheviks seemed on the point of surrender. 'Mr. Lloyd George really did us a great service,' Lenin told a journalist after the conference in Genoa in 1924."<sup>(15)</sup>

<sup>(15)</sup> *Op. cit.*, pp. 192-198, 297. Mr. Lloyd George states in his *War Memoirs*, vol. III, that "the Czar was unable to avail himself of it

In face of the above, we may ask ourselves if Sir George Buchanan was allowed to write freely in what he set down about the liberation of Trotsky from Halifax by the English Government.

One last point to which reference must be made concerns Rasputin. Lloyd George writes: "When the Revolution started, Lenin was a refugee in Switzerland. Trotsky was earning a precarious living as a writer on the staff of an unprofitable Communist journal in New York. The conspirators who overthrew Czardom were the Czarina and Rasputin, with the help of the inept ministers they promoted and favoured."<sup>(16)</sup> The conclusion from these statements would seem to be that Trotsky and Lenin and those behind them were not conspiring to overthrow the Czar, whereas the unfortunate Czarina and Rasputin were conspiring to do so. Lloyd George seems to use the word "conspirators" ambiguously, to say the least of it. We may admit, however, that there were people trying to use Rasputin, and here Freemasonry and the better organized force of the Jewish Nation come on the scene. In his book, *The Fall of the Russian Empire* (p. 110), the Rev. E. A. Walsh, S.J., says: "At a Masonic Congress, held in Brussels at this time (1911), Rasputin was discussed as a possible instrument for spreading the tenets of the order in Russia; it was thought that under his destructive influence the dynasty would be destroyed in two years."<sup>(17)</sup>

On his side, Sir George Buchanan in the work already men-

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[the invitation], even had he been anxious to do so, and of that we had no evidence." He finally quotes Sir George Buchanan as stating in *My Mission to Russia*: "Our offer remained open and was never withdrawn." From Miss Buchanan's evidence it is clear that Sir George Buchanan was not a free agent in writing that sentence.

With regard to Jewish responsibility for the murder of the Czar and the Imperial Family, cf. *The Rulers of Russia*, p. 13.

(16) *War Memoirs*, vol. I, p. 953.

(17) A certain amount of information about Freemasonry in Russia is to be found in Deschamps, *Les Sociétés Secrètes et la Société*, vol. II, pp. 687-704, and in Wichtl, *Weltfreimaurerei, Weltrevolution, Weltrepublik*, pp. 168-174. There is a curious conversation of a Russian "Liberal" non-Mason with an American Mason on page 173 of the latter volume. The American Mason remarked, when he learned that the Russian was returning to Russia for the Coronation of the Czar Nicholas II: "These things will not last much longer," but refused to say more since the Russian was not a Freemason. After 1906-1907, according to Wichtl, the number of Lodges in Russia increased enormously. He says that the overthrow of the Czar was the work of Russian Freemasons with the help of English Freemasons.

Mr. A. N. Field, in *The Truth About the Slump*, p. 63, comments on the fact that Cagliostro, with Jewish and Masonic associations, was used to discredit the French Royal Family prior to the French Revolution, while Rasputin performed a similar service in Russia before the Russian Revolution.

tioned, *My Mission to Russia*, writes: "Rasputin was at the same time accused of being in German pay—a charge that was not strictly speaking correct. He was not in immediate communication with Berlin, and he did not receive money from the Germans; but he was largely financed by certain Jewish bankers, who were to all intents and purposes German agents. As he was in the habit of repeating to those Jewish friends of his all that he heard at Tsarskoïé [the Tsar's palace], and as the Empress consulted him on both military and political questions, much useful information reached the Germans through this indirect channel. Without being their regular agent, he was, moreover, rendering them yeoman service by discrediting the Imperial régime and thus paving the way for revolution."

### THE RÔLE OF GERMANY IN THE BOLSHEVIK REVOLUTION.

Germany's rôle in the Bolshevik Revolution has been admirably summarized in A. N. Field's instructive work, *The Truth about the Slump*, pp. 58-74. Only a few points need be touched upon, because the main facts are not in dispute. The first point is that it was a wealthy Jew named Parvus or Helfand, given as a Freemason in the list already quoted, who acted as the intermediary between the German Government and Lenin. It was he who arranged with the German Government the passage of Lenin through Germany in a sealed train.<sup>(18)</sup>

A collaborator of his was Ganetski-Fürstenberg. According to the Russian Lady, Ariadna Tyrkova Williams, widow of the late Harold Williams, in her valuable book, *From Liberty to Brest-Litovsk*, "Ganetski-Fürstenberg was an adventurer on a large scale, a collaborator with Parvus the *provocateur*, a Socialist with a very tarnished reputation. . . . Helfand-Parvus had made Copenhagen his headquarters and thence this adroit adventurer managed his miscellaneous enterprises, such as the contraband sale of expensive drugs for the Russian Army, the supply of cheap German coal for the needs of Danish co-operative societies, revolutionary propaganda in Russia, and perhaps not in Russia only. . . . Through Ganetski-Fürstenberg the Bolsheviks used to obtain large sums of money. This was discovered after the first attempt at a *coup d'état* made by the Bolsheviks. . . . Large sums of money were transferred to Petrograd by a Russian Jew, Helfand, commonly known among international Socialists by his literary pseudonym of Parvus. This obscure international speculator, who acquired an enormous fortune, styled himself the inspirer of Bolshevism. The German Social-Democrat Haase re-

<sup>(18)</sup> Cf. *The Mystical Body of Christ in the Modern World*, pp. 92, 93, for some more information about Parvus.

vealed the strange connections of Parvus with the Imperial Government. . . . The Russian Intelligence Department possessed data proving the connection between the Bolsheviks and the German General Staff. But Kerensky's Government fell apart, without having published its information, and without arriving at any definite conclusion upon the subject."<sup>(19)</sup>

Supplementary information on these points is available from the report issued by Mr. Edgar Sisson called *The German-Bolshevik Conspiracy* (Washington, D.C., Oct., 1918). Mr. Sisson compiled this report while acting in his capacity as "Special Representative in Russia of the Committee on Public Information." As the delegate of President Wilson, he acquired important documents concerning the German-Bolshevik Conspiracy. The Committee on Public Information published the Sisson Documents as War Information, Series No. 20, October, 1918, after having submitted the documents to the Investigators of the National Board for Historical Service in the United States. Both the Committee on Public Information and the United States Congress accepted the judgement of the National Board for Historical Service on these documents. This much we learn from the remarkable booklet, *An Answer to Father Coughlin's Critics*, by the Radio Priest's Friends. Father Coughlin's Friends quote at considerable length from the Sisson Documents, as does A. N. Field in *The Truth about the Slump*.

Document No. I is to the effect that, in accordance with orders received from the Bolshevik leaders, there had been removed from the archives of the Ministry of Justice an order of the German Imperial Bank "allowing money to Comrades Lenin and Trotsky and others for the propaganda of peace in Russia," and that at the same time "all the books" of the bank in Stockholm had been "audited" to conceal the payment of funds to Lenin and Trotsky and their associates on the order of the German Imperial Bank (Order 7433). Another document stated that "Zinovieff and Lunacharsky got in touch with the Imperial Bank of Germany through the bankers D. Rubenstein, Max Warburg, and Parvus. Zinovieff addressed himself to Rubenstein and Lunacharsky through Altvater to Warburg, through whom he found support in Parvus." Sisson added to this in a note: "Parvus and Warburg both figure in the Lenin and Trotsky documents. . . . Warburg is believed to have been lately in Petrograd."

The second point to be noted is that mentioned by Mr. Boris Brasol, the Russian writer, in his book, *The World at the Cross Roads*. "The full history," writes Mr. Brasol, "of the interlocking participation of the Imperial German Government and international finance in the destruction of the Russian Empire is not

<sup>(19)</sup> Op. cit., pp. 105, 106, 110, 289. She adds, on p. 289, that all the documents fell into the hands of the Bolsheviks after their victory.

yet written. . . . It was not a mere coincidence that at the notorious meeting held in Stockholm in 1916, between the former Russian Minister of the Interior, Protopopoff, and the German Agents, the German Foreign Office was represented by Mr. Max Warburg, whose two brothers (Paul and Felix) were members of the international banking firm, Kuhn, Loeb and Company, of which the late Mr. Jacob Schiff was a senior member."<sup>(20)</sup> This brings us to the part played by the Jewish Nation behind the warring States, England and Germany.

### THE RÔLE OF THE JEWISH NATION IN THE BOLSHEVIK REVOLUTION.

Unless one realizes that the driving force behind the Bolshevik Revolution was that of the Jewish Nation, it is impossible to explain adequately how the hitherto rather sleepy Russia suddenly woke up in 1917, and began an intensive campaign for international domination, spending money lavishly. Whence came the dynamic energy in the Russian character all of a sudden? How are we to explain the sudden appearance of a virulent anti-God movement in a people that with all its faults was intensely religious? Both these questions find an adequate answer in the controlling influence of the Nation that has persistently rejected the one True Mediator between God and man and is ever seeking to impose its will on God, instead of accepting His Will. Otherwise these things seem inexplicable. Once we realize, however, that 1917 witnessed what the German revolutionary, Wilhelm Marr, had foreseen before 1879, we can understand what took place and is taking place. "In that vast Empire," he wrote, "Judaism will find the fulcrum of Archimedes which will enable it to pull the whole of Western Europe off its hinges once for all. The wily Jewish spirit of intrigue will bring about a revolution in Russia such as the world has never yet seen."<sup>(21)</sup>

Pope Pius XI did not think it possible to explain the hatred of religion in Russia without taking account of the action of secret societies. On June 3rd, 1933, in an Encyclical Letter deal-

(20) Op. cit., pp. 70, 71.

Sir George Buchanan says in his book (vol. II, p. 33) that "on his return journey [from France and England] he [Protopopoff] had had an interview with a German financier named Warburg at Stockholm that had seriously compromised him." Mr. Warburg may have been more "German" than his brothers Paul and Felix were "American," but they were all three members of another nation, the Jewish Nation.

(21) For the full text of this author as well as for a similar text of Dostoievsky, the Russian writer, cf. *The Mystical Body of Christ in the Modern World*, pp. 180, 181. The extract from Dostoievsky there quoted was written between 1876 and 1880. It contains the famous phrase: "The Jews will compass the ruin of Russia."



ing with the persecution in Spain, he said that "this persecution has been set on foot, not so much from ignorance of Catholic teaching and of its benefits, as from the hatred and enmity, which the destroyers of all order, civil and religious, banded together in secret societies as in Mexico and Russia, cherish and stir up 'against the Lord and against His Christ'." Pope Pius XI holds too that Bolshevism was foreign to Russia, in spite of the contrary opinion expressed by writers such as the Rev. Edmund Walsh, S.J., in *The Fall of the Russian Empire*.<sup>(22)</sup> Father Walsh wrote: "A thesis common in Monarchist and émigré circles labours to prove that the Bolshevik revolution was an unnatural, un-Russian phenomenon artificially created by two foreign influences, German militarism and Jewish hatred, and then imposed by treachery on a demoralized and exhausted people. But on the strength of the record, and in view of the testimony of representative Russians supported by documentary evidence now becoming increasingly available, I am obliged to reject that theory. . . I maintain that Bolshevism is a natural phase in the evolution of a strictly historical process originating in the soil, the culture, and the politics of Russia itself." In the Encyclical Letter, *Divini Redemptoris*, Pope Pius XI wrote in 1937: "For them [the peoples of the Soviet Union] We cherish the warmest paternal affection. We are well aware that not a few of them groan beneath the yoke imposed on them by men who in very large part are strangers to the real interests of the country. We recognise that many others were deceived by fallacious hopes. We blame only the system with its authors and abettors who considered Russian the best prepared field for experimenting with a plan elaborated years ago, and who from there continue to spread it from one end of the world to the other."<sup>(22 bis)</sup> Let us now take some of the historical evidence which goes to prove that those "strangers to the real interests of Russia," who are experimenting with this Marxian plan elaborated years ago, are members of the Jewish Nation.

#### (a) THE JEWISH NATION GUIDES THE COMMUNIST MOVEMENT.

We have seen how Communism follows from the "freedom and equality" of the principles of 1789. François Noel Babeuf, one of the adepts of the secret societies that prepared and carried out

<sup>(22)</sup> Published in 1929. The quotation is from p. 12.

<sup>(22 bis)</sup> In complete agreement with Pope Pius XI, the Russian writer, N. S. Timasheff, most emphatically asserts that Bolshevism is not a Russian product. "Communist doctrines," he writes, "were imported into Russia as part of the great process of Westernization . . . Communism certainly was not a straight continuation of Russian history" *Religion in Soviet Russia*, pp. 10, 18. (London, Sheed and Ward, 1943).

the French Revolution, in an address to the French people, drew the logical conclusions from these principles with a savage vigour which leaves nothing to be desired.<sup>(23)</sup> With the reaction against the Revolution, the class-war died down, though the Collectivist theories of Babeuf persisted in the Socialist movements. The class-war, the militant atheism, and all the other characteristics of the revolutionary epoch were revived with renewed vigour when the Jews assumed the leadership of Communism with Karl Marx and Ferdinand Lassalle. In *The Mystical Body of Christ in the Modern World* (pp. 82-87), a brief account of the rise and development of Communism and Socialism under the control of the Jews is given.<sup>(24)</sup> That outline will suffice to show that the Jewish writer, Alfred Nossig, in his book, *Integrales Judentum* (*Integral Judaism*), does not exaggerate when he says that "the modern socialist movement is chiefly the work of Jews." The plan of the revolution is always substantially the same. The reins of Government of some great nation must be captured and then that nation must be made use of to impose the revolutionary ideal and the domination of the Jewish Nation on the world. If Marx had succeeded through his agents in the Paris Commune of 1871, France would have had the fate reserved for Russia in 1917.

The preparation of the Russian Revolution on the part of the Jewish Nation began long before 1917. In the *New York Times* of March 24, 1917, there is an account of a celebration held in New York over the initial stage of the revolution which had taken place on March 14. At that celebration, a Mr. George Kennan said that "during the Japanese-Russian war he was in Tokio and that he was permitted to make visits among the 12,000 Russian prisoners in Japanese hands. . . . He told how they asked him to give them something to read and he had conceived the idea of putting revolutionary propaganda into the Russian army. The Japanese authorities favoured it and gave him permission. After which he sent to America for all the Russian revolutionary literature to be had. . . . The movement was financed by a New York banker you all know and love, he said, referring to Mr. Schiff, and soon we received a ton and a half of Russian revolutionary propaganda. At the end of the war 50,000 Russian officers and men went back to their country ardent revolutionists. The Friends of Russian Freedom had sowed 50,000 seeds of liberty in 100 Russian regiments. I do not know how many of the officers and men were in the Petrograd fortress last week, but we do know what part the army took in the revolution." A message was then

(23) A portion of Babeuf's address is to be found in *The Mystical Body of Christ in the Modern World*, p. 55. The full text is contained in l'abbé Barruel's work, vol. IV, pp. 445 and foll.

(24) For the secret history of Marx's Communism, cf. *Les Origines Secrètes du Bolchevisme* by Salluste, pp. 1-100.

read from Mr. Jacob Schiff regretting his inability to be present to celebrate "the actual reward of what we had hoped and striven for these long years." Jacob Schiff had arranged a loan to help Japan to fight Russia in 1904-1905. According to the *Jewish Communal Register* (New York), "He [Jacob Schiff] financed the enemies of autocratic Russia from the money market of the United States."<sup>(25)</sup>

### (b) THE JEWISH BUND AND THE BOLSHEVIK REVOLUTION.

For a good many years before the Russo-Japanese War of 1904-1905, the Jewish Nation had been actively engaged in preparing a Communist Revolution in Russia. The Jewish writer, Dr. A. S. Rappoport wrote in his book, *Pioneers of the Russian Revolution* (pp. 228, 250-252): "To a greater degree than the Poles, the Letts or the Finns, or, indeed, any other ethnic group in the vast empire of the Romanovs, they [the Jews] have been the artisans of the Revolution of 1917. . . . There was no political organization in the vast Empire that was not influenced by Jews or directed by them. The Social Democratic, the Socialist Revolutionary Parties, the Polish Socialist Party, all counted Jews among their leaders. . . . The heroism of the members of the 'Bund' or General Union of Jewish Workingmen, founded in 1897, served as a model to the fighters for freedom, the pioneers of the Russian Revolution. The Bund was a political and economic association of the Jewish proletariat, at first averse to all national distinctions, but gradually impregnated with Jewish national sentiment. It made active propaganda in Yiddish, published numerous pamphlets and such organs as *The Jewish Workman*, *The Voice of the Workman*. . . . The Jewish intelligentsia assimilated itself with the Russian intelligentsia during the seventies, just as the Jewish proletariat was destined to make common cause with the Russian proletariat later on. . . . I have already pointed out that there are two proletariats, the manual and the intellectual. . . . Many members of the Bund belonged to the intellectual proletariat. . . . The members of the Bundists arrested, imprisoned and deported amounted to 1,000 during the years 1897-1900, and 2,180, between 1901 and 1903. Altogether, from March, 1903, to November, 1904, 384 politicals passed through the prison of Alexandrovskane. The following is the percentage of these prisoners according to nationality: 53.9 per cent Jews, 26.4 per cent Russians, . . . as for the women, 64.3 per cent were Jewesses. Plehve maintained that 80 per cent of the revolutionaries in Russia were Jews."<sup>(26)</sup>

<sup>(25)</sup> 1917 Edition.

<sup>(26)</sup> Op. cit., pp. 228, 250-252.

Rappoport's book was published in 1918. Certainly there is not anything in the book to make one conclude that "among the fiercest opponents of Bolshevism was the General League of Jewish Workers, called the Bund," as we read in the pamphlet, *Bolshevism is not Jewish*, published by the *Woburn Press* (London). On the contrary, according to Rappoport, the Bund practically prepared the Revolution of 1917. On page 5, Rappoport says that he sees the period of terror coming in Russia, but that it is only natural that it should come, however much to be deplored. Perhaps the "Reign of Terror" has been so savage and of such long duration that the Jewish Board of Deputies behind the *Woburn Press* does not like the Jewish direction of Bolshevism to be known.

Another source of information about the Bund which does not seem to have been utilized so far in the history of the Bolshevik Revolution will now be called upon. This is the book, *The Polish Jew*, by Beatrice Baskerville.<sup>(27)</sup> Written in 1906, long before the events which we have witnessed since 1917, it yet foreshadows them so accurately that it is difficult to believe it was written so far ahead. The book, as the author tells us in the Preface, was the result of eight years residence in Russian Poland. "During this time," she says, "I have witnessed the growth of that revival which has now spread throughout most of the settlements and all the large Ghettos, and which has engendered hostility to the Gentile and revolution against the powers that be." It is regrettable that only a few passages can be quoted, but they will be sufficient to show that there must have been a powerful organization and strong financial resources behind the Bund.

"Here under the northern skies," writes Miss Baskerville, ". . . . the children of Israel play a rôle which cannot but interest the English-speaking race that has seen enough of the Jewish emigrant to fear that his presence, hitherto but a troublesome question, may shortly assume all the proportions of a problem. . . . He [the Anglo-Saxon] reads with horror of Jewish massacres and of Jewish persecution. . . . Has he had an opportunity of observing the methods of the Polish Jews who, living freely among a nation in the proportion of one in seven, have attained an influence in the proportion of seven to one? Has he seen the other side of the medal and counted the cases in which the Semite takes advantage of the Slav, and the Jew rules the Russian? . . . Can he imagine the capital of Poland, the most civilized city in Russia . . . where every third man is a Jew, where the trade and commerce are in the hands of Jews and where Jewish organizations have openly declared their intention of converting the Imperial Army to the tenets of Socialism and of gain-

(27) Published by Chapman and Hall, Ltd., in 1906.

ing the greatest amount of political influence when the crisis of crises, the fall of absolutism, shall throw the Empire into chaos? And yet these things are facts, and, what is of more importance to the Anglo-Saxon peoples, these facts may, though in a modified form, spring up amongst them. . . .

"The Bund came to Poland from Lithuania in the year 1900. The soil was well prepared to receive it, for signs of a political revival, engendered by the desire to assert Jewish nationalism, had already made their appearance. Its programme includes the overthrow of Tsardom and the establishment of a democratic government, the convocation of a national assembly based upon universal, direct and secret voting: amnesty for all political prisoners, the abolition of capital punishment, the nationalization of the land, etc., etc. So far this programme is identical with that of another revolutionary party, the Social Democratic League. But there is a clause dealing with the Jewish question. . . . Incidentally, too, the Bund tends to draw the Jewish proletariat away from the superstitions of Judaea; a man who believes in the precepts of modern Socialism can scarcely retain all his respect for Talmudic and Rabbinistic lore. But at the same time the Bund does not laugh at Yiddish, far from it. . . . The Bund insists: 'When autocracy falls we shall have a vast amount of political influence. The Jew will no longer be the Pariah of society: he will be able to assert his own individuality. Keep to your Yiddish. . . . ' The immediate goal of the Bundist is the overthrow of Tsardom. He employs two general means towards that end—strikes and the conversion of the Tsar's military and naval forces to the tenets of Socialism. . . .

"Generally speaking, the activity of the Bund is confined to the young generation of the Jewish proletariat. . . . The parents . . . do not understand the revival which has manifested itself so conspicuously during the past five years. The children retort that their fathers were young in different times, and that the wave of revolution that is sweeping over Russia is the only hope for the civil emancipation of the Jews. . . . The weak point about all the revolutionary undertakings in Russia is the attitude of the military, who not only refuse to fight for the people, but, in spite of all efforts to organize mutinies, show a considerable amount of respect for their officers. . . . The Bundists are hopeful of curing this trait . . . by organizing as many small mutinies as possible.<sup>(28)</sup> Whether they will succeed in doing so remains to be seen, and as they themselves allow a term of five to seven years before expecting any great results, the world will probably

(28) The recent mutiny in the Preobrajenski regiment was organized by the Jews, who served as bandsmen. The regimental bands in the Russian Army are largely composed of Jews (note in *The Polish Jew*, p. 168).

wait a good deal longer before the average Russian soldier grows careful about anything when drunk or fails to repent of his misdeeds when sober. . . . Should their officers decide to cast in their lot with the people against autocracy, there is little doubt that the soldiers would obey them. But this is not what the Bund aims at: the Bund wants to stir up strife between officer and private, and has organized a system of propaganda amongst the Tsar's military and naval forces with this end in view.

"Propaganda is carried on, (1) by Jewish factors who obtain entrance into all the garrisons and fortresses, (2) by Jews serving in the army or navy. . . . Factors have as much access to the sailors as to the soldiers. From time to time the factor can distribute leaflets calling upon them not to shoot their brethren but their officers. There is a great amount of risk in such propaganda for the Russian soldier or sailor is very anti-Semitic, and often denounces the agitator or arrests him. . . . The Jewish soldier has a far better chance of success. . . . The soldier will listen to a comrade better than to a factor. Often he will agree that as the man is a Jew he cannot be giving him good advice: but though a Jew he is a comrade, and therefore deserving of some sort of consideration. . . . But the Bund is not content with persuading the soldier to fight for the proletariat: it has taught the proletariat to fight against the soldier so long as he refuses to listen to its call and rise against autocracy.

"The leaders of the movement soon realised that the physical cowardice which characterizes the Polish Jew was a great drawback. . . . So they promptly organized what they called 'fighting groups,' consisting of armed men. . . . This systematic arming was first introduced by the Bund, and upon the Bund the responsibility of placing firearms in the hands of the proletariat rests. . . . Its adherents are supplied with revolvers of the Browning system and taught how to use them. Those who can afford to pay are supposed to do so, but the poorer ones receive them for nothing. . . . Nearly all the revolvers in the possession of the Bund . . . were brought into the country without the knowledge of the customs authorities . . . .

"Among the resolutions of a Congress of Bundists are the following: Groups of non-Jewish workmen must be formed to agitate among the non-Jewish proletariat in order to gain the greatest amount of political influence by the time autocracy is abolished . . . *General Strikes* . . . are of paramount importance . . . . *Terror* must be applied when necessary. It is also necessary that public men who are dangerous to the cause be removed. In time of public disturbances Government buildings must be stormed by the populace. . . ."(29)

(29) Op. cit., pp. 4, 5, 168, 169, 170, 201, 202.

In his excellent book, *Le Plan Communiste d'Insurrection armée*

Miss Baskerville treats more briefly of the other revolutionary parties. Of the Social Democratic League or Party, to which the Bolsheviks and Mensheviks belonged, she says: "The Social Democratic League of [Russian] Poland was founded by Rosa Luxembourg, a Jewess, and Karski, in 1893. Its programme is the same as that of the Bund except for the clause treating of Jewish nationalism. A large proportion of the members of the party are Jews. . . . Of 75 names [of individuals arrested in a police raid] 66 were indisputably Jewish and the rest either doubtful or non-Jewish. The Social Democrats, being anti-national, appeal to many of the Jewish Intelligentsia who have left the traditions of the Hebrew culture far behind them. . . . These men and women have generally been educated in the Russian Gymnasium, where the tendency of the teaching is non-national. The Social Democrats seem to live in a world mapped out by Marx and Engels."<sup>(30)</sup>

The author then goes on to point out that "the rank and file of these parties quarrel among themselves and with the followers of the National Democratic Party." If we take account of the Nationalism of the Jews of the Bund, and of the Internationalism of the Jews of the Social Democratic Party, we have at least a partial explanation of some of the liquidations which took place later on when the Bolsheviks triumphed.

### (c) THE DIFFERENCE BETWEEN THE BOLSHEVIKS AND THE MENSHEVIKS.

What was the difference between Bolshevik and Menshevik members of the Social Democratic Party? A carefully-written

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(*The Communist Plan for Armed Insurrection*), pp. 42, 42, M. Léon de Poncins confirms what we have seen described long before in *The Polish Jew*. M. de Poncins quotes documents taken from Communist sources containing detailed instructions for the preparation of revolution, and then adds: "An excellent illustration of these tactics is to be found in the work of the Bolsheviks in the Russian army in the different phases of the revolution. From 1902 on, the Bolsheviks kept up their secret revolutionary agitation in the Russian army. At the time of the 1905 revolution this agitation had reached a point of development such that in a number of garrisons the Bolsheviks were able to act upon the great body of the troops. After the defeat of the 1905 revolution, when the Bolsheviks were again forced to have recourse to secret action, in order to prepare the masses for new revolutionary combats, the propaganda in the army took on a still more secret character. This lasted down to the revolution of February, 1917. Immediately after the overthrow of the Czarist Government, the Bolsheviks began to carry on a vast movement of corruption amongst the troops. Secret methods gave place to legalized decomposition by means of Communist cells, soldiers' committees, assemblies of soldiers' delegates, newspapers for soldiers, etc."

<sup>(30)</sup> Op. cit., p. 208.

article in the London *Free Press* of October, 1938, examined the question thoroughly. It seems that at a Congress of the Russian Social Democratic Party held in London in one of the early years of the century, a discussion arose over the wording of Paragraph 1 of the Party Rules. Lenin proposed that this should read: "Anyone is a member of the Party who participates in the organization of the Party." Martoff introduced a counter-proposal which ran: "Anyone working under the supervision of the Party is a member of the Party." In the voting which followed, Lenin's proposal received a few more votes than that of Martoff. From that day forward, his supporters called themselves Majoritarians (Bolsheviks) while those of Martoff styled themselves Minoritarians (Mensheviks). The writer in the *Free Press* then continues: "Thus the difference between a Menshevik and a Bolshevik is a mere matter of hair-splitting over the qualifications of Party membership, and the two parties, in all the essentials of revolutionary propaganda, were inspired by the same aims." We are therefore again in a position to cast grave doubts on an assertion in the pamphlet, *Bolshevism is not Jewish*, namely, that the Bund was amongst the fiercest opponents of Bolshevism. The Bund, of course, joined the Mensheviks, for Martoff's proposal suited them perfectly, whereas Lenin's proposal suited the Jews of the National Democratic Party better.<sup>(31)</sup> After the Kerensky revolution, the Nationalism of the Bund opposed the Internationalism

(31) It is well to bear in mind what Robert Wilton wrote in *Les Derniers Jours des Romanof* (pp. 136-138): "It is in the Central Committee of the Bolshevik Party that the Governmental power resides. It was composed as follows in 1918--9 Jews and 3 Russians. The other Russian Socialist Parties are similar in composition. Their Central Committees are made up as follows: S.D. Mensheviks, 11 members, all Jews . . . S.R. (Right Wing), 15 members, of whom 13 are Jews and 2 are Russians. . . . These parties, in appearance opposed to the Bolsheviks, play the Bolsheviks' game on the sly, more or less, by preventing the Russians from pulling themselves together. Out of 61 individuals at the head of these parties, there are 6 Russians and 55 Jews. No matter what may be the name adopted, a revolutionary Government will be Jewish." Cf. *The Rulers of Russia*, p. 9.

To this must be added the prophetic words of a Government official in Warsaw to Miss Baskerville, which are to be found on p. 334 of her book, *The Polish Jew*, published in 1906: "The Government," said this official, "will not give the Jews civil rights if they can help it, because they are afraid. The Jews are everywhere and doing everything. The Cadet Club in St. Petersburg is full of them. . . . The Russian members are indifferent or occupied elsewhere. When the Jews do get their disabilities removed . . . they will rule the Empire officially. *De facto*, they are the masters at the present moment. The young men of the civil service who ought to be energetic and save the situation, are letting things slip through their fingers. All they think about is amusement and getting their salaries raised. . . . When the Jew effects an entrance into their midst, he will sweep them off the board like so many pieces of paper."



of the Bolsheviks, but in the summer of 1917, large numbers of intellectuals and of the proletariat left the Bund and joined the Bolsheviks.<sup>(32)</sup> Directions for the change over may have been given by the Central Jewish organization in Switzerland, about which something was learned in 1905, on the occasion of the revolutionary troubles at Odessa.

(d) THE CENTRAL JEWISH ORGANIZATION AND  
THE REVOLUTION AT ODESSA IN  
NOVEMBER, 1905.

The Correspondent of *The Times* at Odessa lifts the veil for a moment and reveals the existence of this centre of direction. In the issue of November 22, 1905, under the heading of *The Reign of Terror at Odessa*, we read: "It must be understood that all through September, meetings of a national or . . . of a revolutionary character were being held in the local Universities . . . The various organizations, Radical and Ultra-Radical, were preparing for a crucial moment. Amongst the other Socialistic fraternities, the Central Jewish Organization located in Switzerland, sent emissaries from its branches in Warsaw and Poland to Odessa. . . . On Sunday, Oct. 29, . . . many excited boys and girls, other than students at the Universities, began to make barricades across certain of the main streets. Excited Jewish factory girls . . . donned red blouses and ribbons, and openly flaunted them in the faces of the Cossack and Dragoon patrols. . . . Even yet the situation would not have been dangerous, if the emissaries from Warsaw had not brought an arsenal with them. Many of these . . . youthful demonstrators were flourishing revolvers. Shots were fired. . . . Half a dozen gendarmes were deliberately assassinated at their stations at the street corners. . . . It was at this very moment that the Tsar's Great Manifesto [granting the Constitution] arrived . . . .

"On Tuesday, October 31, . . . the knots of excited people at the street corners grew into processions that surged up and down the main thoroughfares. It was immediately noticeable that for the main part the demonstrators were students and Jews.

(32) "From the history of the working-class movement it is known that the Bundists left the Social-Democratic Party in 1903; when the majority of the Party of the working-class refused to accept their demand to be recognized as the 'sole' representatives of the Jewish proletariat. This exit from the Party was a manifestation of separation. . . . But, in fact, the Jewish workers have entered and continue to enter the Party everywhere in spite of the Bund . . . When the Bund in 1906 again returned to the Party, the Party put forward the condition of no separatism, i.e., unity in all localities of *all* the Marxist workers of *whatever* nationality. But this condition *was not fulfilled* by the Bundists" (*Lenin on the Jewish Question*, p. 19. International Publishers, New York).

A large percentage were girls. For some time the processions were orderly enough. A red flag or two occasionally appeared but in the general enthusiasm were readily discounted. The main gatherings drifted to the headquarters of the Governor-General. Baron Kaulbars . . . called for three cheers for the Constitution.

"After leaving the presence of the Military Governor, the processionists, who were for the most part excited Jews, unblushingly exhibited Republican emblems. Red flags were unfurled at the head of the procession. Where found, the Russian National Emblem was dishonoured by having all colour, except the strip of red, torn from it. The crowd, now absolutely beside itself, surged down to the City Hall. They tore the national motto down from the portico, mutilated the Emperor's portrait in the session-room, and hysterically declared the reigning dynasty to be abolished and a South Russian Republic established. In the street the more tardy Russian patriotic processions carrying their own particular 'ikons' and the portraits of the Tsar and Tsaritsa were met by the now acknowledged revolutionists. The latter tore the emblems from the patriots' hands, grossly insulted them, and derided the carriers. . . .

"As has been pointed out above, the Central Jewish Organization, acting in conjunction with other revolutionary committees, had provided the implements by which it was hoped that anarchy might be established. Already the Jewish population had been wrought up to a state of frenzy owing to the Manifesto and the events which had followed upon its issue. . . . Bombs were dropped from balconies, revolvers fired from behind counters and shutters. . . . On Tuesday night the massacres began in real earnest. . . . The Jews, organized in gangs, had the upper hand at night, the Christians took their pound of flesh by day. . . . And so the slaughter of Christian and Jewish women and children continued until Baron Kaulbars's time limit had expired. . . . The Military Governor marched his battalions into the streets and order was almost instantaneously restored.

"Odessa is a town of about 430,000 inhabitants, of which just over a third are Jews. For the three days . . . some 415,000 of the populace remained behind barred doors. About 15,000 engaged in the *lutte acharnée* [fierce struggle] with the result that the Jewish cemetery received over 400 bodies and the Christian about 600. There are something over 4,000 admissions to the public hospitals, more or less equally divided. . . . There are at least 40,000 rendered homeless . . . of whom the vast majority are Jews."

*The Times*, of November 30, continues the narrative under the heading, *The Situation at Odessa*. "It is now definitely known," writes the Special Correspondent, "and indeed admitted by the

Jewish organizations, that so far back as Easter last the Jews began secretly to arm. There were three organizations the Bund, the Zionists, and the students and the Jewish workmen, the latter organized by two well known Russian professors from the local university. The organization supplied over 4,000 persons with revolvers and ammunition. . . . The armed Jews fired wildly . . . into the streets from balconies and housetops, then, having stung the *canaille* into white-hot fury, threw away their arms and hid themselves, while the frenzied Russian mob rolled on into the suburbs and flung itself upon the unarmed Jewish workmen and shopkeepers."

The columns of *The Times* at that period are full of accounts of protests against the treatment of the Jews in Russia. In the speeches delivered at these meetings, there is no mention of the Central Jewish Organization engaged in training and equipping the Bund, &c., for the future Socialist Revolution. For example, the issue of December 5, 1905, contains an account of the great day of mourning throughout the United States for the victims of the massacres in Russia. In New York, there was the greatest demonstration in the history of the Jews in America. "Chanting funeral hymns, while 50 bands played dirges, 125,000 Jews marched through the streets of the Lower East Side and then along Broadway to Union Square, where a mass meeting was held." Thus is a legend created and dust thrown in the eyes of the public.

#### (c) IN THE HOUR OF TRIUMPH

On the 1st July, 1922, the Czech deputy, Mazanec, made a long speech in the Czech Parliament, in which amongst other things he said:

"Honourable Members of Parliament! When you read over at your leisure what I am about to say to you I beg of you not to waste any time on the question of what people will emerge triumphant from the Communist chaos. That is one of the points that is most evident in present day political life, but wonderful to relate, it is never mentioned amongst us. To speak of the Catholic religion and of the Catholic Church and Catholic clergy as the most obscurantist elements in the realm of obscurantism is considered amongst us as a sign of good education, and language of this kind will get a man any post, especially in our diplomacy. but to mention Jews at all is to brand oneself as a reactionary. Well, whether I am branded as a reactionary, or not, it seems to me that to speak of the Genoa Conference without mentioning Jews, to carry on negotiations with Soviet Russia, while making abstraction of the plans of the chosen people . . . is to give a clear proof of the way the Press has trained and formed our minds all these years.

"Allow me to quote for you, Gentlemen, in this connexion, something emanating from the Powers that direct World Politics, though they pretend they do not. Of these Powers we shall learn nothing either in the official reports or in the lengthy debates on the Genoa Conference. I am going to read for you a circular destined for the representatives of the Committees of [some] Jewish International Association. It was found in the pocket of an individual named Zunder, on the night of 9th December, 1920, after a skirmish with the Bolshevik troops on the Estonian frontier. Zunder was the officer in command of the 11th Regiment of Sharpshooters. The circular is drawn up in Hebrew. Here is what it says:

"Sons of Israel! The hour of victory is at hand. We are on the eve of becoming masters of the world. What seemed to be merely a dream is on the point of being realized. Formerly weak and feeble we can now proudly lift up our heads, thanks to the disorder and confusion of the world. By clever propaganda we have held up to criticism and ridicule the authority and practice of a religion which is foreign to us. We have plundered the sanctuaries of that foreign cult, and we have shaken the hold of their traditional culture upon nations, finding amongst them more helpers than we needed in our task. We have succeeded in bringing the Russian Nation under Jewish sway and we have compelled it, at last, to fall on its knees before us. Russia, mortally wounded, is now at our mercy.

"The fear of the danger in which we stand will not allow us either to exercise compassion or to feel mercy. At last, it has been given to us to behold the tears of the Russian people. By taking away from them their wealth and their gold, we have turned the Russians into wretched slaves. But we must be prudent and circumspect. We have to eliminate all the best elements of Russian society, in order that the enslaved Russians may have no leaders. Thus we shall forestall every possibility of resisting our might. Wars and civil strife will destroy all the treasures of culture created by the Christian peoples.

"Be prudent, Sons of Israel, do not confide in treacherous and mysterious forces. Bronstein, Rosenfeld, Steinberg, Apfelbaum and many other faithful sons of Israel are in the ranks of the Commissars and play the leading rôles, but do not lose your heads over the victory. Be prudent, for you can rely only on yourselves to safeguard you and defend you. Sons of Israel, close up your ranks and combat for your eternal ideal!"

Mr. Mazanaç's speech appeared in No. 375 of the Russian paper, *Novoé Vremia*, edited at Belgrade, on July 28th, 1922, under the title, *In the Czech Parliament*. Lieutenant-General Netchvolodow adds, in his book, *L'Empereur Nicolas II et les Juifs* (p. 243) that

nobody has shaken the authority of the document quoted by Mr. Mazanaç.<sup>(33)</sup>

It is to be noted particularly that in the document quoted by Mr. Mazanaç, Bronstein (alias Trotsky) is mentioned as "a faithful son of Israel." This does not mean, of course, that Trotsky was an orthodox Jew adhering rigidly to the practices of the Jewish religion, but that he was devoted to his own nation. We find a confirmation of this in *The Story of "St. 25,"* by Sir Paul Dukes, for years British Secret Service agent in Russia. The author relates that after the S. R. Strikes, Trotsky made a speech at the Putilov works, in which he said that the Petrograd Soviet was planning to requisition two large Churches as offices and clubs for the workmen. "At this point," writes Sir Paul, "a workman rose and interrupted: 'Comrade Trotsky, instead of taking our churches which are badly heated and unsuited to your requirements, why do you not requisition your synagogue in Officerskaya Street, which would suit you better?'" This interruption was followed by deadly silence. Trotsky made no reply. The interruptor said afterwards: 'I was sure I should be seized and arrested. . . .'<sup>(34)</sup> It is evident that statements about Trotsky's indifference to Jewish interests such as are contained in the pamphlet, *Bolshevism is not Jewish*, must not be taken at their face-value.

#### (f) THE ALLIANCE OF JEWISH FINANCE WITH COMMUNISM.

It is unnecessary to treat of this alliance in detail. This has already been done in masterly fashion in *La Mystérieuse Internationale Juive*, by M. Léon de Poncins, and in Mr. A. N. Field's books, *The Truth About the Slump* and *All These Things*. "The supreme Jewish ideal," sums up M. de Poncins in his able work (page 209), "consists in the transformation of the world into a Limited Liability Company. The capital of this company will be the Earth and it will have for object the exploitation of the whole human race. Israel, aided perhaps at the beginning by a few figureheads, will supply the Council of Dictators to administer the

(33) The document read by Mr. Mazanaç in the Czech Parliament is similar in content to the handbill distributed amongst the Jews of Budapest during the Judaeo-Masonic-Communist revolution of 1919. A translation of the text as it is found in Dr. Hans Eisele's book, *Bilder aus dem Kommunistischen Ungarn*, published in 1920, by the publishing firm "Tyrolia," of Innsbruck, is given in *The Rulers of Russia*, 3rd edition, p. 52.

(34) Op. cit., pp. 370-371.

The S. R. Strike was in March, 1919. Dukes sent his report on the matter in question in April, 1919. The book embodying this extract from his report was published recently.

affairs of the Company. Two methods are being employed to reach this end. The first is Americanization, which has the inconvenience of being relatively slow. The second, which is rapid, brutal and dictatorial, is Communism. . . . Progress does not consist in replacing *bourgeois* Capitalism by proletarian Communism. Progress consists in substituting for the as yet limited Capitalism of Europe and America, under which there is still a certain degree of political liberty, World-Capitalism with despotic political power."

An excellent commentary on the above summary is to be found in the account given by Count de St. Aulaire, former Ambassador of France at Madrid and London, of a "lecture" by a Jewish banker of New York on the mission of Israel amongst the nations. The "lecture" was "delivered" at an international dinner at Buda-Pesth in 1919, only a few days after the collapse of the Judaeo-Bolshevist domination over Catholic Hungary. "A number of Jewish revolutionaries," writes the Count, "who had been expelled from Hungary, were there. . . . They wore American uniforms. . . . I have retained in my memory the conversation of one of these augurs whose neighbour at table I was. . . . He had become director of a great New York bank, one of those which were financing the Bolshevist Revolution. . . . A fellow-guest had asked him how it was possible for high finance to protect Bolshevism. . . . Our friend, who was then at the head of a mission for feeding those who were without bread, swigged off a big glass of Tokay, paused for a moment, taking a long pull at his enormous cigar which had cost five golden francs, and then said: 'Those who are astonished at our alliance with the Soviets forget that the nation of Israel is the most nationalist of all peoples. . . . Like the papacy, it is oecumenical and spiritual. But its eyes are turned towards the future rather than the past and its kingdom is of this world. . . . To the calm and monotonous song of prosperity we prefer the passionate voices, raised in turn, of a rise and fall in market values. There is nothing like a revolution to excite them, unless it is a war which is also a revolution. . . . The health of our Golden Calf calls for the sickness of certain nations, those which are incapable of developing themselves by their own efforts. . . . The whole economic life of Turkey [the sick man] was entrusted to us. We looked after him so well, that he died of the treatment, at least as far as Turkey in Europe was concerned. . . . Russia is now the sick man of post-war times, much more nutritive to us than the Ottoman Empire and much less able to defend itself. Russia is our new feast. It will soon be a corpse and our only trouble will be to carve it up. . . . In the management of the new world we give proof of our organization for revolution and for conservation. Our organization for revolution is evidenced by destructive Bolshevism and for con-

struction by the creation of the League of Nations which is also our work. . . . Israel is the microcosm and the germ of the City of the Future.' "(35)

This "lecture" came back to my mind on learning that the authenticity of the document quoted briefly on page 27 of *The Rulers of Russia* and at length on pages 88-91 of *The Mystical Body of Christ in the Modern World*, had been questioned in the United States. The document in question implicated the banking-house of Kuhn, Loeb and Co., as well as certain directors of it, in the work of financing the Bolshevik Revolution. It had been widely published in France with its index number in the files of the French General Staff—"7-618-6 No. 912-S R.2 II Transmis par l'État-major de l'armée, 2e Bureau." In *La Documentation Catholique* of 6th March, 1920, it was preceded by the following remarks: "The authenticity of this document is guaranteed to us. With regard to the exactness of the information which it contains, the American Official Services must assume responsibility."

Recently, the question has been splendidly dealt with in *An Answer to Father Coughlin's Critics*, by Father Coughlin's Friends, which is highly recommended to all who are interested in the question. A few additional remarks may, however, be of interest. The document in question was communicated to the Editor of *La Documentation Catholique* by a diplomat then representing a foreign government in Paris. This diplomat was afterwards assassinated. Another point is that in the book, *The Reign of the Elders*, page 59, the following is given as the Naval Secret Service Report on Paul Warburg, a member of Kuhn, Loeb and Company, in December, 1918:

(35) These extracts are taken from *Genoa versus Peace*, the translation of Count de St. Aulaire's book, published by Sheed and Ward, pp. 76-84.

A little-known historical instance of the collusion between Jewish Finance and Jewish-guided revolutionaries may prove interesting. It dates from the first openly Communist revolution, that of Paris in 1871. An account of it is to be found in Edouard Demachy's book, *Les Rothschild*, pp. viii, ix. He relates that one of the principal barricades erected by the Communards in Paris was just near the corner of the Rue de Rivoli, on which was situated the splendid mansion of Baron Alphonse de Rothschild. It was formerly the residence of Talleyrand-Périgord. The Rothschilds were certainly well known to be wealthy *bourgeois*, in fact, one would expect their house to be the first to be burned, when the Marxian "proletariat" began to move. Yet those who were systematically setting fire to houses passed, with their petrolcans in their hands, in front of this fine mansion and the numerous others which the Rothschilds had elsewhere in the Avenue Marigny, Rue Lafitte, etc., etc., and never even stopped.

"Warburg, Paul, New York City, German: was naturalized an American citizen 1911. was decorated 1912 by the Kaiser; was vice-Chairman of United States Federal Reserve Board; is a wealthy and influential banker: handled large sums furnished by Germany for Lenin and Trotsky: subject has a brother who is leader of the espionage system [of Germany]." (36) Now, this Report simply states that Paul Warburg handled large sums for the German Government. It does not speak of his personal participation in the work. But we have seen that the Jewish multimillionaire, Parvus, introduced Lenin to the German Government and that Max Warburg, the banker of Hamburg, brother of Paul and Felix Warburg, of Kuhn, Loeb and Company, was also acting for the German Government in the business. We have seen too that the Jewish Bund, thanks to the Central Jewish Organization in Switzerland, was wealthy enough to supply an arsenal of weapons for the Jewish youth of Odessa in 1905. Accordingly, we have some reason to agree with the Count de St. Aulaire when he states that "any Jewish banker would have said exactly the same [as his Buda-Pesth friend] in a moment of sincerity." (37)

Perhaps the most conclusive evidence of the alliance between Jewish Finance and Jewish revolutionary elements in the Russian Revolution is furnished by the secret report of Count Lamsdorf, former Russian Foreign Minister, to the Emperor Nicholas II, dated January 3, 1906. This report deals with the international aspect of the first revolutionary outbreak in Russia in 1905 (at Moscow, Odessa and elsewhere). The following passages are particularly interesting in view of what we have already seen about the Bund, &c.: "The events which took place in Russia during 1905, and which assumed especially acute forms at the beginning of October last, when, after a series of strikes, they brought about an armed revolt in Moscow, and many other towns and localities of the Empire, plainly indicate that the Russian revolutionary movement . . . has also a quite definite *international character*. . . . The most decisive indications which warrant this conclusion are given by the circumstances that the Russian revolutionaries are in possession of great quantities of arms which are imported from abroad, and of very considerable financial means, because there can be no doubt that the leaders of the revolution have already spent on our anti-government movement . . . large amounts of money. . . . One is bound

(36) The author of the pamphlet, *The Reign of the Elders*, has informed me by letter that he got this information direct from the Navy Department. On the same page the author adds that the brother mentioned was Felix.

(37) Cf. extract from letter of Count de St. Aulaire in *The Rulers of Russia*, p. 6.



to come to the conclusion that there are foreign capitalists' organizations which are interested in supporting our revolutionary movement. . . . If we add to the above that, as has been proved beyond any doubt, a very considerable part among these heterogeneous nationalities is played by Jews, who, as ringleaders in other organizations, as well as through their own (the Jewish Bund in the Western Provinces), have always come forward as the most bellicose element of the revolution, we may feel entitled to assume that the above-mentioned foreign support of the Russian revolutionary movement comes from Jewish capitalist circles. . . . The revolutionary movement is not only *supported* but also to a certain degree *directed* from abroad. On the one hand, the strike broke out with special violence and spread all over Russia not before and not after October, that is, just at the time when our government was trying to realize a considerable foreign loan without the participation of the Rothschilds, and just in time to prevent the carrying out of this financial operation: the panic provoked among the buyers and holders of Russian loans could not fail to give additional advantages to the Jewish bankers and capitalists who openly and knowingly speculated upon the fall of Russian values. . . . Moreover, certain very significant facts, which were also mentioned in the press, quite confirm the obvious connection of the Russian revolutionary movement with foreign Jewish organizations. Thus, for instance, the above-mentioned importation of arms . . . can be duly appreciated if we take into consideration that already in June, 1905, a special Anglo-Jewish committee of capitalists was openly established in England for the purpose of collecting money to arm fighting groups of Russian Jews, and that the well-known anti-Russian publicist, Lucien Wolf, was the leading member of this committee."<sup>(38)</sup>

We may now conclude our inquiry into the origin of the Bol-

(38) *The World at the Cross Roads*, by Boris Brasol, pp. 75, 76. Mr. Brasol adds in a note that the full text of this report was published in *American Hebrew and Jewish Messenger*, July 13, 1918. He also states that, according to the *Jewish Chronicle* (London), the contribution of international Jewry to the Russian revolutionary cause in 1905 reached the sum of £874,341. He refers to the work of A. Selianinov, *The Secret Power of Masonry*, p. 261 (St. Petersburg, 1911).

"Money," said Chamfort to Marmontel, "and the hope of plunder are all-powerful with the people. We have just made the experiment in the Faubourg Saint-Antoine, and you would not believe how little it cost the Duke of Orleans to get them to sack the factory of that decent man, Réveillon, who amidst these same people provided a livelihood for a hundred families. Mirabeau cheerfully asserts that with a thousand louis one can get up a first-class rebellion" (*Mémoires de Marmontel*, IV, 82). The Affaire Réveillon was the first outbreak of violence in the Paris of 1789. It was the rehearsal for the attack on the Bastille. If we are to take Mirabeau at his word, he would have done well with the millions at the disposal of Lenin in 1917.

shevik Revolution of 1917, which, as we have said, is a logical conclusion from the principles of the French Revolution. The Jewish Nation, using Germany and England, two countries at war at the time, and a certain number of misguided Russians, let it loose upon the world. Our investigation has brought us up against certain leaders of the Jewish Nation, principally amongst New York bankers. Count de St. Aulaire has summed up the situation in some telling phrases: "Just as Great Britain has shared the mastery of the seas with her emancipated daughter, so the republic of the United States has shared with Great Britain the metropolis of Israel. In this last partition the word mastery must be understood in a different sense. It is passive rather than active. It is submitted to rather than exercised. The mastery of the seas is almost equally divided, but the mastery of Israel is unequally endured. It is more complete in Wall Street than in the City of London. . . . The preponderant part played by the great Jewish bankers in the Russian Revolution need not be demonstrated. They let it loose upon the world in conjunction with Germany whence they came and where they had their associates."<sup>(39)</sup>

<sup>(39)</sup> *Geneva versus Peace*, p. 74.

## APPENDIX.

### LENIN'S NATIONALITY.

In *The Rulers of Russia* (3rd Edition, pp. 28,30), I mentioned various opinions about Lenin's nationality without examining them critically. The chief reason was that I had not been able to trace the origin of the "legend" that Lenin was married to a Jewess and that his children spoke Yiddish. Since then, I have discovered what seems to be the origin of the story in Henry Ford's *The International Jew*, vol. I, p. 214. There we read, along with an amount of useful information about Bolshevism and the Russian Revolution, the following phrases: "Perhaps he (Lenin) is a Gentile, but why do his children speak Yiddish? . . . The explanation of all this may be that he married a Jewess. The fact is that he did. But another explanation may be that he himself is a Jew." No authority for these statements is cited in *The International Jew*. Now it is certain that Lenin's wife was a Russian. Lenin may have learned Yiddish, as he was continually with Yiddish-speaking Jews, but with his wife he would have spoken Russian. There has never been any mention of children of the marriage.

Writers seem to agree that Lenin's facial appearance was not Russian. "Astrakan, on the north-western shore of the Cas-

pian," writes Father E. A. Walsh, S.J., "was the birthplace of Lenin's father, Ilia Ulianov, who came from a respectable middle-class stock which had somehow been crossed with Mongolian blood: miscegenation was clearly visible in the future dictator's countenance. It was at Simbirsk on the Volga that Vladimir was born, April 10, 1870, while his father was acting as Inspector of Rural Schools, a position which entitled him to be addressed as 'Your Excellency.' In the same city lived the family of Alexander Kerensky."<sup>(1)</sup>

In his turn, Inspector Fitch of the Special Branch, New Scotland Yard, whose task it was to watch Lenin and Trotsky in Great Britain, testifies to the same non-Russian appearance. "It was my first sight of him," writes the ex-detective, "a smooth-headed, oval-shaped, narrow-eyed, typical Jew, with a devilish sureness in every line of his powerful magnetic face. Beside him was a different type of Jew, the kind one might see in any Sgho shop, strong-nosed, sallow-faced, long-moustached, with a little tuft of beard wagging from his chin and a great shock of wild hair—Leiba Bronstein, afterwards Lev Trotsky."<sup>(2)</sup>

Father Walsh ascribes the non-Russian cast of Lenin's features to a mixture of Mongolian blood. Inspector Fitch puts him down as a Jew. M. de Poncins, who examines all these questions carefully, says that "Lenin's origin is not clear and well-defined. On his father's side, there is a mixture of Russian and Tartar so common in Russia. . . . On his mother's side, there is some suspicion of Jewish blood. His mother was Maria Alexandrovna Blank, daughter of a medical doctor, Alexander Dimitrievitch Blank. According to Pierre Chasle (*Life of Lenin*, Paris, 1929, p. 3), Alexander Blank came from Volhynia and was a military doctor. His wife, Lenin's grandmother, is spoken of as German in the publication, *The Oulianoff Family at Simbirsk* (Lenin Institute, Moscow and Leningrad, 1925, p. 20). Alexander Blank was supposed in Judaeo-Sovietic circles to have been a baptized Jew. The name Blank is very common in Germany and is usually a German name, but is found also amongst Jews. In Russia, the name is usually found amongst Jews."<sup>(3)</sup> This author's account seems to be an excellent summary of the present state of the question.

(1) *The Fall of the Russian Empire*, p. 216. Lenin's real name was Wladimir-Illitch Oulianoff.

(2) *Traitors Within* (Hurst and Blackett, 1933). On the occasion in question, Inspector Fitch was disguised as a waiter and was serving drinks to Lenin and his companions.

(3) *La Mystérieuse Internationale Juive*, p. 99.

## CHAPTER XVI.

### REACTIONS AGAINST THE NATURALISM OF THE FRENCH REVOLUTION.

#### ORDERED REACTION IMPLIES ACCEPTANCE OF CHRIST'S KINGSHIP IN ITS INTEGRITY.

We have seen that modern history since 1789 has been to a large extent the account of the domination of State after State by the naturalistic supranationalism of Freemasonry, behind which has been gradually and steadily emerging the still more strongly organized naturalistic supranationalism of the Jewish Nation. Now, since human society, just like individual men, cannot avoid essential deviations from order unless by submission to God through Our Lord Jesus Christ, this anti-supernatural revolt has brought about inevitable disorder and decay, even in the natural life of nations. The imposition of an anti-supernatural form has necessarily resulted in national decline. This has shown itself especially in the Catholic countries, because the naturalistic forces have devoted particular energy to the overthrow of the elements of supernatural organization still to be found in these countries. This attack has had disastrous consequences for their national life. But the Protestant countries have not been spared. In them, however, by the fact of the accepted separation of the Christian and the Citizen the desupernaturalizing process was already well on its way. It has been continued by the widespread legalization of divorce, the elimination of true Christian education, and especially by the increasing domination of money. The results are to be seen, in the treatment of human beings as mere *individuals* not as *persons*, in the decay of family-life, in the socialization of property, and in the subjection of nations to those who control money.

For the past twenty years, thinking men in every country have begun to see the need for national reactions against the consequences of Naturalism, in order to safeguard their national life and maintain their independence. A complete reaction on the part of any country would mean a return to full acknowledgment of all that we have seen to be implied in the Kingship of Christ in its integrity. That would mean not only the rejection of the domination of the naturalistic or anti-supernatural forces

of the Jewish Nation and Freemasonry, but also the acknowledgment of the Divine Plan for order, by acceptance of the Catholic Church's mission and teaching, on the relation of Church and State, on the Catholic Church as the divinely-appointed Guardian of the moral law, on the Sacrament of Matrimony and Family Life, on the Catholic Education of Youth as Members of Christ, on Private Property and the Function of Money.

Let us now take in turn the reactions of Poland, Spain, Portugal, Ireland, Germany and Italy and, as far as the available data permit, compare them with the Divine Plan for order.

### POLAND'S REACTION.

Poland's reaction is placed first for the reason mentioned in the Preface. Of all the nations of Europe that once expressed their submission to the Blessed Trinity in the Holy Sacrifice of the Mass, along with Christ, Our Lord, Head of the Mystical Body, Poland and Ireland are the only countries where the native population has not been induced by Satan to turn against the Mass. These two nations have committed faults and have made mistakes, but in regard to the central point of order in the world, they have never wavered. Satan seems to have abandoned all hope of prevailing on the Poles to revolt against Christ the King, so he simply aims at crushing them to the earth and blotting out their country. The Vicar of Christ trusts that Lucifer's expectations will be disappointed. "Poland," writes Pope Pius XII, "impressively crowned in the pages of history by the long record of her loyalty to the Church and her services to Christian civilization, should claim from all eyes a brotherly, a human tear. She puts her trust in that Virgin Mother of God who is the Help of Christians, and waits for the day when peace and justice will be restored, the day when she will be allowed at last to emerge, unharmed, from the waves that have engulfed her."<sup>(1)</sup>

The resurrection of Poland at the end of the Great War (1914-1918) did not proceed without serious opposition from the anti-

(1) Encyclical Letter, *Summi Pontificatus*, October 20th, 1939. The translation is that of the English C.T.S. pamphlet.

The First of Pope Pius XII's Five Peace-Points must here be recalled: "A fundamental postulate of any just and honourable peace is an assurance for all nations, great or small, powerful or weak, of their right to life and independence. The will of one nation to live must never mean the sentence of death passed upon another. When this equality of rights has been destroyed, attacked, or threatened, order demands that reparation shall be made, and the measure and extent of that reparation is determined, not by the sword nor by the arbitrary decision of self-interest, but by the rules of justice and reciprocal equity" (*Allocution to the College of Cardinals*, December 24th, 1939).

The Vatican broadcasts in 1940 on the sufferings of Poland filled hearers' souls with sorrow and pity for that country.

supernatural forces. *The Cause of World Unrest*, published in 1920 with an introduction by the Editor of *The Morning Post*, Mr. H. A. Gwynne, is emphatic on the point. "It was notorious during the proceedings of the Peace Conference," writes the author of this work, "that whenever any decision favourable to Poland was reached, Jewish gentry from London hurriedly crossed the Channel for the purpose of trying to revoke it. . . . Why? *A strong Poland is not a Jewish interest.* For one thing, how many Englishmen are aware of the enormous Jewish population which lives within the ethnographical boundaries of Poland? In 1910 the total number of Jews in the world was, roughly, 12,506,238, and in 1900 almost five million Jews lived in Polish territory. It is interesting, too, to note that since the Russian Revolution of 1905 there was a distinct movement in Poland to get rid of the monopoly exercised by the Jews in all commercial and financial activities in Poland, by the creation of Polish Co-operative Societies. It is perfectly clear that a strong national Polish Government would further develop that policy, and this might lead in time to measures which would by no means prove welcome to the enormous Jewish population concentrated within its territories. . . . Thus, Poland as created by the pundits of Paris, started badly. . . . The Bolsheviks were exceedingly anxious to secure their grip on a State which, with its Christian faith and Western traditions, barred their march towards the West. In the letter which Trotsky sent to the French Socialists as long ago as October, 1919, he made it clear in his bragging way that Poland's turn was to come next. That Bolshevik offensive was launched in March, 1920, and failed. . . . To say, then, that Marshal Pilsudski attacked Russia, which all the Pacifists and Bolsheviks in England are trumpeting forth every day, is untrue. . . . From the very beginning a violent anti-Polish campaign was started in England, and the English dockers and railwaymen were called upon to prevent the sending of munitions to Warsaw. . . .

"Dr. Dillon, in his book on the Paris Peace Conference, says: 'Of all the collectivities whose interests were furthered at the Conference the Jews had perhaps the most resourceful and certainly the most influential exponents. There were Jews from Palestine, from Poland, Russia, the Ukraine, Roumania, Greece, Britain, Holland, and Belgium: but the largest and most brilliant contingent was sent by the United States.' With reference to that great achievement of the Jews at Paris, the Minority Treaties, he [Dr. Dillon] says: 'It may seem amazing to some readers, but it is none the less a fact that a considerable number of Delegates believed that the real influence behind the Anglo-Saxon peoples was Semitic. They confronted the President's proposal on the subject of religious inequality, and, in particular, the odd motive alleged for it, with the measures for the pro-

tection of minorities which he subsequently imposed on the lesser States, and which had for their keynote to satisfy the Jewish elements in Eastern Europe. And they concluded that the sequence of 'expedients framed and enforced in this direction were inspired by the Jews assembled in Paris for the purpose of realizing their carefully thought-out programme, which they succeeded in having substantially executed.' It should be remembered that the original claims of the Jews went much further than those which were eventually sanctioned by the Conference."<sup>(2)</sup>

The Peace Conference certainly showed itself generous towards the Jews, in particular towards the Jews in Poland, as Mgr. Delassus points out in *Les Pourquoi de la Guerre Mondiale* (Vol. II, p. 363). "The Conference," he writes, "set up in their favour a *régime* which made them a State within the State, under the control of the Great Powers. This gave rise to the reluctance of the Poles to sign the Treaty which the Conference proposed to them for signature. . . . Article 12 declared that these stipulations constituted international obligations and would be placed under the protection of the League of Nations."

Since the Great War (1914-1918), how did things go in Poland with regard to the Kingship of Christ? In one respect, badly. Article 114 of the Polish Constitutional Law of March 17th, 1921, re-enacted by the Constitutional Law of April 23rd, 1935, states:

(2) Op. cit., pp. 180-184. On pages 28 and foll. of the same work, we read: "Sometime in June, 1920, the Maccabees honoured Mr. Lucien Wolf at the Holborn Restaurant by inviting him to a banquet. The event is described in the *Jewish Guardian* of June 11th. Here is the first sentence: 'Honour to whom honour is due, and all honour to Mr. Lucien Wolf, the man who fought for Jewish rights at Versailles last year.' . . . Later on in the same account we come across another significant passage. Here it is: The second (message) was a letter from Mr. Israel Zangwill: 'The Minority Treaties were the touchstone of the League of Nations, that essentially Jewish aspiration. And the man behind the Minority Treaties was Lucien Wolf.' . . . In returning thanks for the many kind things said of him at the banquet, Mr. Lucien Wolf's reply is thus described: ' . . . The Anglo-Jewish members of the Delegation might claim that the first detailed plan of the Minority Treaties was their own. They discussed it with members of the Commission on New States, but the governing principle had first been accepted from them by the Allied and Associated Powers and by the League of Nations. Though in the excitement of hearing the Main Treaties all else might be well lost for the moment, he would remind them that the principle laid down in the preamble to the Labour Convention, which secured the rights of the working classes and guaranteed them the protection of the League of Nations, recognised that the rights of minority populations were on exactly the same plane.' . . . Taken to pieces, this means that in order to secure privileges for the minorities (i.e., the Jews), it was found best to camouflage this step under the guise of 'securing the rights of the working classes' and guaranteeing them 'the protection of the League of Nations' — 'that essentially Jewish aspiration.' "

"The Roman Catholic Faith, being the religion of the great majority of the nation, occupies a leading position in the State among other religions, which, however, enjoy equal rights."<sup>(3)</sup> The leading position assigned to the One True Religion set up by God become Man is simply due to the fact that it happens to be the religion of the majority of the people, not because it is the True Religion. Equal rights are accorded to all religions. Thus, to use the words of Pope Pius XI in the Encyclical Letter, *Quas Primas* (1925), on the Kingship of Christ: "The religion of Christ is put on the same level as false religions and placed ignominiously in the same category with them." The rejection of the Blessed Trinity's condescending love, involved in that attitude, is implicitly contained in the resolution passed by the Polish Government on June 10th, 1941, which runs: "The Polish Government shares the principles expounded by the Prime Minister (General Sikorski) in the United States, on the Government policy concerning the Jews, and in particular associates itself with his declaration on this question, made in the National Council on June 4th, 1941, reading as follows: In accordance with the sincerely democratic policy of the Government; the principle—equal duties, equal rights—will be binding in the future Poland in regard to all citizens of the Republic without regard to nationality, race or creed. That is the standpoint of the Polish Government, which regards all cultivation of an anti-Semitic policy as harmful."<sup>(4)</sup> The Polish Government's resolution confuses respect for the Rights of God through Christ the King with anti-Semitism.

In the *Catholic Herald* (London) of October 31st, 1941, under the heading *Is Poland Catholic?* we read: "The question might seriously be put when we read the special 'order of the day' issued by General Sikorski to Polish troops about to leave for service in Soviet Russia. The Commander-in-Chief [General Sikorski] speaks nobly about their trust, about 'comradely co-operation, invincible solidarity and profound devotion,' but unless the latter vague phrase is meant to cover the matter, nowhere does he speak of God and Catholicity. Now Poland is a Catholic nation and is proud of the fact. Poland is suffering in large measure because of a spirit founded in Catholic truth and tradition. The Polish people and the Polish troops are nearly all Catholic by birth and in outlook. Are we then asking too much that in a message of this kind and on this special occasion they should be reminded by their commander of the religious inspiration of their nation and their lives?" Now, nobody can doubt the sympathy of the *Catholic Herald* for Poland and her cause, so these remarks are not made in a hostile spirit. But the writer seems to be un-

(3) *Polish Fortnightly Review*, issued by the Polish Ministry of Information, Sept. 1st, 1941, p. 6.

(4) *The Polish Fortnightly Review*, Sept. 1st, 1941, p. 8.



aware of the logical implications of the Polish Constitution and of the Polish Government's resolution quoted above. It would not be "democratic" to mention Christ the King and His Blessed Mother. Above all, it would be "undemocratic" to proclaim to the world that the Catholic Religion is the One True Religion laid down by God for the world's acceptance.

In some other respects, Poland has reacted against Naturalism. Towards the end of December, 1938, according to the *Irish Catholic* of January 5, 1939, a Presidential Decree was issued, dissolving all Masonic Associations and closing down all Masonic Lodges in Poland. According to the article, the most widespread were the Jewish (B'nai B'rith), German and Odd Fellows' Lodges. In closing down the Lodges, the writer adds, the police authorities published at the same time the names of their members.<sup>(5)</sup> Again, by the law promulgated in Poland under the date of March 25th, 1938, persons and bodies of Christians, Jewish or Mahommedan religions were authorized to produce and trade in objects of devotion and religious worship of their own religion only. Contraventions of this law were punishable by imprisonment for three months and a fine of 3,000 zlotys. Objects produced in contravention of the law were liable to confiscation.

### SPAIN'S REACTION.

Spain's reaction against the principles of the French Revolution has been the most poignant and the most thorough, for, after Russia, it was in Spain that the "rights of man" came nearest to the complete overthrow of the Rights of God. The history of Spain and Portugal since the beginning of the 19th century may be well summed up in these words of Père Deschamps: "The revolutions which have succeeded one another in these countries [Spain and Portugal] have been caused for the most part by the rivalry between different sections of Freemasonry. These work together harmoniously in the struggle against Christian social order but tear one another to pieces when they have attained power. The same holds true for Mexico. . . ."<sup>(6)</sup>

(5) In *Les Sociétés Secrètes et la Société*, vol. II, pp. 691-704 (4th Edition), Père Deschamps, S.J., shows the efforts made by Freemasonry to get control of patriotic movements in Poland and turn them in the direction of a socialistic and (so-called) democratic republic. He mentions, among other interesting points, that, at the second commemoration of the Polish revolution held at Brussels in 1846, one of the orators was Karl Marx. We are aware of the amount of sympathy Marx had for the traditions of the Polish nation.

(6) *Les Sociétés Secrètes et la Société*, vol. II, p. 668. On pages 668-680 the author quotes a number of Masonic documents concerning the secret history of Spanish and Portuguese revolutions.

The remark made about Mexico receives ample confirmation in

The Spanish Revolution of 1931 was a Masonic Revolution. A Masonic bulletin published by M. Léon de Poncins proclaims it to the world: "The new Republic," we read therein, "is the perfect embodiment of our doctrines and our principles. It would be impossible to bring about a political revolution more completely Masonic than the Spanish Revolution."<sup>(7)</sup> The Masonic revolution was intended to be only the forerunner of the Communist revolution, but General Franco rose to do battle for the Rights of God and saved Spain for order. M. Léon de Poncins, in Appendix IV of his work, gives a detailed account of the numerous illegalities committed by the Masonico-Communist leaders, thanks to which they were enabled to seize power and proclaim themselves the "elected" government of Spain. The culminating point was the assassination of Calvo Sotelo by government agents acting on the orders of the Minister of the Interior, who was simply carrying out instructions emanating from the General Secretary of Freemasonry.<sup>(8)</sup> Then came the rising of the Army commanded by General Franco leading to the defeat of the Judaeo-Masonic-Communist aims. At the time of writing (August, 1941) the reorganization of Spain in accordance with the Divine Plan for order is being continued. The Spanish State acknowledges the Catholic Church as the One True Church instituted by Our Lord Jesus Christ. Needless to say, however, the elimination of all the seeds of disorder sown in the past 150 years will take time. As General Franco proclaimed in his Victory Speech of May 19th, 1939: "We, Spaniards, must be under no illusion. The Jewish spirit, which was responsible for the alliance of large-scale capital with Marxism and was the driving force behind so many anti-Spanish revolutionary agreements, will not be got rid

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*Mexico, the Land of Blood-drenched Altars*, by Francis C. Kelly, and in *No God Next Door*, by Rev. M. Kenny, S.J. Father Kenny gives an excellent summary of the documents concerning the responsibility of the United States and of American Freemasonry for the persecution of the Catholic Church in Mexico.

(7) *Histoire Secrète de la Révolution Espagnole*, by M. Léon de Poncins, p. 21. This work and that of M. Jean Marquès-Rivière, *Comment la Franc-Maçonnerie fait une Révolution*, contain details and documents.

(8) *Histoire Secrète de la Révolution Espagnole*, p. 227. On pp. 168-183 of the same work there is given a French translation of the official documents of the Portuguese Government concerning the part taken by the Soviet Government of Moscow in preparing and directing the Spanish Civil War. Two Jews, experts in revolution, were sent from Russia to Barcelona: Bela Kun and Losovski (Solomon Abramovitch Dridzo). All the parts of the programme drawn up by the Komintern were carried out in the section of the country subject to Madrid. And so on.

of in a day." Freemasonry was banned in 1940.<sup>(8 bis)</sup>

In view of the deep impression made even upon Catholics by Communist propaganda about "Fascist" Spain, it will be well to quote at least a few sentences from Pope Pius XII's Broadcast to Spain of April 16th, 1939. "The persistent propaganda and the un-remitting efforts of the enemies of Jesus Christ," said His Holiness, "lead one to believe that they sought to make Spain a supreme example of the powers of destruction at their disposal and which are disseminated over the whole earth. . . . The wise people of Spain, with that generosity and frankness that are the two characteristics of a soul's nobility, rose decisively in defence of the ideals of Faith and of Christian life . . . and aided by God . . . they were able to resist the onslaught of those who, deceived by what they believed to be a humanitarian ideal for the relief of the lowly, were in reality fighting for atheism."

### PORTUGAL'S REACTION.

Portugal's reaction against Judaeo-Masonic disorder has been, on the whole, peaceful, but it is well to have it known that if General Carmona and Dr. Salazar have been able to continue their work of orderly reorganization, Freemasonry has not been idle. In 1931, and again in 1935, the Grand Orient attempted to get rid of them but failed.

Everybody knows that the revolution of 1910, which put an end to the Monarchy, was the work of Freemasonry. As usual, there was an active sub-Masonry in the Portuguese Carbonari.<sup>(9)</sup>

<sup>(8 bis)</sup> An article in *The Standard* (Dublin) of April 16, 1943, confirms the hopes held out above. The article was translated for *The Standard* from "El Mensajero del Corazón de Jesús," published by the Jesuit Fathers at Bilbao. The opening sentence of the article runs as follows: "We can say unhesitatingly that Spain as such, the Spanish State as such, has never put into practice an official religious policy more public, more sincere and more unanimous than that being pursued at the present time by Franco's Spain, in which God has granted us to live." Some of the hatred of Satan for this Catholic reaction is expressed in the film, *Inside Fascist Spain*.

<sup>(9)</sup> Shortly after the proclamation of the Republic, Brother .'. Furnemont, Orator of the Belgian Grand Orient, triumphantly declared: "You remember, Brothers .'. the deep feeling of pride we all felt when we heard, some time ago, the news of the Portuguese Revolution. . . . It was a thunderbolt for the uninitiated, but we, Brothers, we knew. We were aware of the admirable organization of our Portuguese Masonic Brethren. . . . We held the secret of this glorious event." Somewhat later in 1911, Brother .'. Machado Santos published his report, *The Portuguese Revolution*, in which he affirmed that "The success of the Portuguese Revolution is the exclusive work of Freemasonry." On these points and others cf. Léon de Poncins' splendid work, *Le Portugal Renait and Weltfreimaurerei, Weltrevolution, Weltrepublik*, by Dr. F. Wichtl, pp. 107-113 (11th Edition).

The "hero" of the Revolution of 1910 was the Carbonaro, Brother . . . Machado Santos. The Republic was proclaimed on October 5th, 1910. Three days afterwards the Provisional Government revived the laws against the Jesuits and the other Religious Orders and then the Masonic politician, Alfonso Costa, promulgated the law separating Church and State, affirming at the same time that in two generations Catholicism would have disappeared from Portugal. The Masonic dictatorship which was inaugurated in 1910 ushered in the saddest period in the history of Portugal. From 1910 to 1926 there were sixteen revolutions and forty changes of government. In the course of a revolution in 1921, Machado Santos, the "hero" of 1910, was taken by other more modern "heroes" and summarily executed. On the 28th May, 1926, the army rose and put an end to the disorders by suppressing the professional revolutionaries, but the army leaders were without competence in financial matters.

God had prepared a man to save the country in the person of Dr. Salazar, who became Minister of Finance in April, 1928. He had been Minister for a few days in 1926, but another had then been put in his place and he had gone back to Coimbra University, where he was professor of Finance. When, in 1928, the finances of the country were in a desperate condition; the League of Nations granted a loan but demanded absolute control of Portugal's finances. The Government proudly refused and sent for Salazar. He accepted and became Minister of Finance. Since 1932, he has been Prime Minister as well as Minister of Finance and he has been engaged in restoring order to the national mind and will as well as re-establishing economic and financial stability. A convinced Catholic, his whole reform of the State is based on his personal conviction of the fact, so much insisted upon in this work, that every human being is not only an *individual* but a *person*, and that the State is for the development of the human person, member of Christ, through the family. Thus he works for the cultivation of solidarity amongst citizens for the Common Good, without reducing them to the level of mere individuals. In his economic reforms, Dr. Salazar has accordingly aimed at reversing the great disorder of modern times, whereby man is subordinated to production of material goods and the production of material goods is subordinated to finance.<sup>(10)</sup>

In regard to the points of the Divine Plan for order concerning the relation of the State to the Catholic Church, the Family, and the Education of members of Christ, the Portuguese Constitution favours the return to order, while considering it prudent

(10) For an excellent outline of Dr. Salazar's financial reforms, cf. *The Truth About Portugal*, by B. Berthon Waters (*The Irish People Publications*, No. 7).

to take account of the results of decay and to await the development of the right mentality towards the Divine Plan, through education. Thus "the State shall maintain the regime of separation in relation to the Catholic Church and any other religion or cult practised within Portuguese territory,"<sup>(11)</sup> but will keep up diplomatic relations with the Holy See with reciprocity of representation. Civil marriage and civil divorce are allowed, but the State will not permit Catholics married by the Church to apply for civil divorce. The State will thus not aid the revolt of Catholic members of Christ against Christ. Article XXIV of the Concordat of 1940 says: "In harmony with the essential qualities of Catholic marriage, it is understood by the very fact that they have entered into a canonical marriage, the parties shall renounce the civil faculty of applying for a divorce which cannot therefore be applied by civil courts to Catholic marriages."

Article XXI on Education enacts: "The teaching given by the State in public schools shall be guided by the principles of Christian doctrine and morals traditional to the country. Therefore, the Catholic religion and Catholic morals will be taught in public elementary, complementary and intermediate Schools, to pupils whose parents or guardians have not lodged a request to the contrary. In asylums, orphanages, official establishments and institutions for the education or correction or reform of children, under the State, the Catholic religion will be taught and the observance of its practices ensured, at the expense of the State. For the teaching of the Catholic religion, the text-books used must be passed by the ecclesiastical authorities and the teachers will be appointed by the State in agreement with the said authorities. In no case shall religious instruction be given by persons not approved by the ecclesiastical authorities as competent."

It is by the recognition of the fact that man is not only an *individual* subordinate to the State but also a *person* whose well-being and development is the end of the State that the Portuguese Corporative State rises superior to the Italian. "There are undoubtedly," said Dr. Salazar, "political systems with which Portuguese Nationalism has similarity and points of contact. . . . We should like it, however, to be fully understood that we have not put on one side the errors and vices of a false liberalism and of a false democracy to embrace others which may be even greater, but rather to reorganize and strengthen the country with the

(11) *Political Constitution of the Portuguese Republic* (Editions SPN Lisbon, p. 17). Article I of the Concordat of 1940 runs as follows: "The Portuguese Government recognizes the personality at law of the Catholic Church. Friendly relations with the Holy See shall be maintained in the traditional manner by the appointment of an Apostolic Nuncio to the Portuguese Republic and of a Portuguese Ambassador to the Holy See."

principles of authority, order and national tradition, in harmony with those eternal truths which are, happily, the patrimony of humanity and the appanage of Christian civilization.”<sup>(12)</sup>

The Portuguese State is authoritarian but not totalitarian. On the 26th May, 1934, Dr. Salazar warned the first Congress of the National Union against the danger of confusing the two. “We must remove from us,” he said, “the impulse tending to the formation of what might be called the totalitarian State. The State which would subordinate everything without exception to the idea of the nation or the race, as represented by it morally, legally, politically and economically, would put itself forward as an omnipotent being, a beginning and an end in itself, to which all individual and collective manifestations were subject, and would involve an absolutism worse than that which preceded the liberal *régimes*, because that at least did not withdraw itself from human destiny. Such a State would be essentially pagan, naturally incompatible with the temper of our Christian civilization. . . . The Constitution, approved by popular plebiscite, rejects, as irreconcilable with its aims, all that directly or indirectly proceeds from the totalitarian system. It begins by establishing morality and law as limits to its sovereignty. It charges the State to respect the natural guarantees of individuals, families, corporations and local autonomies. It safeguards the liberty and the inviolability of religious beliefs and practices. It assigns to parents and their representatives the instruction and the education of their children. It guarantees property, capital and labour in social harmony.”

The Corporative Organization has for end the higher destiny of the Nation and of the persons who constitute it. “In the organization of the economic corporations,” said Dr. Salazar, “the interests which they pursue must be kept in view, or, better, the interests of production must be subordinated not only to the national economy as a whole, but also to the spiritual finality and higher destiny of the Nation and of the *persons* who constitute it.”<sup>(13)</sup> In other words, because all Portuguese subjects have the right to a free and dignified life (as *persons*), the right of Portugal to the same free and dignified life must be respected by all. The welfare of the collectivity transcends and is at the same time indispensable for, the welfare of the *individual*.

“Political Pluralism admits the reality of the corporation or functional association,” writes S. George West, “and accords it a recognized place in the organized life of society, but does not regard the State as representative of the whole organized life of

<sup>(12)</sup> Discourse on *The New Portuguese State in the Political Evolution of Europe*.

<sup>(13)</sup> Discourse on *The New Portuguese State in the Political Evolution of Europe*.

society. . . . Political Pluralism, therefore, emphasizes freedom rather than order. The Italian Corporative State also recognizes the reality of functional association, but seeks to make its corporations subordinate contributors to the life of the Nation-State, which is essentially sovereign. Fascism shows the Hegelian preference for order. . . . The Portuguese Corporate State accepts the reality of functional association common to Political Pluralism and to Fascism, but repudiates the Liberty without Authority of the former and the Authority without Liberty of the latter, substituting for them the formula Authority and Liberties, which is the fourth of the Ten Commandments [of the New Portuguese State].”(14)

Twice the forces of Freemasonry have tried to overthrow the work of reform. To Salazar's famous speech of 30th July, 1930, the Grand-Master of the Portuguese Grand Orient replied by a secret message to the Masonic Lodges to prepare for the final struggle against "the absolute domineering and despotic State, which is a revival of the imperialist and theocratic states of the Middle Ages. . . . Where is the source of that hidden force which urges on the Portuguese to the realization of such an attack on public liberty and on the democratic characteristics of our nation? We well know that this source is the Vatican! It is manifest that it is from there that proceeds the pressure which brings to nought all the attempts to bring about a peaceful transformation of the dictatorship into a democratic and parliamentary republic, neutral in religion. . . . The conception of the Corporative State outlined in the discourse of Dr. Oliveira Salazar on July 30th, 1930, contains the most obscurantist programme of all the dictatorships. By a vigorous effort of the Masonic spirit, we must win back the liberty which has been ravished from us of working for the greatness of our country and principally for the good of humanity. In Portugal as elsewhere the latter is subject to plots and secret manoeuvres tending to bring about a return of medieval ignorance.”(15)

(14) *The New Corporative State of Portugal*, by S. George West, Lecturer in Portuguese in the University of London, pp. 22-29 (Editions SPN, Lisbon). No. 4 of the Ten Commandments is: "The new State repudiates the idea of 'Authority without Liberty' equally with that of 'Liberty without Authority.' It takes its stand rather on authority and specific liberties, as compatible and indeed mutually necessary factors." No. 5 is: "In the New State the individual has his place in society as a member of natural groups, viz., the Family, the Guild or Corporation and the Municipality, and, as such, he enjoys all necessary rights. The New State is concerned not with the abstract rights of man, but with the concrete liberties of men."

The concrete liberties of men are based on their duties to God.

(15) Cf. pp. 73-75 of *Le Portugal Rénait*, by M. Léon de Poncins. This Masonic Message was circulated during the year 1930.

Masonic action quickly followed in 1931 in the form of revolts at Madeira, in Guinea and the Azores. Again, after the promulgation of two laws, one of 13th May, 1935, concerning State functionaries, the other of 21st May, 1935, against secret societies, the police nipped another Masonic revolutionary movement in the bud.

According to the terms of the law promulgated on the 21st May, "all State functionaries and public servants, civil, political or military, must henceforth testify in writing on their word of honour that they are not members of the Masonic Society or of any secret society and that they do not intend to enter such a society." The report drawn up by Dr. A. de Andrade, Professor of Law at the University of Lisbon, when presenting this law for the approval of the Corporate Assembly, characterized Freemasonry as "a State within the State, which aimed at replacing Christian civilization by Masonic [naturalistic] civilization."

### IRELAND'S REACTION.

#### WIDESPREAD IGNORANCE OF THE MEANING OF NATURALISM.

The struggle against England on the national level has so absorbed the attention of Irishmen that relatively few of them ever envisage that struggle in its full relation to the vaster and more intensely real conflict being waged between Our Lord Jesus Christ and Satan. They know that when England embraced the form of disorder prevalent in the 16th century, Ireland remained steadfast in its hold on order, but they do not know accurately what has been the effect of the French Revolution on Ireland, considered from the point of view of the real struggle in the world. We have seen that the progress of the French Revolution has meant the successive renunciation by States of all acknowledgment of the Mystical Body of Christ and the supernatural order, under the influence of the naturalistic supranationalism of Freemasonry and the Jewish Nation. As a consequence, all religions are placed on the same footing, that is, the Catholic Church is placed "on the same level as heretical sects and even as Jewish perfidy," to use the expression of Pope Pius VII.<sup>(16)</sup> The State thus declares itself indifferent in the struggle between Our Lord Jesus Christ and the new Messiah, and we know that "he who is not with me is against me" (St. Matth., XII, 30).

The widespread ignorance in Ireland of the meaning of Naturalism and of the significance of the principles of 1789 is shown by the repeated exhortations to Irishmen to accept without dis-

(16) Letter, *Post tam diuturnas* (1814).



crimination the principles of Wolfe Tone and James Connolly. One of the great tragedies of these men's lives was that they were caught up in movements of which they were far from realizing the inner significance and the ultimate orientation. This tragedy is even more poignant in the case of James Connolly than in that of Wolfe Tone, for James Connolly's devout reception of the Sacraments and recital of the Rosary before death showed that he believed firmly in the divinity of Our Divine Lord and honoured His Blessed Mother. Let us first see Wolfe Tone's ignorance of the real order of the world and of the inner significance of the movement he wished to propagate in Ireland.

#### WOLFE TONE AND THE VICAR OF CHRIST.

The following quotation from Tone's diary shows that not only was he opposed to the Temporal Sovereignty of the Pope over the Papal States, which was the providential safeguard of the independence of Christ's Vicar, but that his whole attitude to the Vicar of Christ was one of hatred and contempt:

"March 1, 1798. An event has taken place, of a magnitude scarce, if at all, inferior in importance to that of the French Revolution. The Pope is dethroned and in exile. The circumstances relating to this great event are such as to satisfy my mind that there is a special Providence guiding the affairs of Europe at this moment, and turning everything to the great end of the emancipation of mankind from the yoke of religious and political superstition, under which they have so long groaned. Some months ago . . . Buonaparte accorded a peace, and a generous one, to the Pope; it was signed at Tolentino. . . . Many people thought at the time, and I was of the number, that it was unwise to let slip so favourable an opportunity to destroy for ever the Papal tyranny. . . . One would have thought that so narrow an escape might have prevented the Pope from rashly embarking into a second contest with the Republic, holding, as he did, his very existence dependent on the breath of Buonaparte, who might with a single word have annihilated him. But Providence, for its own wise and great purposes, the happiness of man, and the complete establishment of civil and religious liberty, seems to have utterly taken away all sense and understanding from the Pope and his Councils. . . . Now the measure of the folly and wickedness of the Papal Government was filled, even to running over. The [French] Ambassador instantly quitted Rome, with his family, announcing these events to the Directory, who gave orders to General Berthier, to advance with the invincible army of Italy on the ancient capital of the world. A few days put him in quiet possession of Rome, from which all those concerned in the late abominable transaction had fled, the Pope alone remaining. On

his arrival, the Roman people assembled in the Capitol, formally deposed the Pope, and declared themselves free and independent, choosing a provisory government, under the ancient Roman names of Consuls, Prætors, and Aediles. Two or three days after, the Pope left Rome, attended by two French aides-de-camp, and where he is gone to, I do not yet know. . . . 'How art thou fallen from Heaven, O Lucifer, Son of the Morning!' The Revelations have many fine things on this subject, touching the 'Beast and Babylon,' &c., 'Of the Pope's ten horns, God bless us, I've knocked off four already.' He is now a Prelate *in partibus*, his means are gone, his cardinals, his court, his wealth, all disappeared, and nothing remains but his keys. It is a sad downfall for the 'Servant of the Servants of God,' but I scorn to insult the old gentleman in his misfortunes: Requiescat in pace!"<sup>(17)</sup>

#### WOLFE TONE AND THE JEWISH LONGING FOR THE NATURAL MESSIAS.

Scarcely less revealing, in regard to Wolfe Tone's ignorance of the order of the world, are his comments on the Jewish longings for the natural Messiah: "April 21 to 24, 1798. The last Paris papers mention that Buonaparte is decidedly set off to take the command of the expedition which is preparing in the Mediterranean. . . . The object declared is Egypt and Syria. With regard to this last country, in which Palestine is included, I see to-day an article in the *Telegraph*, which has struck me very much. It is a proposal to invite the Jews from all quarters of the world, to return to their parent country and restore their ancient temple. . . . It is now not only possible but highly probable, that the Jews may be once more collected, and the temple restored. The French will naturally take care to stipulate for advantages in return, and there is a giant's stride made at once into Asia. . . . I see every day more and more, that after ten years of war, and the defeat of all the despots of Europe united, the French Revolution is but yet begun; the Hercules is yet in swaddling bands. What

(17) This quotation and the others which follow are taken from *Life of Theobald Wolfe Tone, Founder of the United Irish Society*, written by himself (edited by his son, William Theobald Wolfe Tone. Edition of 1826. Washington: Printed by Gales and Seaton), Vol. II, pp. 464-466.

It is interesting to read the account of the incident which was the pretext for the invasion of Rome by the French in *L'Eglise Romaine en face de la Révolution*, by Crétineau-Joly, Vol. I, p. 184. Concerning the deposition of the Pope by the Roman people, Crétineau-Joly writes: "In the name of the free and sovereign people of Rome, a deputation of Jews, foreigners and mercenaries of the Revolution, representing the ghosts of Cato, Pompey and Brutus, evoked by the future Prince of Wagram (Berthier), had the impertinence to declare to Pius VI that he had lost his Temporal Rights" (op. cit., p. 187).

a people! Combining this intended measure with the downfall of the Pope already accomplished, I have no doubt but a person . . . might build very extraordinary systems. . . . If the Jews are restored, as their wealth is immense in Europe and in Asia incalculable, the Republic will of course exact certain 'shekels of gold,' before they consent to the elevation of the Tabernacle . . . . ."(18) Here Tone shows himself indifferent between the True Messiah and the natural Messiah whom Catholics call Anti-christ.

#### WOLFE TONE, NATURALISM AND ANTI-SUPERNATURALISM.

The evident Naturalism of the Revolution was unperceived by Wolfe Tone. In fact the worship of the nation seems to have gone to his head: "March 30, 1796. Went to-day to the Church of St. Roch, to the *fête de la Jeunesse*; all the youth of the district, who have attained the age of sixteen, were to present themselves before the municipality and receive their arms, and those who were arrived at twenty-one were to be enrolled in the list of citizens, in order to ascertain their right of voting in the assemblies. The Church was decorated with the national colours, and a statue of Liberty, with an altar blazing before her. At the foot of the statue the municipality were seated, and the sides of the Church were filled with a crowd of spectators, the parents and friends of the young men, leaving a space vacant in the centre for the procession. It consisted of the *État-Major* of the sections composing the district, of the National Guards under arms, of the officers of the sections, and, finally, of the young men who were to be presented. . . . When these were armed, their parents and mistresses embraced them, and they returned to their station. It is impossible to conceive anything more interesting than the spectacle was at that moment; the pride and pleasure in the countenance of the parents; the *fierté* of the young soldiers, and, above all, the expression in the features of so many young females . . . . . I was in an enthusiasm. I do not wonder at the miracles which the French Army has wrought in the contest for their liberties."(19)

The Anti-Supernaturalism of the French Revolution was, moreover, pleasing to Tone: "He [Clarke] came to the influence of the Catholic clergy over the minds of the [Irish] people, and the apprehension that they might warp them against France. I assured him, as the fact is, that it was much more likely that France would turn the people against the clergy; that within these last few years, that is to say, since the French Revolution, an

(18) Op. cit., Vol. II, p. 478.

(19) Op. cit., Vol. II, p. 76.

astonishing change, with regard to the influence of the priests, had taken place in Ireland. I mentioned to him the conduct of that body, pending the Catholic business, and how much and how justly they had lost character on that account.”<sup>(20)</sup> In fact, one of the benefits which Tone anticipated from “liberty” for Irish Catholics was the decay of the faith. In his *Argument on behalf of the Catholics of Ireland*, we read: “Persecution bound the Irish Papist to his Priest, and the Priest to the Pope; the bond of union is drawn tighter by oppression; relaxation will undo it. The emancipated and liberal Irishman, like the emancipated and liberal Frenchman, may go to Mass, may tell his beads, or sprinkle his mistress with holy water; but neither the one nor the other will attend to the rusty and extinguished thunderbolts of the Vatican, or the idle anathemas, which, indeed, his Holiness is now-a-days too prudent and cautious to issue.”<sup>(21)</sup>

#### WOLFE TONE'S IGNORANCE OF THE REAL MEANING OF MASONRY.

Tone did not see that the anti-supernaturalism of the Illuminati was the driving force behind the Revolution and that therefore its crimes and excesses were but the logical conclusion of the formation received in the Lodges.<sup>(22)</sup> In his *Address to the People of Ireland*, he wrote: “Notwithstanding the Catholic clergy are so fully and so beneficially to themselves occupied in preaching submission to those who are put over us, and uttering violent philippics against the principles and the conduct of the French Revolution, their aim is obvious; yet it is to be lamented that these invectives have received great force, and all the coloring to which their success is owing arises from a momentary deviation from one of the principles of the French Republic, a solemn renunciation of conquest. But the reign of liberty, justice, and truth, is restored to France, and tyrants tremble on their thrones.”<sup>(23)</sup>

Again, in *An Address to the Peasantry of Ireland, by a Traveller* (1796), Tone wrote: “Countrymen: Great pains have been taken in order to mislead and misinform you on the subject of the French Revolution, by various descriptions of people, whose interest it is, and, of course, whose policy it ever has been, to keep you in ignorance. They have endeavoured to impress you with horror at the idea of the execution of the king, of the banishment and plunder of the nobility, and especially of the clergy. . . . It would be in vain to deny that, in the course of the Revolution,

(20) Op. cit., Vol. II, p. 51.

(21) Op. cit., Vol. I, p. 358.

(22) Cf. Barruel, Robison, Deschamps, Cochin, already referred to.

(23) Op. cit., Vol. II, p. 311.

many horrible acts of cruelty and injustice have been committed; the Government was, unfortunately, for some time, in the hands of men utterly devoid of humanity and feeling, who sacrificed, without distinction, the innocent and the guilty to their own avarice, ambition or revenge. . . . It has been the policy of your oppressors to dwell upon the crimes which, unhappily, for a short period, disgraced the Revolution, which exist no longer, and of which no trace remains." The "no trace remains" is certainly a remarkable statement in 1796.

Earlier in this book, something has been said of the process of intellectual sapping or undermining to which the all-important concepts of "body," "member," and "life" were subjected by Ockhamism, from the 14th to the 16th century, with the result that the vital truths concerning the Mystical Body of Christ and the Divine Plan for order became blurred for many minds and their hold on them was weakened. The same process has been going on in our country in regard to the concept of nationality, with the result that, between Owen Roe O'Neill's concept of nationality and that of Wolfe Tone, there is a gulf. For Owen Roe O'Neill, the development of national life is meant not only not to hinder but to help every member of the nation to live his personal life as a member of Christ. The Mystical Body of Christ, not the State or Nation, is the supreme entity charged with the supreme interests. For Wolfe Tone, membership of Christ does not exist, the supreme dignity is that of the citizen of the Nation. There is nothing higher than that. Thus he shows the disorder of his mind and his unfitness to serve as a model in the Irish national struggle. Now the nations of this world do not stand still, so our country, like all countries, will either return to integral acknowledgment of Christ the King or it will drift further to the Left, that is, into the camp of Satan. The spiritual descendants of Owen Roe O'Neill and Wolfe Tone fought each other for the soul of Owen Roe's adopted country, Spain, quite recently. Spain was saved for Christ the King. Will Ireland remain faithful to Him? Yes, on condition of realizing more fully than Wolfe Tone and James Connolly whither the principles of 1789 lead, and rejecting them integrally. Let us now see how James Connolly failed to do so.

#### JAMES CONNOLLY'S IGNORANCE OF THE MEANING AND THE AIM OF COMMUNISM.

We have already seen that the strongly organized naturalistic Jewish Nation gradually got control of the Socialist or Collectivist current issuing from the principles of the French Revolution and that the Jews brought these to their logical conclusion by the installation of a Communist State in Russia. In *The*

*Mystical Body of Christ in the Modern World* (pp. 228-236), an outline is given of the theoretical basis and the inevitable consequences of Marxian Materialism. For Marx men are purely material like the irrational animals, and, as such, being mere *individuals* not *persons*, they cannot aspire to have family life, a native land, or union with God through membership of Christ. "For Marxists, there cannot be any organization such as we Catholics understand by the family. Men are purely material like the animals. They have sexual intercourse, as natural instinct inclines them thereto, but the children born of these unions belong to the collectivity, to the Marxian World-State. There cannot, of course, be any question of a native land (*patria*) in the Catholic sense. Material man works and modifies by his labour the particular portion of matter assigned to him by the State-God, but all our language about continuing the spiritual traditions of our ancestors is simply meaningless bourgeois cant. Man is purely material and, in due time, given the correct Marxian education, he will be exclusively concerned with matter and its modifications, as he should be. Finally, there is no such thing as God or the Blessed Trinity or the Supernatural Life of Grace. The Second Person of the Blessed Trinity could not become Man, for as has just been said, there is no God and no Blessed Trinity. Our Lord Jesus Christ is just a mere clod of matter like the rest of us."<sup>(24)</sup>

Now, James Connolly came up against this blatant Materialism under Jewish leadership, in the United States, and yet he was unable to see that the whole movement was simply a preparation for the reign of the natural Messiah. The following passages from Mr. David Goldstein's book, *Autobiography of a Campaigner for Christ* (pp. 185-187), will suffice to make this clear: "He [Connolly] tackled the biggest man intellectually in the socialist movement of the Western Hemisphere, Professor Daniel De Leon. . . . A few excerpts from the official organ of Socialist Labor Party, *The Weekly People*, April 9, 1904, will show that Connolly dealt with Socialism in the same manner as the man who separated water into its component parts, oxygen and hydrogen, consuming the oxygen and imagining that he was drinking water. Connolly separated the oxygen of socialism—its economics—from the hydrogen of socialism—its Marxian philosophy—and imagined he had real socialism. To quote from Connolly himself: 'My comrade's views [against monogamic marriage], especially since the publication in *The Weekly People* of Rebel's *Woman*, are held by a very large number of members, but I hold, nevertheless, that they are wrong, and, furthermore, that such works and such publications are an excrescence upon the move-

<sup>(24)</sup> *The Mystical Body of Christ in the Modern World*, p. 229.

ment. The abolition of the capitalist system will, undoubtedly, solve the economic side of the Woman Question, but it will solve that alone. The question of marriage, of divorce, of paternity, of the equality of woman with man are physical and sexual questions . . . and in a Socialist Republic would still be as hotly contested as they are to-day. . . . The attitude of the party towards religion is another one on which I believe there is a tendency at present to stray from the correct path. Theoretically every Socialist Labor Party man agrees that Socialism is a political and economic question, and has nothing to do with religion. But how many adhere to that position? Very few indeed. I hold that mine is the correct Socialist Labor Party doctrine. Now, will some one please tread on the tail of my coat?

"Connolly put the tail of his coat just where de Leon could and did tread on it and all over it. De Leon finally lifted it up and booted Connolly out of the Socialist Labor Party. . . . Connolly's two and a half column article in *The Weekly People* was followed by De Leon's five column reply. Connolly countered, but it went into thin air—not into *The Weekly People*. He was taught a lesson others have learned, that free speech is a good propaganda slogan to use against the 'capitalist press,' but that does not mean freedom to tell the Socialist Labor Party, in a Socialist Labor Party paper, what Socialist Labor Party doctrine is, when it is not Socialist Labor Party doctrine.

"In the *Reminiscences of The Socialist Labor Movement and Its Great Leader, Daniel De Leon*, the story of the clash was recorded, with a socialist twist, for future generations."<sup>(25)</sup>

#### JAMES CONNOLLY'S IGNORANCE OF CATHOLIC TEACHING.

That James Connolly's knowledge of Catholic Teaching was very imperfect can be readily seen, even from what he says above in defence of Christian marriage. He makes the silly assertion that marriage is a *physical* question *not* an *economic* question. He should have known that marriage is above all a moral question and then an *economic and physical* question, and that Our Lord has laid down the order to be observed in regard to it. If he had only given one-half the energy to the study of Pope Leo XIII's Encyclical Letter, *On the Condition of the Working Classes*, and its exposition of the Divine Plan for order, that he had given to Marx's Neo-Messianic plans for disorder, he would have done a marvellous amount of good because of his strength of char-

<sup>(25)</sup> A man named De Lion is mentioned by the Jewish writer, Bernard Lazare, in *L'Antisémitisme* (p. 344), as a Jewish propagator of Socialism. According to the *Dictionary of American Biography*, De Leon always pretended to be a Venezuelan Catholic.

acter. He would have learned, for example, that we must always take into consideration the *moral* aspect of *economic* and *physical* questions. Thus he would have seen in Pope Leo XIII's Encyclical, *Rerum Novarum*, what Pope Pius XI insisted upon forty years later, namely, that the Church "never can relinquish her God-given task of interposing her authority, not indeed in technical matters, for which she has neither the equipment nor the mission, but in all those that have a bearing on moral conduct. For the deposit of truth entrusted to Us by God, and Our weighty office of propagating, interpreting, and urging, in season and out of season, the entire moral law, demand that both social and economic questions be brought within Our supreme jurisdiction, in so far as they refer to moral issues. For though economic science and moral discipline are guided each by its own principles in its own sphere, it is false that the two orders are so distinct and alien that the former in no way depends on the latter. The so-called laws of economics, derived from the nature of earthly goods and from the qualities of the human body and soul, determine what means are thereby necessary; while reason itself clearly deduces from the nature of things and from the individual and social character of man, what is the end and object of the whole economic order assigned by God the Creator. It is the moral law alone which commands us to seek in all our conduct our supreme and final end, and to strive directly in our specific actions for those ends which nature, or rather, the Author of nature has established for them, duly subordinating the particular to the general. . . . As a consequence we shall be led by progressive stages to the final end of all, God Himself, our highest and lasting good."<sup>(26)</sup>

Because of his imperfect knowledge, James Connolly has done an amount of harm, as he has diffused a one-sided view of the Catholic Church, which he derived from Marx. Both failed to see that Our Lord and His Mystical Body, the Catholic Church, stand for the Divine Plan for order in the world and never cease to proclaim that order even when it is rejected and they are crucified. The crucifixion by the world in both cases is the result of the proclamation of the divine order. Along with Our Lord in Holy Mass, His members proclaim their determination to work valiantly to organize the world in the way Christ wants and not to allow social life to be moulded in opposition to the Divine Plan. Of course, the Church preaches humility and patience in face of triumphant evil, but she also preaches magnanimity and fortitude in action for the order of the world for which Our Lord died. The Mass is not a mere public act of resignation to the disorder organized by those who reject the Divine Plan, whether

<sup>(26)</sup> Encyclical Letter, *Quadragesimo Anno*.



"Creative Capitalists"—continually attacked by Communists—or "Loan-Capitalists"—less frequently, or never, mentioned by Communists. No; God wants all who assist at Mass to understand that they are affirming publicly their readiness to strive for order with His Son, that order in which all will be treated with the reverence due to members of His Son. That will mean striving for an organization of the world opposed to those who in self-centred fashion, maintain disorder and increase the sufferings of the poor and the lowly.

In 1910, Pius X exposed this teaching as follows: "As in the conflict of interests and most of all in the struggle against unjust forces, a man's virtue, nay his sanctity, does not always suffice to assure him his daily bread, and as the social machinery ought to be so organized as, by its natural action, to paralyse the efforts of the wicked, and to render accessible to every man of good will his legitimate share of temporal happiness, We earnestly desire that you should take an active share in organizing society for that purpose. And for that end, while your priests shall apply themselves with ardour to labour for the sanctification of souls, for the defence of the Church, and in works of charity properly so called, you shall select from amongst them some men of activity and of well-balanced minds, doctors of philosophy and theology, perfectly conversant with the history of civilization, ancient and modern, and you shall apply them to the less exalted, but more practical, study of social science, and when the opportunity offers place them at the head of your works of Catholic Action. However, let not those priests allow themselves to be led astray in the maze of contemporary opinions, by the mirage of a false democracy. . . . Let them be persuaded that . . . the Church, which has never betrayed the happiness of the people by compromising alliances, has no need to disown her past, that it is enough for her, with the co-operation of the real workmen of social re-organization, to take up again the organizations shattered by the Revolution, and in the same Christian spirit which inspired them, to adapt them to the new environment created by the material evolution of contemporary society: for the true friends of the people are neither revolutionaries, nor innovators, but men of tradition."<sup>(27)</sup>

Hence James Connolly drew a one-sided conclusion from

<sup>(27)</sup> Letter of 25th August, 1910, on the *Sillon* (Translation of Irish C.T.S.). We can see from Pope Pius X's Letter how grievously James Connolly erred when he spoke of the Catholic Church as "ever counselling humility, but sitting in the seats of the mighty: ever patching up the diseased and broken wrecks of an unjust social system, but blessing the system which made the wreck and spread the disease" (*Labour, Nationality and Religion*, p. 75). Cf. *The Mystical Body of Christ in the Modern World*, pp. 14-24 and 215-228.

Catholic exhortations to bear one's sufferings in union with Christ. It is true that the Catholic Church does preach resignation in suffering, because suffering is inevitable in our fallen world, but the Catholic Church's whole message is far from being limited to that, as we have seen. God wants us to bear the sufferings that are inevitable in a fallen world, as Pope Leo XIII insists in the Encyclical Letter, *Rerum Novarum*, but He does not will sin and disorder with consequent infliction of suffering, and He wants organization on the part of good men so that such crimes may be prevented. God's aim is always order. He wants an ordered organization of the world so that a sufficiency of material goods for the life of a human person may be within reach of each and all. He wants order in meeting the inevitable sufferings of life, but He did not introduce suffering into the world and He does not will, for example, a financial system which wilfully inflicts suffering by organizing the destruction of food and thus conniving at the starvation of thousands in the midst of potential plenty. God wants society to be organized in such a way as to prevent selfish men from inflicting such sufferings, but He does not want the reaction thereto to be in the direction of Communism. The whole trend of Communism is to reduce human beings to the animal or sub-human level, leaving them without religion, family or property. Against the exploitation of the weak by ruthless Individualism, the Catholic Church preaches the solidarity of members of Christ's Mystical Body, while, against the anti-human Communist denial of human personality, she preaches the lofty dignity of the human person, member of Christ.

If James Connolly in his blindness could not see whither he was being led, that is no reason why we should follow those who want to fool us by using his name.<sup>(28)</sup> According to *The*

(28) Connolly never grasped the distinction between Creative Capitalism and Loan-Capitalism and never saw that Communism was only the left wing of international finance. Perhaps the most striking illustration of James Connolly's blindness is to be found in the passage which he quotes from the journal, "The Flag of Ireland," of October 3rd, 1868, in *Labour in Irish History* (Maunsell and Co., 1917, p. 203). He there says that the founders of Fenianism, "O'Mahony and Stephens, had entered into the secret societies of France. . . . To Stephens is due the direction Fenianism took in line of sympathy with the movements of the Revolution on the Continent. He saw that the Irish question was no longer a question of religion. . . . The circumstance that the General chosen by Stephens to be the Commander-in-Chief of the Irish Republican Army was no less a character than General Cluseret, afterwards Commander-in-Chief of the Federals during the Commune of Paris, says more for the principles of the men who were the brains of the Fenian movement than any testimony of subordinates." How could Connolly be so blind as to approve of making his country a catspaw for Judaeo-Masonic schemers on the Continent?

In addition to *The Hibernian Journal* (November, 1937) I have been

*Hibernian Journal* (November, 1937), Mr. William O'Brien, later a Labour Representative for Tipperary, delivered a speech at the Mansion House, Dublin, in 1918. The object of the meeting at which the speech was delivered was "to congratulate the Russian people on the triumph they had won for democratic principles." In the course of the speech, Mr. O'Brien said: "The freedom that Russia has won is the same kind of freedom that has been fought for by every revolutionary in Ireland from Wolfe Tone to James Connolly." Another speaker said: "The Russian interpretation of the principle [of freedom] is the only interpretation that will be acceptable to the people of Ireland." It may be conceded that the triumph of the Neo-Messianism of Karl Marx is a logical conclusion of the naturalistic principles of the French Revolution accepted by Wolfe Tone, and we may regret the blindness of Wolfe Tone and James Connolly. But we should be fools to follow them against Our Lord. Surely Mr. O'Brien cannot think us so naive as to believe what was said about the Russian interpretation of the principle of freedom? When man is purely material and animal, as he is for Marx and Lenin, what meaning can be ascribed to the words "freedom" and "liberty"?

#### THE IRISH CONSTITUTION OF 1937.

In the beautiful Prologue to the Constitution, is to be found the following splendid profession of faith: "We, the people of Ireland . . . . . humbly acknowledging all our obligations to Our Divine Lord, Jesus Christ, who sustained our fathers through centuries of trial, . . . . . do hereby adopt, enact, and give to ourselves this Constitution." By that profession of faith, we proclaimed to the world that we acknowledged not merely *some*, but *all*, our obligations to Our Divine Lord, Jesus Christ, True God and True Man, Judge of all mankind. Yet, in regard to the central point of the order of the world, namely, the relation of our nation to the one True Church which Our Lord came down on earth to found, the Constitution fails lamentably to acknowledge the Rights of God and its obligations to Our Divine Lord. The reference is to Article 44 on Religion.

In Section I of that Article, the State acknowledges that the homage of public worship is due to Almighty God. From this the logical conclusion is that this homage of worship should be given to Him according to the rule and in the manner He Himself has laid down, namely, through the Catholic Church instituted

able to read the account of the Mansion House meeting in *The Freeman's Journal* of February 5, 1918, thanks to the kindness of the Editor of *The Hibernian Journal* in securing me a photographed copy of the issue in question. According to the *Freeman's Journal*, the meeting was organized by the Socialist Party of Ireland and was presided over by Mr. O'Brien.

by Christ. Yet there is nothing like this in the Constitution. The State does not acknowledge that the one true religion according to which Almighty God desires to be worshipped is that of the Church established by Our Divine Lord, Jesus Christ, namely, the Catholic Church. Instead, the State *recognizes* the position of the Catholic Church as the Church of the great *majority* of the citizens, just as it *recognizes* the Protestant Episcopal Church in Ireland, the Methodist Church in Ireland, the Religious Society of Friends in Ireland, as well as the Jewish Congregations and the other religious denominations existing in Ireland at the date of its coming into operation, as the Churches of *minorities*. The expression used with regard to the Catholic Church, namely, that the State *recognizes* the special position of the Catholic Church as the guardian of the Faith professed by the great majority of Irish citizens, may leave a superficial reader under the impression that the Irish State follows up the declaration of the opening subsection to its logical conclusion. Alas! it does nothing of the kind. The State simply acknowledges what is evident to anybody who can count, namely, that the majority of Irishmen in Ireland profess the Catholic Faith.

In addition, by the use of the word "recognizes" for all the different forms of religion, the Irish State seems to attribute rights to erroneous systems as such and, by putting all religions on the same level, professes that religious indifference condemned in such forcible terms by Pope Leo XIII: "To hold, therefore," writes Pope Leo, "that there is no difference in matters of religion between forms that are unlike each other, and even contrary to each other, most clearly leads in the end to the rejection of all religion in both theory and practice. And this is the same thing as atheism, however it may differ from it in name. Men who really believe in the existence of God must, in order to be consistent with themselves and to avoid absurd conclusions, understand that differing modes of divine worship involving dissimilarity and conflict even on most important points, cannot all be equally probable, equally good, and equally acceptable to God."<sup>(29)</sup> The influence of the French Revolution is most clearly visible in

<sup>(29)</sup> Encyclical Letter, *Immortale Dei*, *On the Christian Constitution of States*. Previously, in the same Letter, Pope Leo had stressed the fact that the acknowledgment of the one True Religion by the State is "the bounden duty of rulers to the people over whom they rule." In the Encyclical Letter on Human Liberty, Pope Leo XIII points out that "right is a moral power which it is absurd to suppose that nature has accorded indifferently to truth and falsehood . . . for it is contrary to reason that error and truth should have equal rights." Cf. *The Mystical Body of Christ in the Modern World* (2nd Edition), p. 251.

It is well to note, in addition, that acknowledgment of the Catholic Church as the one True Church does not necessarily involve State-endowment of the Church. The two things are quite distinct.

the fact that the Irish State proclaims itself indifferent to the True Messiah who has come and to the natural Messiah looked forward to by the Jewish Congregations. The different Protestant sects, in theory at least, acknowledge the divinity of Our Lord and thus are turned towards the one true order of the world. The Jewish Nation looks forward to the disappearance of that order.

Another ambiguity in the same article must be pointed out, for it is to be found in practically every post-revolutionary constitution. "Freedom of conscience" and "the free profession and practice of religion" are, "subject to public order and *morality*," guaranteed to every citizen. But who is to decide what is moral and what is immoral? Pope Leo XIII expressly teaches in the Encyclical Letter, *Immortale Dei*, that "the Catholic Church is the true and sole teacher of virtue and guardian of morals." Her divine mission to safeguard the moral law is, however, not acknowledged by the State, as we have seen. She is put on the same level as various other man-made bodies that claim to have the right to give authoritative decisions with regard to morality. Accordingly, if a conflict arises about a question involving moral issues, it will belong to the State to decide it. Thus the State will arrogate to itself the function of the Catholic Church. This means that, in the last resort, the supranational, naturalistic organizations of Freemasonry and the Jewish Nation, which have been gradually acquiring control since the French Revolution, will impose their view of morality. So Naturalism will oust the supernatural and men will cease to treat one another as members of Christ.

*It is one thing to declare that erroneous systems as such have rights and another to recognize the rights of persons who hold erroneous opinions.* The State may and ought to recognize the rights of persons because they are persons. As persons they have the right not to be *forced* to accept even the truth, but this right presupposes the duty of accepting the truth *freely*. The State must respect the good faith of the individual conscience and not constrain it, but, while doing this, it must not lose sight of its paramount social duty of acknowledging the objective order instituted by God and recognizing unequivocally the Kingship of Christ.

In the texts from the Encyclical Letters of Pope Leo XIII quoted in the Preface we have seen that the great Pontiff insists primarily on the Rights of God. The essential (or *per se*) order of the world, the order which God wants, demands the acknowledgment of these Rights. "Since the Catholic religion is the only true religion," he writes in the Encyclical Letter on Freemasonry, "to put it on the same level as other religions is to treat it with the gravest injustice and offer it the worst form of insult." "The Church," he again writes in the Encyclical Letter on *The*

*Christian Constitution of States*, "deems it unlawful to place the various forms of divine worship on the same footing as the true religion." He then mentions what is secondary and accidental (*per accidens*). "The Church does not," he says, "condemn those rulers who, for the sake of securing some great good or of hindering some great evil, patiently allow custom or usage to be a sort of sanction for each kind of religion having its place in the State." Finally, he proclaims the deep respect of the Catholic Church for the liberty of the human person: "the Church is wont to take earnest heed that no one shall be forced to embrace the Catholic faith against his will."

On account of his hatred of the Supernatural Life of Grace, Satan has steadily striven to get every country that once acknowledged the essential or *per se* order of the world to reject that order and to revolt against it. He considers that he has made a notable advance towards his goal when he has succeeded in having other religions placed on the same level as the True Church of Christ. He is well aware of the anti-supernatural influence of that official attitude on the average member of society.

The Rights of God and the Divine Plan for order in the world must not be allowed to become obscure in men's minds. They have been specially emphasized in this book, in order to prepare the full reaction against the so-called Reformation and the French Revolution. "First and foremost," writes Pope Leo XIII towards the end of the Encyclical Letter on *The Christian Constitution of States*, "it is the duty of all Catholics worthy of the name and wishful to be known as most loving children of the Church . . . . to endeavour to bring back all civil society to the pattern and form of Christianity which we have described." He stressed the same duty in other words in the Encyclical Letter on *Human Liberty*. "Justice therefore forbids," he writes, "and reason itself forbids, the State to be godless; or to adopt a line of action which would end in godlessness—namely, to treat the various religions (as they call them) alike, and to bestow upon them promiscuously equal rights and privileges. Since, then, the profession of one religion is necessary in the State, that religion must be professed which alone is true, and which can be recognized without difficulty, especially in Catholic States, because the marks of truth are, as it were, engraven upon it."

Cardinal Pie ascribed the decay of French governmental and public life primarily to the neglect of the Rights of God. "Why is it," he writes, "that our fine body of priests, our splendid army of convinced and practising Catholics cannot succeed in remedying the sufferings of the country in a greater degree and in a more efficacious manner? Foreigners who know, who admire, and who envy all the magnificent qualities of French Catholicism

often put themselves this question. What is the explanation of the fact that so much charity, so much activity, so much self-sacrifice are so ineffectual and produce so little fruit in regard to the amelioration of public affairs? The reason is that in regard to public affairs and social order, the faithful and, in too many cases, the priests of our generation have thought that even in a Christian country, a sort of neutral attitude towards the Catholic faith could be adopted, as if Our Lord Jesus Christ had never come or had disappeared from the world. . . . If we have not succeeded in triumphing over the revolutionary spirit which makes us a spectacle for other peoples, the evil which is sapping our strength and leading us to the tomb is that while we have the faith in private we have accepted our share of national infidelity. . . . Our Lord Jesus Christ does not reign amongst us and our Constitution is far from being what the Constitution of a Christian and Catholic country should be. Our public law lays down that the Catholic religion is the religion of the majority of Frenchmen, but it adds that the other forms of worship have a right to equal protection. Is not that equivalent to proclaiming that the Constitution gives equal protection to truth and error? . . . . When error has once become incarnate in legal formulae and in administrative practice, it penetrates so deeply into people's minds that it is impossible to eradicate it."<sup>(30)</sup>

Let us for the sake of clearness put, in parallel columns, the outlines of a Constitution fully respectful of the Rights of God and in keeping with the fidelity of our ancestors to Our Divine Lord, and the actual Constitution.

<sup>(30)</sup> *The Kingship of Christ according to Cardinal Pie of Poitiers*, pp. 198, 199, 78, 52. Cf. the quotation from the same at the end of Chapter XVII. Cf. also page 168 in the same book, where the Cardinal insists upon the point I have been stressing. There he says: "If the Catholic Church were consulted, she would take account of all the difficulties which have arisen in the course of time and would find formulae which would be a solemn act of faith on the part of the nation and of the sovereign, without this authentic profession of the True Faith hindering in the least the toleration become necessary for other forms of worship. . . . If the law proclaims that it allows the exercise of all religions, because in the eyes of the law all are equally good or because the public authority is incompetent to come to a decision on the matter, the law is impious and atheistical. The law thus makes profession, not of civil toleration, but of criminal neutrality, and justifies the most absolute religious indifference in the subjects of States. On the contrary, if, while recognising that One Religion alone is true and good, the law tolerates and permits the peaceful practice of the others, the law may be wise and necessary according to circumstances."

Draft of Constitution fully respectful of God's Rights (Art. 44).

I. The State acknowledges Almighty God's Right to public worship in the manner which He has clearly shown to be His will.

II. Accordingly, the State shall hold in honour the Holy Name of God and shall reckon it amongst its chief duties to favour and protect religion and shall not enact any measure prejudicial to it.

III. The State acknowledges that the true religion is that established by our Divine Lord Jesus Christ Himself when He instituted the Holy, Catholic, Apostolic and Roman Church; and that that Church has, therefore, the divine mission to propagate the true religion and to be the guardian and interpreter of the moral law.

IV. The State recognizes the Catholic Church as a perfect society, having in itself full competence and sovereign authority in regard to man's spiritual good.

V. (1) Whatever may be classed as belonging to the civil and political order is rightly subject to the supreme authority of the other perfect society, the State, whose function it is to procure the temporal good, moral and material, of society.

(2) The State pledges itself, therefore, in virtue of the sovereign authority it holds from God in the temporal sphere, to enforce respect, by just laws, for the inalienable rights of the person

Article 44 of the Constitution as it now stands.

I. (1) The State acknowledges that the homage of public worship is due to Almighty God. It shall hold His Name in reverence and shall respect and honour religion.

(2) The State recognises the special position of the Holy, Catholic, Apostolic and Roman Church, as the guardian of the faith professed by the great majority of its citizens.

(3) The State also recognises the Church of Ireland, the Presbyterian Church in Ireland, the Methodist Church in Ireland, the Religious Society of Friends in Ireland, as well as the Jewish Congregations and the other religious denominations existing in Ireland at the date of the coming into operation of this Constitution.



and the family, and to promote, with all its strength, conditions of social and moral well-being.

(3) Wherever the jurisdiction of the Catholic Church and that of the State demand to be harmoniously co-ordinated, the State will make a special arrangement with the Church. It may also make special arrangements with other Religious Bodies concerning particular matters, civil, political and religious, in order to safeguard the personal rights of their members.

VI. The State guarantees to all its citizens freedom of religious conviction and liberty to practise their religion, in public and in private, due regard however being had to social order and true morality.

VII. The State pledges itself not to impose any disabilities that would be contrary to natural rights and social justice, on the ground of religious conviction.

VIII. Legislation providing State aid for schools shall not discriminate between schools under the management of the Catholic Church and of the other Religious Bodies.

IX. The Catholic Church and the other Religious Bodies in the State shall have the right to manage their own affairs, own, acquire and administer property, movable and immovable, and maintain institutions for religious and charitable purposes.

X. Neither the property of the Catholic Church nor of any other Religious Body shall be diverted save for necessary works of public utility and on payment of just compensation.

II. (1) Freedom of conscience and the free profession and practice of religion are, subject to public order and morality, guaranteed to every citizen.

(2) The State guarantees not to endow any religion.

(3) The State shall not impose **any disabilities or make any discrimination** on the ground of religious profession, belief or status.

(4) **Legislation providing State aid for schools shall not discriminate between schools under the management of different religious denominations, nor be such as to affect prejudicially the right of any child to attend a school receiving public money without attending religious instruction at that school.**

(5) Every religious denomination shall have the right to manage its own affairs, own, acquire, and administer property, movable and immovable, and maintain institutions for religious and charitable purposes.

(6) The property of any religious denomination or any educational institution shall not be diverted save for necessary works of public utility and on payment of compensation.

A logical conclusion from the section on Religion in the Irish Constitution may be seen in the *Register of Population*, 1943, Form A. This was sent round to be filled up, in connexion with the rationing of supplies, in November, 1943. On this form, after the column marked *Surname* there is a column for *Other Names*. As Irish Citizens who do not accept membership of Christ are placed by the Constitution on the same level as those who do, officially we may no longer speak of *Christian Names* in Ireland. Those who reject membership of the Mystical Body of Christ by Baptism would object, so we eliminate what our ancestors so nobly died for. If we wish to react against all the attacks being made on family life we ought not only to restore *Christian Names* but substitute *Family Name* for *Surname*.

As has been already remarked, nations do not stand still any more than individuals, so Ireland will either return to integral acknowledgment of Christ the King or will drift further towards the camp of His enemies. The pressure towards the Left will be maintained by the organized forces of the Jewish Nation and of Freemasonry.<sup>(31)</sup> The Masonic Society functions freely both in the Twenty-Six Counties and in the Six Counties of the North-East. Communist propaganda is striving to unite all Irish workers for the ideals of Marx and Lenin. The failure to stand for the Rights of God in regard to the essential point, namely, the question of religion, may be followed later on by a union with the North-East in a manner calculated to favour Judæo-Masonic Naturalism. Our Divine Lord may be incensed at the forgetfulness of Him and the ingratitude shown to Him, in this article of our Constitution, and may leave us without the light and strength we need.

### THE IRISH MONETARY SYSTEM.

In Part V of this work, which treats of *Economic Decay and the Divine Plan for Order*, we shall see that the functioning of the English financial system has resulted in a complete perversion of social order. Right order demands the subordination of the manipulation of money or exchange-medium to the production, distribution and exchange of material goods, in view of the development of family life and human personality through membership of Christ. Under the English Gold Standard System, human beings are subordinated to the production of material goods and the production and distribution of material goods are subordinated to finance. M. Maritain has excellently expressed the above idea, though somewhat less explicitly, while considering the three elements, man, production of material goods, and money. In *Religion and Culture*, he writes as follows: "Instead of being

(31) We have in Dublin a B'nai B'rith Lodge, as has been already remarked.

considered as a mere feeder enabling a living organism, which the productive undertaking is, to procure the necessary material, equipment and replenishing, money has come to be considered the *living* organism, and the undertaking with its human activities as the feeder and instrument of money; so that the profits cease to be the normal fruit of the undertaking fed with money, and become the normal fruit of the money fed by the undertaking. That is what I call the fecundity of money. Values have been reversed, and the immediate consequence is to give the rights of dividend precedence over those of salary, and to establish the whole economy under the supreme regulation of the laws of the fluidity of the *sign* money, predominating over the thing, commodities useful to mankind."<sup>(32)</sup>

There has been no real reaction in Ireland against this fundamental disorder. Professor O'Rahilly points this out in *Money* (p. 394): "We must not be misled by current phraseology," he writes, "into thinking that we have at present a separate currency which happens to be kept at parity with British Currency. What we have is not parity but identity subject to separate book-entry." This identity was disastrous for our farmers, when the Bank of England entered upon its post-war deflation in view of the restoration of the Gold-Standard in 1925. The fundamental disorder inspiring the system is militating against the rehabilitation of rural life and the promotion of social justice. Irish workingmen, having nothing but their labour to offer for sale must now go across to England during the present war (1939—?), in order to be able to secure some of the exchange-medium freely issued there. By presenting this English exchange-medium, their families can obtain Irish exchange-medium. Meanwhile the recommendations of the *Report of the Drainage Commission* (Dublin, 1941) are not being attended to as they ought. These recommendations would mean the issue of exchange-medium for work here, highly profitable work in the long run.<sup>(33)</sup> Reafforestation, too, would mean highly profitable work. The morally inevitable consequences of the migration—and return—fit in well with the plans of the anti-supernatural forces in the world for the attack on the Supernatural Life in our country. Anyone can verify this by reading *Irish Freedom*, the Communist organ published

<sup>(32)</sup> Translation, Sheed and Ward, p. 62.

<sup>(33)</sup> "We have pursued the amazing policy that before an Irish pound note can be issued in Ireland someone has to acquire an English pound or lend a pound to the English Government. And so we cannot issue money to set the Irish unemployed to work, creating real wealth on which they may live. We have allowed our productive workers to crowd into the emigrant ships and to endure the conditions in other countries which they have had to endure, and have put a banker's fetish before the lives of tens of thousands of Irish men and women" (*The New Central Bank*, No. 1 of The Irish People Publications).

in England for the diffusion of Communistic ideas amongst Irish workingmen over there. An extract, taken from the June (1942) issue of *Irish Freedom*, is to be found in its proper setting in *The Workingmen's Guilds of the Middle Ages*, by the present writer. *Irish Freedom* not only approves of attacks on the acknowledgment of the one True Religion by any State—"religious distinctions are protected only by tyrants"—but advocates the confiscation of Church property and the abolition of the right of acquiring property by inheritance. The abolition of the right of inheritance is one of the points insisted upon in *The Communist Manifesto* of Marx and Engels. It aims a deadly blow at family life and sane farming.

### GERMANY'S REACTION.

#### PRUSSIA AND JUDAEO-MASONRY.

In order to understand the different currents in the German reaction against Judaeo-Masonic influences, we must bear well in mind that the Jewish Nation and Freemasonry are working in the camp of Satan for the reign of Naturalism, that is, for the disruption of the Divine Plan for order and the elimination of Supernatural Life and love from the world. They will hotly deny this or scoff at it, but the objective order of the world remains. In addition, the leaders of the Jewish Nation aim at the inauguration of the reign of the natural Messiah and the rejection of Our Divine Lord, in view of their own domination, and they use their undeniable influence on Freemasonry for that purpose. Accordingly, we must be prepared to see these naturalistic forces favour Protestant powers like England and Prussia in so far as they may be useful instruments in propagating Naturalism and at the same time seek to use them for the ulterior schemes of Judaeo-Masonry. We must be prepared, too, for reactions, when these Protestant countries perceive that what they consider their national interests have been sacrificed to Jewish interests on various occasions and that their national life is in danger of corruption and decay.

We need not be astonished, then, to find, on the one hand, in books like *Les Sociétés Secrètes et la Société*, by Père Deschamps, S.J., and *Les Pourquoi de la Guerre Mondiale*, by Mgr. Delassus, lengthy accounts of the different ways in which Jewry and Freemasonry favoured the hegemony of Prussia over the Germanic countries and the substitution of Berlin for Vienna as the cultural centre of the German-speaking peoples. It may be well to mention one of the lesser known incidents in this story. We saw that the creation of a Prussian Empire was amongst the aims of Palmerston outlined in the *Globe* of 12th May, 1849. Already at the Diet of Frankfort in 1848, Mgr. Ketteler, afterwards Bishop of Mayence, was astonished to hear

one of the deputies propose, at a preliminary reunion, the extension of the frontiers of Prussia to the Main, thus making himself the champion of an enormous violation of law and justice. "I never thought," he wrote in one of his books, "that, twenty years later, as Bishop of Mayance, I should see the realization of this plan. . . . *I am now certain* that this deputy was not expressing a merely personal opinion, but that he was revealing the plan of a secret society."<sup>(34)</sup> Prussia showed its gratitude by protecting Freemasonry. In a book published by General Gelazinski with the authorization of the German Grand Lodge, shortly after the appearance of Pope Leo XIII's Encyclical Letter, *Humanum genus*, on Freemasonry, we read: "Of all the European powers that have been in contact with Freemasonry, only two have been consistent in their line of conduct: Prussia which has always protected it, and the Papacy which has always combated it."<sup>(35)</sup>

It was from Prussia that the movement for the emancipation of the Jews started. The Jew, Wilhelm Dohm, Secretary of the Prussian Ministry of Foreign Affairs, wrote a book entitled *Political Reform and the Jews*, which appeared in 1781. According to the Jewish convert, l'abbé Joseph Lémann, this book had an enormous influence on Mirabeau and the other French revolutionaries. Dohm, who was later Plenipotentiary for Prussia in negotiations with Napoleon, was a very intimate friend of Mirabeau, when the latter frequented the salon of Henriette Herz in Berlin (1783-1788). In 1788 Mirabeau himself published a pamphlet in London containing Dohm's ideas. L'abbé Lémann says that Dohm simply applied to the Jews the theories exposed in Rousseau's *Contrat Social*. Rousseau substituted "men" and "citizens" for "members of Christ." Dohm then claimed that the Jews who refused to become members of Christ should be treated as men and citizens.<sup>(36)</sup> And the Jews showed their gratitude by the way in which they favoured the increase of Prussia's power. One testimony will suffice. In *Le Nouveau Mercure* (Paris, May, 1922), a Jewish writer, M. René Gross, contributed an article entitled *The Jewish Question by a Jew*. In the course of this article, he said: "On November 11, 1918, Germany gave up the struggle and laid down her arms. France had lost 1,600,000 of her youth killed on the field of battle. . . . It is doubtful whether this sacrifice has been of any use. After forty-two months of peace, France, bled white, devastated and ruined, is to-day in

(34) *Germany After the War of 1866*, by Mgr. Ketteler (quoted from the French translation by Belet, in Deschamps, Vol. II, p. 402).

(35) Quoted by Mgr. Delassus in *Les Pourquoi de la Guerre Mondiale*, Vol. II, p. 52.

(36) Cf. *L'Entrée des Juifs dans la Société Française*, by l'abbé Joseph Lémann, pp. 368-381.

a more dangerous situation, in face of Germany, than in 1914. . . . If France does not look out, the conquered of yesterday, victorious to-day, will be the conquerors of to-morrow. The two Internationals, which are simply the two facets of the Jewish International Power, Finance and Revolution, are working feverishly for that end. It is no longer necessary to prove this thesis. . . . The criminals have come forward into the limelight too openly and in too many countries at the same time. The conflagration in Russia lights up the crime with flames that are really too high and too luminous for there to be any longer any possibility of concealment."

On the other hand, we find in books like that of Dr. Friedrich Wichtl, *Weltfreimaurerei*, *Weltrevolution*, *Weltrepublik*, the accusation levelled at Jewry and Freemasonry of having continually worked against the interests of Germany. For example, Wichtl shows that Freemasonry throughout the world turned against Germany during the Great War (1914-1918). In particular, he proves that it was through Masonic pressure that Italy entered the war against Austria and Germany. He shows also that the Communist Republic in Munich and the whole Communist movement in Germany and Russia after the Great War was the work of Judaco-Masonry with Brothers . . . Toller, Levien, Axelrod, Wadler, Ewinger, Lenin and Trotsky, &c., &c.<sup>(37)</sup> On page 286, he gives as his conclusion that "neither we, Germans, nor the visible Governments of our enemies are responsible for the terrible slaughter of the Great War, but that dark, secret power which we have called World-Masonry, behind which is hidden the invisible ruler of the destinies of all States and peoples, World-Jewry."

In their books, Père Deschamps, S.J., and Mgr. Delassus stress the fact that the organized naturalistic forces favoured Prussia, in view of utilizing that Power's anti-Catholic attitude, for the elimination of the spirit of the Mystical Body of Christ from Germany. Wichtl insists upon the fact that in the end, Prussia began to see that she was being sacrificed in her turn for "higher interests." One is strongly reminded of a remark made to the distinguished historian, Cardinal Pitra, at Vienna, in 1889. A highly-placed personage, whose name he does not give, said to him: "The Catholic Nations must be crushed by the Protestant Nations. When this result has been attained, a breath will be sufficient to bring about the disappearance of Protestantism. Thus we shall arrive at State Atheism."<sup>(38)</sup> So the points of view defended by these two groups of writers are complementary rather than contradictory.<sup>(39)</sup>

(37) *Op. cit.*, pp. 211-231, 278-281.

(38) Quoted by Mgr. Delassus, *op. cit.*, Vol. II, p. 49.

(39) Wichtl asserts (*op. cit.*, p. 186) that, though Frederick the Great was a Freemason, he was never admitted to the real secrets of the Lodges. As the founder of the Ancient and Accepted Scottish Rite, to which,

GERMANY'S REACTION IS ANTAGONISTIC TO THE  
CATHOLIC CHURCH.

The German reaction against the corrupting naturalistic influence of Jewry and Freemasonry, instead of inaugurating the return of the whole German nation to the Divine Plan for order, from which North Germany turned aside in the 16th century, has intensified the disorder. The reaction is a purely naturalistic one, by which the German Race is put in the place of the Mystical Body of Christ, German blood is substituted for Sanctifying Grace, the Life-blood of the Mystical Body, and the instinctive aspirations of the German racebound, national soul, as interpreted by the leaders of the race, replace the moral law. Over against the supernatural, supranational Mystical Body of Christ, the Jews put their race and their nation, thus declaring that order is to come to the world through all nations being moulded by the Jewish Nation. In consequence of this fundamental disorder in Jewish thought, Pantheism has largely taken the place of belief in the Transcendent God of their ancestors, and the Talmud has ousted the law of God. In this way the Jews have come to put their race and nation in the place of God, have deified them in fact. Instead of drawing the obvious lesson from the Jewish rejection of Christ and striving to bring back Germany to accept His Divine Plan, the National-Socialist movement has denounced the whole Christian revelation as a superimposed deformation of the German national soul and set up the German race and its national aspirations in the place both of the Mystical Body of Christ and, *a fortiori*, of the Jewish race and nation.

Accordingly, National-Socialism substitutes the German race and its exigencies of social organization for the supernatural, supranational Mystical Body of Christ and its exigencies of social organization, expressed by the Indirect Power of the Church, Christian Marriage as the union of members of Christ, and Christian Education as the formation of members of Christ. So one can readily conclude that the National-Socialist reaction against the corroding influence of Jewish Naturalism on German national life leads, not only to measures of repression against the

however, additions were made at the end of the 18th century, Frederick was well aware of the inner meaning of Masonic Naturalism. In fact the Mason, Bluntschli, claims for him the honour of being the initiator of the revolutionary era, which, he says, should date from the year of Frederick's accession, namely 1740, rather than from 1789. The modern State "independent of all theocracy," that is, owing no submission to the divine law, began with Frederick, he maintains. Cf. Deschamps, *op. cit.*, Vol. II, p. 19.

Jews but to a dire persecution of the Catholic Church.<sup>(40)</sup> The deified German race has attacked directly the rival natural deity, the Jewish race, and has proceeded systematically to get rid of it as corrupting the very fount of deity, German blood. It undermines and seeks to eliminate directly and indirectly the supernatural, supranational Catholic Church. Catholics are still allowed to profess at Mass that they will endeavour to live their lives as members of Christ and that they will strive to organize society so as to be aided in so living. But, from the moment Catholics in Germany and Austria leave the Church after Mass, they find society organized on the principle that the highest form of life is German national life and that German blood is higher and nobler than Sanctifying Grace, the Life-blood of the Mystical Body. National-Socialism demands an education which forms the young to regard membership of the German race, not membership of Christ's Mystical Body, as the highest good. The moral law of which the sole divinely-appointed guardian is the Catholic Church is replaced by the exigencies of German blood as declared by the chosen leaders of the people. Hence the whole social organization of German life and the ideals animating it are completely anti-Catholic.

We can now understand what National-Socialism means by "Positive Christianity," Revelation, Faith, Sin and Redemption. *Positive Christianity* is Christianity as the German National Soul, the noblest of all souls, understands it under the influence of its special instinctive impulses. Catholicism and Protestantism both stand for a negative Christianity which is always condemning and forbidding courses of action, thus barring the way to the positive expansion of the German soul. It is only when a man has broken with Catholicism that he becomes free for a really organic culture, a true faith in German blood. *Revelation* signifies the inspiration coming from the blood of the German race and from the history of the German people. *Faith* is nothing else than sublime unshakable confidence in the future of the German people and in the truth of the Leader's mission. The Leader has been thrown up by the German racial soul for the national hour of need. The one really mortal *sin* is to mingle good German blood with the inferior blood of other races and to deform the mind by doctrines opposed to the National-Socialist *Weltanschauung*.

(40) In *The Rulers of Russia* (pp. 74-77), two quotations are given from distinguished German Catholic writers to show the enormous extent of Jewish influence in Germany. Dr. Kurt Ziesché, Professor in the University of Breslau, insists upon the prevalence of Jewish Naturalism in the political and economic life of the country, in his book, *Das Königtum Christi in Europa*, published in 1926. Dr. Eberle, the Editor of *Schönere Zukunft*, sets out in 1927 the actual power and might of Jewish influence in banking, in publishing and commercial life, etc., etc. Cf. *The Mystical Body of Christ in the Modern World*, p. 310.



(World-outlook or View of the World).<sup>(41)</sup> *Redemption* consists in the liberation of the German soul from extraneous influences of blood and all anti-racial deforming doctrines.

We can thus see the radical opposition between the National-Socialist *Weltanschauung*, with its deification of the German Race, and the Divine Plan for order through the Catholic Church, the Mystical Body of Christ. Hence persecution of the Catholic Church by a National-Socialist Government is inevitable. In *Mein Kampf*, Herr Hitler is quite explicit in this regard. "A *Weltanschauung* is intolerant," he writes, "and cannot permit another to exist side by side with it. It imperiously demands its own recognition as unique and exclusive and a complete transformation in accordance with its views throughout all the branches of public life. It can never allow the previous state of affairs to continue in existence by its side. . . . It may be objected here that . . . such fanaticism and intolerance are typical symptoms of a Jewish mentality. That may be a thousandfold true; and it is a fact deeply to be regretted . . . but the fact does not change conditions as they exist to-day. The men who wish to liberate our German nation from the conditions in which it now exists cannot cudgel their brains with thinking how excellent it would be if this or that event had never arisen. They must strive to find ways and means of abolishing what actually exists. A philosophy of life which is inspired by an infernal spirit of intolerance can only be set aside by a doctrine that is advanced in an equally ardent spirit and fought for with as determined a will. . . . Political parties are prone to enter into compromises; but a *Weltanschauung* never does this. . . . A general *Weltanschauung* will never share its place with something else. Therefore it can never agree to collaborate in any order of things it condemns. On the contrary it feels obliged to employ every means in fighting against the old order and the whole order of ideas belonging to that order and to prepare the way for its destruction. Any new philosophy of life will bring its ideas to victory only if the most courageous and active elements of its epoch and its people are enrolled under its standards and grouped firmly together in a

(41) Mr. James Murphy, the translator of the Unexpurgated Edition of *Mein Kampf*, writes in the introduction to that work: "Weltanschauung literally means 'outlook on the world.' But as generally used in German this outlook on the world means a whole system of ideas associated together in an organic unity—ideas of human life, human values, cultural and religious ideas, politics, economics, etc., in fact a totalitarian view of human existence. Thus Christianity could be called a *Weltanschauung* . . . National Socialism claims definitely to be a *Weltanschauung*." *Weltanschauung* is a complete philosophy of human life. Complete philosophy or comprehensive all-embracing view of human life expresses what Mr. Murphy means by "a totalitarian view of human existence."

powerful fighting organization. To achieve this purpose it is absolutely necessary to select from the general system of doctrine a certain number of ideas which will appeal to such individuals and which, once they are expressed in a precise and clear-cut form, will serve as articles of faith for a new association of men. . . . The programme of a *Weltanschauung* represents a declaration of war against an existing order of things, against present conditions, in short, against the established *Weltanschauung*. It is not necessary, however, that every individual fighter for such a new doctrine need have a full grasp of the ultimate ideas and plans of those who are the leaders of the movement."<sup>(42)</sup>

Opposition to the moulding process carried out by the National-Socialist *Weltanschauung*, opposition which is incumbent on every Catholic Bishop and Priest, is treated by the National-Socialist Government as interference in politics and as an expression of hostility to the German Reich. According to the National-Socialist Government, to form children to consider membership of Christ as their highest dignity, infinitely higher than membership of any race, is "politics" and an act of direct enmity to the German State as at present constituted.

Persecution of the Catholic Church is therefore inevitable, as has been said. But, according to the National-Socialist Government, there is no persecution of Catholics for religion. All that happens is that priests who interfere in politics and show themselves enemies of the German State are dealt with as they deserve. Accordingly, we find flagrant contradictions between the affirmations of the Head of the German Government, Herr A. Hitler, on the one hand, and those of the Pope and the German Bishops, on the other.

For example, in an Official National-Socialist Bulletin, *News from Germany* (April, 1939), in a statement made by Herr Hitler in the Reichstag on January 30th, 1939, we read: "No one in Germany has so far been persecuted for his religious views, nor will any one be persecuted on that account. . . . We shall protect the German clergy in their capacity as God's ministers; but we shall destroy members of the clergy who are the enemies of the German Reich." Yet, on the other hand, Pope Pius XI, speaking to the College of Cardinals on Christmas Eve, 1937, said: "We must call things by their right names. *In Germany, there is undeniably a religious persecution.* For a long time, they have been trying to make us believe that there is no persecution. We know well, however, that there is a grievous persecution. *Nay more, there has rarely been a persecution so grievous, so fearful, so painful, and so devastating in its far-reaching effects.*

<sup>(42)</sup> *Op. cit.*, pp. 378-380. (Unexpurgated Edition, Hurst & Blackett, Ltd., 1939).

It is a persecution in which neither the exercise of force, nor the pressure of threats, nor the subterfuges of cunning and deceit have been spared. . . . We are not meddling in politics. . . . It is undeniably Our duty to insist that the ordinary citizen is obliged to maintain his civic life in conformity with the law of God, the law of Christ. Is that working for religion or is it meddling in politics? It certainly is not meddling in politics. . . . This it is that profoundly grieves the Sovereign Pontiff, namely, the repeated accusation of the abuse of religion for political ends and the launching of such a calumny against so many of His Venerable Brethren in the Episcopate, against members of the Sacred College of Cardinals, against so many priests, against so many good laymen, solicitous for nothing else than to obey God's law . . . ." (43)

Again, in their Joint Pastoral Letter of 19th August, 1938, the German Bishops wrote as follows: "We German Catholic Bishops have already in earlier Pastorals dealt with the struggle which has been forced upon us. And again to-day, from repeated experiences, we have to place it on record that these attacks have not been moderated or become more bearable, but have grown fiercer and are being pressed home with greater enmity than ever, while it is also true that our enemies' aims have now become more evident. They are trying to restrict us on every side, to bleed our Catholic life to death. *Yea, more, they aim at the complete overthrow of the Catholic Church on German soil*, and even at the entire elimination of Christianity of whatever sort, and the introduction in its place of a form of belief which is utterly alien to the true faith in God and belief in a future life. . . . Men of standing and authority have themselves announced with the greatest publicity that their ideological aim is none other than the destruction of German Catholicism. Nor can it be urged against this that, after all, no hindrance is placed in the way of holding Catholic Church services. On the whole this is still the case. In actual fact, however, constant efforts are being made in that direction, notably by the endeavour to engender in youth and in those in various camps a distaste for going to Church, by putting difficulties in the way of their doing so, also by representing 'denominationalism' as destructive of the unity of the nation, and striving to drive everything ecclesiastical out of the public gaze. There has thus been allotted to us a life like that in the catacombs, which is to be the beginning of the end. . . . [*Here the Bishops mention some of the ways in which the persecution is carried on*] . . . .

"According to the principles of the racial and 'blood' theories, the person and life of Christ are in contradiction with the German

(43) Translated from the Italian text in the *Acta Apostolicae Sedis*, 31 January, 1938, p. 21.

ideal of humanity, as are also the principles of His teaching and, in particular, the doctrines of Original Sin, Redemption, reward and punishment after death, which are said to be drawn from the superstitious legends of barbarous peoples who imposed their beliefs on the Germans by force. Imbued with these principles, young people, in different parts of the country, took it upon themselves to clear the public places of the Crucifix, the symbol of Christianity. They even went so far as to destroy very ancient Calvaries, taking no account of the artistic value of several among them. . . . They seek to banish the Christian God, and to set up a 'German God' in His place. Is this 'God' a different God from the God of other nations? If He is, then there are as many 'Gods' as there are races and peoples, which is as much as to say that none of them is 'God' at all, since the true God is necessarily unique. . . . It has been proclaimed in an official statement that the German will not accept a 'Creator-God.' If that is so, the German is turning this passing world into something eternal, and in so far as the one and only true God is rejected he can understand by the word 'God' at most some manifestation of the racial soul. Such a 'God' as this has no meaning. . . . Just as was done to the Holiest one of all, who said, 'I am the Way, the Truth and the Life,' they can take Christian truth prisoner, scourge her, hand her over to the civil power, crown her with the thorns of calumny, condemn her to death and crucify her on a German Calvary. But for her, short indeed will be the silence of the grave, and she will rise again and gaze in triumph at the tomb men dug for her and sealed over her, and at the silent graves of her enemies, closed for ever. . . ."(44)

The radical opposition of German racial theories to Catholic teaching is made clear in the instruction to combat them, issued by the Sacred Congregation for Seminaries and Universities to Rectors of Seminaries and Catholic Universities. The document, which was issued on April 13th, 1938, runs as follows: "Last year, on Christmas Eve, our August Pontiff and gloriously reigning Pope, in his allocution to the Cardinals and Prelates of the Roman Curia, referred in grave and sorrowful terms to the grievous persecution of the Catholic Church in Germany. It was a cause of the greatest pain to the heart of the Holy Father that, in order to excuse such flagrant injustice, barefaced calumnies were invented, and most pernicious doctrines, falsely alleged to be scientific, were spread far and wide, with the intention of creating dire confusion in minds and uprooting the true religion. In view of this state of things, the Sacred Congregation of Studies urges

(44) This translation is in great part taken from *The Persecution of the Catholic Church in the Third Reich*, published by Burns and Oates, but the translation made by the present writer for *The Rulers of Russia*, pp. 67, 68, has also been used.

Catholic Universities and Faculties to direct all their resources and efforts to the defence of truth against the inroads of these errors. Accordingly, those who are teaching in these centres of higher studies must mobilize all the means at their command, in biology, history, philosophy, apologetics, legal and moral science, and thus forge the weapons with which to refute decisively and expertly the following absolutely untenable and erroneous doctrines:

"1) The human races by their natural and immutable characters are so different, one from another, that the lowest of them is further removed from the highest than it is from the highest species of animal.

"2) The vigour of the race and blood-purity must be preserved and cultivated by every means. Anything that conduces to this end is by that very fact honourable and permissible.

"3) The intellectual and moral qualities of man come mainly from his blood, the source of racial characteristics.

"4) The essential aim of education is to develop the characters of the race and to inflame men's minds with a burning love of their own race as of the supreme good.

"5) Religion is subject to the law of race and must be adapted to it.

"6) The primary source and supreme rule of the whole juridical order is the racial instinct.

"7) Only the Cosmos or Universe exists, a living being; all things, man included, are only diverse forms, increasing through the ages, of the Universal Living Being.

"8) Individual men exist by the State and for the State: whatever rights they possess come to them exclusively through a concession from the State. . . ."(45)

#### SOURCES OF THE GERMAN RACE-THEORY.

What are the sources of the present-day deification of the German Race? They are many and varied. We may begin by distinguishing between the *remote* and the *proximate* sources. The *remote* source is the Lutheran revolt in the 16th century. The *proximate* sources are the philosophy of Kant, Fichte and Hegel and the race-theories of the Frenchman, Gobineau, and the Englishman, H. St. Chamberlain. Let us say a few words about each of these in turn.

(45) For the introductory part of the document, the translation in *The Persecution of the Catholic Church in the Third Reich* (Burns and Oates) has been used. The propositions themselves have been translated directly from the original.

## THE LUTHERAN REVOLT.

The Lutheran revolt is the revolt of the *individual* against that subjection to the Divine Plan for order by which true *personality* is developed. God alone, as we saw in Chapter I, possesses personality in the full sense of the word, for He alone is fully independent, in His Being and in His Action, not merely of matter, but also of everything that is not Himself. Accordingly, human personality is developed, in proportion as we tend to union with God along the lines He has laid down. This means that, in our condition of fallen but redeemed beings, our personality is developed in proportion as we live in loving union with the Blessed Trinity present in us through membership of Christ's Mystical Body, the Catholic Church, thus observing the objective order of life incumbent upon us because of the actual Divine Plan. Growth of personality, therefore, implies a developed grasp of that ordered tendency and an intense love of the order so grasped. This love will manifest itself by a capacity for self-sacrifice, that is, by an increasing power of suppressing the inclination to make of self the centre of life. In this way we respect the ordered tendency of all beings to God, the Common Good of the universe.

To develop one's *individuality*, on the other hand, is to lead a self-centred existence allowing one's will to be swayed against order under the impulse of passion. Luther's history is the story of a revolt against order under the sway of passion. "As Luther gets older, his energy becomes less and less a soul's energy, and more and more, the energy of a temperament. Driven by great desires and vehement longings . . . possessed by the passions, loosing the tempest around him, breaking every obstacle and all external discipline. . . . Luther is the very type of modern individualism (the proto-type of modern times, Fichte calls him). But in reality his personality is rent asunder and ruined. . . . All that comes from the same cause: the absolute predominance of Feeling and Appetite. . . . With Luther . . . the will has the primacy, truly and absolutely. . . . That attitude of soul naturally goes with a profound anti-intellectualism, which was besides helped by the Ockhamist and Nominalist training in philosophy, which Luther had received. . . . So in Luther the swollen consciousness of the self is essentially a consciousness of will, of *realization of freedom*, as German philosophy said later on. We should have to stress too his egocentrism, and show how the self is centre for him, not certainly, as in Kant, from a claim of the human intelligence to be the measure of intelligible things, but from the claim of the individual will, cut off from the universal body of the Church, to stand solitary before God and Christ, in order to ensure its justification. . . . Behind Luther's appeals to the redeeming Lamb, behind his outbursts of confidence and

his faith in the forgiveness of sins, there is a human creature which . . . will follow the will to power . . . and work *its will* in the world."<sup>(46)</sup>

The Lutheran revolt, therefore, in the last resort consisted in the setting-up of the passionate will of a human creature against the Divine Plan. It inaugurated the conflict of the Gospel and Law, of Faith and Works, and gave rise to the immanentist and subjectivist tendency by which the objective order of the world is considered to be an obstacle hampering the development of the inner self. With it, the Germanic peoples began to set up their will to mould the world against ordered subjection to the Mystical Body of Christ. The philosophy of Kant, Fichte and Hegel definitely put man in the place of God.

#### THE PHILOSOPHY OF KANT, FICHTE AND HEGEL.

To understand the full effect of those philosophers, we must go back for a moment to the two currents which we saw issuing from Nominalism. The Nominalism of Descartes sacrificed man's sense-faculties to his intelligence and led to the Pantheism of Spinoza, by which man is identified with God. The Nominalism of Locke, Berkeley and Hume sacrificed man's intelligence which was finally reduced to the rank and function of an internal sense. Kant's philosophy was a reaction against the consequences of the sensism or empiricism of Hume. Sensism leaves before the mind only discontinuous phenomena like grains of dust with no intelligible explanation of the groupings to be met with in nature. Kant saw that the empiricism of Locke and Hume not only could not explain the unity of individual beings but was in flagrant contradiction with the *fact* of the necessary and universal judgements of science, that is, of the existence of a necessary and universal order in the world. The temptation for Kant to ascribe to the mind the phenomena themselves, as subject to order and law, thus making of them a product of human thought, was very great. As he had no knowledge of the Thomistic doctrine of abstraction, by which the intellect grasps the objective order of the world in the data furnished to it by the sense-faculties, he succumbed to the temptation. The universe of ordered phenomena is absorbed in the subject and appears as immanent to the mind, and the human mind constructs the order of the world. The mind of man takes on the function of the Divine Mind, for the Divine Intelligence is the measure of things.<sup>(47)</sup>

Fichte completed the work of putting man in the place of

<sup>(46)</sup> *Three Reformers*, by J. Maritain, pp. 27-37, *passim* (Sheed and Ward).

<sup>(47)</sup> Cf. *Les Sources de l'Idéalisme*, by Régis Jolivet, pp. 104-110, and Maritain, *Réflexions sur l'Intelligence*, p. 30.

God by teaching that the human mind produced not only the *form* but the *matter* of thought. He saw that, if the matter came from outside, the application to it of the categories would be arbitrary and that there was no guarantee of its "malleability" or "pliability" under the action of the human mind. Might it not one day refuse to be moulded and so leave nothing but chaos and confusion? The Mind (or Ego) for Fichte must be the Absolutely First Being, producing the phenomenal world by an unconscious and involuntary creation. Hence the created mind is identified with God. This is what Fichte stresses so strongly in his *Addresses to the German Nation*. For example, in the Third Address, he says: "The pupil of this education is not merely a member of human society here on this earth. . . . He is also . . . a link in the eternal chain of spiritual life in a higher social order. . . . Under proper guidance he will . . . find at the end that nothing really exists but life, the spiritual life which lives in thought, and that everything else does not really exist, but only appears to exist. . . . He will perceive that . . . according to a law founded in God Himself, the spiritual life which alone really exists is one, the divine itself, which exists and manifests itself only in living thought. He will thus learn to know and keep holy his own and every other spiritual life as an eternal link in the chain of the manifestation of the divine life."<sup>(48)</sup>

How does the Ego or mind produce the non-ego? Unconsciously and involuntarily. Fichte distinguishes in the knowing subject the empirical, finite and individual ego conscious of itself and the infinite and universal Ego, which is the rational life of human society manifested in practice, especially in German science and philosophy. This practical rational life of human society ever tends to know better and to bring about the moral order of the world. German thought is called upon to mould the world and to introduce order into it. The German mind is the culminating point of the self-consciousness of the ever-evolving deity immanent in humanity.<sup>(49)</sup> We can thus grasp the full force of the conclusion of Fichte's Fourteenth Address. "If there is any truth in what I have said in these addresses," we read, "it is to you, the parent stock of modern Europe, that, amongst all modern peoples, the germ of human perfection is in a special sense entrusted and on you that the lead in its development has

<sup>(48)</sup> The Translation of the *Addresses* by Jones and Turnbull (1922) has been chiefly used.

<sup>(49)</sup> "Humanity itself is the living God. . . . I loathe every form of religion which considers God as a personal being. Such an idea is unworthy of the human race" (Quoted from Fichte's *Criticism of any Form of Revelation*, by Père Garrigou-Lagrange, O.P., *De Revelatione*, I, p. 242).



been conferred. If you fail in this your special call, with you fails all hope of the whole human race."

This Pantheism or identification of God with man is modified in expression in Fichte's successors, Schelling and Hegel, but the transcendence of God is just as strenuously denied by them.<sup>(50)</sup> God is immanent in the world especially in the German Race. In the evolution of the Humanity-God, one State or people always leads, according to Hegel. Greece and Rome led the ancient world. In Europe to-day, there is a Chosen People to carry on the development of the world and introduce order into it—the German Race.

GERMAN RACIAL INSTINCT REPLACES THE GERMAN MIND AS  
THE FORCE MOULDING THE WORLD—GOBINEAU  
AND H. ST. CHAMBERLAIN.

It would take too long to enumerate all the influences which have led to the present form of the divinization of the German race. We have seen the current coming from Fichte and Hegel. Even the partial reactions against these philosophers never questioned the basic principle, namely, that German thought was destined to mould the world. For example, German absorption in metaphysical speculation was the object of much criticism, when it was perceived that other countries which had been more concerned with colonization, raw materials and manufacture, had accumulated enormous wealth and power. As a consequence, Feuerbach's materialism went to the extreme of putting matter and body as the essence of the Ego, but it retained the position of the Ego, and also the German guidance of the moulding process. Haeckel applied the Darwinian theory of selection to human life, and war took its place as part of the Germanic contribution to world-progress. Accordingly, the new current coming from Gobineau and H. St. Chamberlain readily fitted into the existing mentality. According to them, purity of blood and race is the great principle of progress for humanity, not only of physical but of mental and moral progress. Therefore, that the German mind and soul may mould the world, the indispensable condition

<sup>(50)</sup> "According to Hegel, the common source of the Ego and nature does not transcend reality. It is immanent to it. . . . The Absolute is the succession, the perpetual generation of things. . . . For Hegel, the Absolute is the evolutionary process itself. It does not engender movement and life. It is itself the movement. . . . In the same way, it is not above the intellectual capacity of man. If one understood by God, the Being transcending human reason, Hegel would be the most atheistic of philosophers, since no one affirmed as categorically as he did the immanence and complete intelligibility of the Absolute. Spinoza himself, the philosopher of immanence, seems not to go so far" (*Histoire de la Philosophie Européenne*, by Alfred Weber, p. 362).

is the purity of the German blood and race. As, according to this theory, the mind of man, that is, his intellectual and moral qualities, come mainly from his blood, Gobineau and H. St. Chamberlain can claim that they are only laying bare the ultimate foundations of the philosophies of Fichte and Hegel. In reality, their pantheism is more decidedly materialistic.

The National-Socialist State is the means by which German racial instincts, sprung from German blood and German soil, generate order in the world. "The fundamental principle," we read in *Mein Kampf*, "is that the State is not an end in itself, but the means to an end. . . . The excellence of a State . . . must be judged by the degree to which its institutions serve the racial stock which belongs to it. . . . As a State, the German Reich shall include all Germans. Its task is not only to gather in and foster the most valuable sections of our people but to lead them slowly and surely to a dominant position in the world. . . . It will be the task of the People's State to make the race the centre of the life of the community. It must make sure that the purity of the racial strain will be preserved. . . . It must see to it that only those who are healthy shall beget children. . . . But, on the other hand, it must be considered as reprehensible conduct to refrain from giving healthy children to the nation. . . . It [the State] must proclaim as unfit for procreation all those who are affected with some visible hereditary disease or are the carriers of it; and practical means must be adopted to have such people rendered sterile. . . . The *Weltanschauung* which bases the State on the racial idea must finally succeed in bringing about a noble era, in which men will no longer pay exclusive attention to breeding and rearing pedigree dogs and horses and cats, but will endeavour to improve the breed of the human race itself. . . .

"If we consider it the first duty of the State to serve and promote the general welfare of the people, by preserving and encouraging the development of the best racial elements, the logical consequence is that this task cannot be limited to measures concerning the birth of the infant members of the race and nation but that the State will also have to adopt educational means for making each citizen a worthy factor in the further propagation of the racial stock. . . . The People's State will have to direct the education of girls just as that of boys and according to the same fundamental principles. Here again special importance must be given to physical training, and only after that must the importance of spiritual and mental training be taken into account. . . .

"The main lines of action must not only be in accord with the fundamental idea of our *Weltanschauung* but must actually be an expansion of it in the practical world of foreign affairs. . . . The fundamental and guiding principles which we must always bear in

mind when studying this question is that foreign policy is only a means to an end and that the sole end to be pursued is the welfare of our own people. Every problem in foreign politics must be considered from this point of view, and from this point of view alone. Shall such and such a solution prove advantageous to our people now or in the future or will it injure their interests? That is the question. This is the sole preoccupation that must occupy our minds in dealing with a question. Party politics, religious considerations, humanitarian ideals—all such and all other preoccupations must absolutely give way to this.”<sup>(51)</sup>

It is clear that a long road has been travelled since Kant carried out the Copernican revolution by which the human mind became the mould of the moral law, but the descent was inevitable, in spite of the glowing terms in which Kant extolled the absoluteness of that law. The human mind, withdrawn from ordered subjection to God, falls inevitably under the sway of passion.<sup>(52)</sup>

No wonder Pope Pius XI felt obliged to write, in the Encyclical Letter, *Mit brennender Sorge*: “He who takes the race, or the people, or the State, or the form of Government, the bearers of the power of the State or other fundamental elements of human society—which in the temporal order of things have an essential and honourable place—out of the system of their earthly valuation, and makes them the ultimate norm of all, even of religious values, and deifies them with an idolatrous worship, perverts and falsifies the order of things created by God. Such a one is far from true belief in God and a conception of life corresponding to true belief. . . . It is part of the trend of the day to sever more and more not only morality, but also the foundation of law and jurisprudence, from true belief in God and from His revealed commandments. . . .

“By this standard we must judge the principle: ‘What helps the people is right.’ A right meaning may be given to this sentence if it is understood as expressing that what is morally illicit can never serve the true interests of the people. But even ancient paganism recognised that the sentence, to be perfectly accurate, should be inverted and read: ‘Never is anything useful, if it is not at the same time morally good. And not because it is useful is it morally good, but because it is morally good, it is

<sup>(51)</sup> *Mein Kampf* (Unexpurgated Edition), Hurst and Blackett, pp. 328, 331, 334, 338, 341, 347, 497.

<sup>(52)</sup> Nietzsche had already manifested the decay. “The mind,” he declares, “counts for us only as a symptom of relative imperfection and weakening of the organism. . . . Our true life is to be looked for not in experiences that have been ‘sifted through-with reason,’ but in the dark, unconscious and instinctive elements of our nature . . . I submit that egoism belongs to the essence of a noble soul. . . . Life itself is the Will to Power.” Quoted by J. H. Muirhead in *Oxford Pamphlets*.

also useful.' Cut loose from this rule of morality that principle would mean, in international life, a perpetual state of war between different nations. In political life within the State, since it confuses considerations of utility with those of right, it mistakes the basic fact that man as a person possesses God-given rights, which must be preserved from all attacks aimed at denying, suppressing or disregarding them. . . .

"We have not tired, Venerable Brethren, of portraying to the responsible guides of the destinies of your country the consequences that necessarily follow, if such trends are left unhindered and much more if they are viewed with favour. We have done everything to defend the sanctity of a word solemnly pledged, to protect the inviolability of obligations freely undertaken, against theories and practices which, if officially approved, must destroy all confidence and render valueless any word that might also be pledged in the future. . . . Everyone in whose mind there is a trace of feeling and justice, will then have to admit that, in these grievous and eventful years after the signing of the Concordat, in every word and in every action of Ours, We have stood faithful to the terms of the agreement. But with amazement and deep aversion he will be obliged to admit that to change the meaning of the agreement, to evade the agreement, to empty the agreement of all its significance, and finally more or less openly to violate the agreement, has been made the unwritten law of conduct by the other party."<sup>(53)</sup>

Given the German racial philosophy, how will the German mind organize the world? 'There will be a hierarchy of "races," it may be presumed. The Germans will, of course, be at the top, assigning to all the others their particular position and their special rôle. Under the Germans will be the other Nordic Aryans. Then under these again the various races will find place in proportion to their resemblance to the Nordic Aryan dominant type. *Democracy*, as we have known it, has tried to solve the problem of world-organization by allying Nationalism in politics, that is, the existence of separate national States, with internationalism (tending to Jewish supranationalism) in economics and especially in finance. *Communism*, which is the left wing of international finance, aims at eliminating national frontiers, thus doing away with separate national States. *National Socialism* aims at instituting order by German racial hegemony, which will necessarily involve not only political but economic and financial subordination to the evolving deity immanent in the German race. Leaving the question of finance to be dealt with in Part V, let us now see what becomes of personal liberty in a National-Socialist organization of the world.

(53) The Encyclical Letter, *Mit brennender Sorge, On the Persecution of the Church in Germany*, was published on March 14, 1937.

## THE GERMAN RACIAL THEORY AND PERSONAL LIBERTY.

We must first set forth briefly the aim of the State and the meaning of personal liberty. Man, as a spiritual being, is necessarily endowed with free will, that is to say, the human will in its inner domain is not only not subject to external constraint, but is delivered from any necessitating determination. By its intrinsic nature, the human will is determined to love the unlimited or infinite good and, by that very fact, no good which is not the unlimited or infinite good can determine it necessarily. This freedom of choice or *initial liberty* is not itself an end to itself. It is meant to bear fruit in the psychological and moral order. By our efforts we are meant to become completely masters of ourselves and become capable of willing, in complete independence of any created thing, the order incumbent upon us as creatures. This *terminal liberty*, which we must conquer, is the liberty of autonomy or complete personal liberty.<sup>(54)</sup> As we have seen in Chapter 1, in our fallen condition, we can attain to this liberty only through membership of Christ, and we are meant to be aided in the struggle for it by an organization of society respectful of the Rights of God according to the order laid down by Christ. Thanks to Sanctifying Grace, which is a created participation in the Divine Nature, we share in the Life of God and can remain firmly united to the Blessed Trinity present in us already here below in preparation for the definitive union in the Beatific Vision.

Civil society is essentially ordained, not merely to allow free play to the liberty of choice of each individual as to a little god, as Rousseau and the French Revolution declared, but to the attainment of the common temporal good of the people. This common temporal good being itself intrinsically subordinate to the conquest of the liberty of autonomy by the human persons composing the society, is only an intermediary end.<sup>(55)</sup> Man, *as an individual*, is for the State and must sacrifice himself for the Common Good, but the Common Good itself of the State is for man, *as a person*. The State is for the personal development of its subjects through membership of Christ. It is not the State's business to lead the human person to his spiritual perfection and to the fullness of his liberty of autonomy, for that belongs to the Church, the Mystical Body of Christ. The State is, however, destined essentially by its nature to strive for the realization of such intellectual, *moral* and material conditions amongst its subjects that each person will be positively helped in the arduous work of conquering his liberty of autonomy through union with God as a member of Christ.

(54) Cf. Maritain, *Du régime temporel et de la liberté* (pp. 6-40), for the development of the ideas outlined here.

(55) Maritain, *op. cit.*, p.58.

According to the philosophy of life issuing from the confluence of the Pantheism of Fichte and Hegel with the race-theories of Gobineau and H. St. Chamberlain, all human beings are emanations or manifestations of the immanent divine life, which is itself moulded by the blood of the race. As such, they are completely subject to the collectivity. They exist as members of the race for the good of the race, and their duty is to sacrifice themselves completely for the good of the race along the lines laid down by the racial leaders.<sup>(56)</sup> "The race-bound national soul," writes Rosenberg in *The Myth of the Twentieth Century*, "is the measure of all our thoughts, voluntary aspirations and actions, the final criterion of our values."<sup>(57)</sup> Hence there can be no such thing as personal liberty as explained above. All men are merely individuals belonging body and soul to the race and to the State, which is simply a means for the maintenance of racial purity. Liberty, as the realization of the will to power and the acquisition of domination, is to be attained in and by the race and its organ, the State, and in complete subjection to it. Accordingly, human beings are merely *individuals*, not *persons*, and only by sacrificing themselves completely for the domination of the race do they enjoy true liberty. This is true, *a fortiori*, of the members of the German race, for "only the German really has a people and is entitled to count on one. He alone is capable of real and rational love for his nation."<sup>(58)</sup> The glory of the German race is, therefore, the complete final end of every German. Hence the aim of the State must be to bring about such intellectual, material and, in reality, *immoral* conditions that every German will acquiesce in this perversion of order and work for it by every means. We may express our judgement on this in one phrase: it is extremely sad to see such an enormous capacity for discipline placed at the service of a disordered ideal.

#### PRUSSIAN FREEMASONRY AND THE NATIONAL-SOCIALIST MOVEMENT.

Masonic formation, as we have seen, is objectively the graduated acceptance of pantheism or the identification of God with man, for Masonry is pantheistic in its symbolism and in its inner or esoteric signification. German Freemasonry, both Grand Orient and Prussian, contributed to the production of a mentality favourable to the present deification of the German race. Inasmuch as

(56) "As if a man could be made for anything else than for his fellow-beings" (*Mein Kampf*, Translation, Hurst and Blackett, p. 331).

(57) By a decree of the National-Socialist Government of Germany dated January 31st, 1934, Rosenberg was given control of the intellectual and philosophical formation of the National-Socialist party.

(58) *Fichte, Eighth Address to the German Nation*.

Prussian Freemasonry was to some extent a reaction against Jewish domination, by its exclusion of Jews from membership, it may be said to have contributed thereto in an especial way.<sup>(59)</sup> By its exclusion of Jews, who were freely admitted to membership of the Grand Orient or Humanitarian Lodges, stress seemed to be specially laid on the deification of the Prussian or German race and not of "Humanity" in general. In the statement drawn up by the Assembly of the Prussian Grandmasters on 16th February, 1924, this point of view is clearly stressed. The statement declares that the three Prussian Grand Lodges stand for "a German and Christian view of life. . . . because they are persuaded that there is no universal Humanitarian ideal and that, just as every personality has its root in race, only boundless love of and fidelity to one's race can develop personality."

In 1933, the Prussian Grand Lodges transformed themselves into Orders of Chivalry with a purely German symbolism. The National Grand Lodge, "At the Three Globes," founded by Frederick the Great in 1740, became the *National Christian Order of Frederick the Great*, with an ideal of pure Germanic Racial Nationality. It has been stated that even that transformation did not save them from being suppressed like the Grand Orient Lodges. One thing at least is certain, namely, that the "German Christian" attempt to introduce the neo-paganism of the so-called "German Faith" amongst German Protestants, which has been favoured by the National-Socialist Government, follows exactly the lines indicated in the declarations of the three Prussian Grand Lodges.<sup>(60)</sup>

In addition, the persistent hatred of the Supernatural Life of Grace displayed by the National-Socialist Government seems indicative of the presence behind the scenes of some satanically-inspired group such as Masonry. It is true that it is unequivocally stated in *Mein Kampf* that a *Weltanschauung*, unlike a political party, cannot compromise. Still, every purely human movement tends to become less narrow in outlook and less bitter in action, when its leaders discover that dangers lie ahead. Yet the Pastoral Letter of the German Catholic Bishops read on July 6th, 1941, makes it clear that the fury of the persecution is not abating.

### ITALY'S REACTION.

It is not necessary to speak in detail of the triumph of Judaeo-Masonic Naturalism in Italy and of the need for a reaction. The history of the Italian Revolution and the names of Mazzini and

<sup>(59)</sup> For the attitude of the three Old Prussian Lodges to Jews, cf. Wichtl, *Weltfreimaurerei*, etc., p. 55.

<sup>(60)</sup> Cf. *The Mystical Body of Christ in the Modern World*, pp. 311, 312.

Garibaldi are familiar to everyone.<sup>(61)</sup> The enemies of the Supernatural Life seemed to have reached the zenith of their power when, in 1907, the Masonic Jew, Ernesto Nathan, was elected Mayor of Rome. "A Jewish Mayor in the Eternal City," wrote the Jew, Peter Ryss, "is symbolic of the new age."<sup>(62)</sup>

The best way to set forth the guiding lines of the Italian Reaction against the Naturalism of the French Revolution is to point out the contrast between it and the Portuguese Reaction. In Portugal, as we have seen, the State, while not officially acknowledging the Catholic Church, yet accepts the fundamental distinction between the *personality* and the *individuality* of the human being, and is guided in great part by sound philosophy and the traditions of Portugal. Hence, though it allows of divorce from civil marriage, it does not allow of it in the case of Catholic marriages, and prepares for the day when the Portuguese nation, regenerated after long years of naturalistic decay, will joyfully acknowledge the full Divine Plan for order.

In Italy, on the other hand, the State has returned to full acknowledgment of the Catholic Church and the supernatural order. In the Encyclical Letter, *Casti Connubii*, *On Christian Marriage*, Pope Pius XI singles out for special praise Article 34 of the Italian Concordat with the Holy See, in which "the Italian State desirous of restoring to the institution of Matrimony, which is the foundation of the family, that dignity conformable to the traditions of its people, assigns as civil effects of the Sacrament of Matrimony all that is attributed to it by Canon Law." He then adds: "This peaceful settlement and friendly co-operation is such as befitted the glorious history of the Italian people and its ancient and sacred traditions. . . . This might well be a striking example to all, of how, even in this our own day (in which, sad to say, the absolute separation of the civil power from the Church, and indeed from all religion, is so often taught), the one supreme authority can be united and associated with the other without detriment to the rights and supreme power of either, thus protecting Christian parents from pernicious evils and menacing ruin."

Nevertheless, while accepting the supernatural order, the Italian State has shown unmistakable signs of a wrong philosophy, in regard to the natural order of life, especially concerning the distinction between *personality* and *individuality*. Signor Mussolini has written: "Fascism conceives of the State as an absolute, in comparison with which all individuals or groups are relative, only to be conceived in their relation to the State."<sup>(63)</sup> Again, in the

<sup>(61)</sup> Cf. Deschamps, S.J., *Les Sociétés Secrètes et la Société*, pp. 253-394. Mazzini and Garibaldi were, of course, both Masons.

<sup>(62)</sup> *La Tribune Juive*, 14th May, 1921. Quoted by Wichtl, op. cit., p. 58.



Encyclical Letter, *Non abbiamo bisogno*, Concerning the Apostolate of the Laity, speaking of the attacks on Catholic Associations of Youth by the Italian Government, Pope Pius XI wrote: "We find ourselves confronted by a mass of authentic affirmations and no less authentic facts which reveal beyond the slightest possibility of doubt the resolve . . . to monopolize completely the young from their tenderest years up to manhood and womanhood, for the exclusive advantage of a party and of a régime based on an ideology which clearly resolves itself into a true, a real pagan worship of the State—that Statolatry, which is not less in contrast with the natural rights of the family than it is in contradiction with the supernatural rights of the Church." Hence the formula adopted by Signor Mussolini: "Nothing against the State; nothing outside the State; everything in the State and for the State," must be interpreted as denying that the State is for the development of the *personality* of members of Christ. Accordingly, human beings are merely *individuals*, emanating as it were from the national organism and having for complete final end of their existence the good of the State.

This stressing of human *individuality* to the exclusion of human *personality* seems to me to be the ultimate reason for the differences between the Portuguese corporate organization and the Italian. Dr. Lucey, in an article on *The Principles of Fascism* in the *Irish Ecclesiastical Record* of April, 1939, sums them up in excellent fashion. "In the first place," he writes, "the Portuguese Corporations are intended to be autonomous bodies, whereas the Italian Corporations are governmental organs. In the second place, Portuguese corporatism is integral, whereas Italian corporatism is exclusively economic. Integral corporatism, the corporatism of the Encyclicals, is defined in the authoritative *Le Siècle du Corporatisme* by M. Manoïlesco as 'that which considers as corporations, endowed with an autonomous organization and their own rights, not only the economic corporations, but also the social and cultural corporations of the nation, such as the army, the judiciary, the corporations of national education, of public health, of the sciences and of the arts.' Fascist corporatism, on the other hand, embraces only the forces of production, namely, business, trade, agriculture and certain of the professions." Instead of being free associations of human persons destined to aid families to cultivate the personality of their members, Italian corporations seem to be emanations of the State. In the Encyclical, *Quadragesimo Anno*, Pope Pius XI praises the good work done by them, but makes certain reservations with regard to their excessively bureaucratic character. "Little re-

(63) *The Political and Social Doctrine of Fascism*. Quoted by Rev. C. Lucey, D.D., in *I. E. Record*, March, 1939, p. 249.

flection is required," he writes, "to perceive the advantages of the institution thus summarily described: peaceful collaboration of the classes, repression of Socialist organizations and efforts, the moderating influence of a special ministry. . . . [Nevertheless] it is feared that the new syndical and corporative institution possesses an excessively bureaucratic and political character, and that, notwithstanding the general advantages referred to above, it risks serving particular political aims rather than contributing to the initiation of a better social order."

What are the currents that have contributed to bring about this deviation from Catholic tradition and sound philosophy in the Italian system as compared with the Portuguese? Three must be singled out for special mention.

The first is the revival of the Imperial traditions of the ancient Roman State. The deification of Imperial Rome and the practical consequences of that doctrine in the relations of the State and its subjects are well-known. The State-divinity became incarnate in the Emperor and the Emperor's will was law. The greatest jurisconsult of antiquity, Ulpian, set forth the doctrine in most precise terms. "The prince's good pleasure has the force of law," he writes, "since in virtue of the Royal Law which is the source of his authority, the people have conferred on him and incorporated in him the whole body of their rights and their powers."<sup>(64)</sup> The practical consequences of such a theory are evident. The Emperor could do what he liked.<sup>(65)</sup> He was above all laws and was bound by none.<sup>(66)</sup> Everything belonged to him: possessions, bodies, souls. He was the arbiter of all existences, the fount of all rights, the *raison d'être* of all human effort. The subjects of such a State were mere individuals. Personal rights, as is clear from a well-known incident in the Gospel, were non-existent. The fear of the loss of Caesar's friendship, of the friendship of the omnipotent despot governing the world, caused Pilate to disregard the rights of the Just One. Here we have one source of the exaggeration of the rôle of the State in modern Rome.

The second source, which it is unnecessary to dwell upon, is the tendency towards State-omnipotence and State-socialization developed by years of Masonic deformation. When all those little divinities called men, who are all equally God, constitute a society by an arbitrary contract, all power is concentrated in the Sovereign People. This current leads to the Divinity-State.

<sup>(64)</sup> Ulpian, L. I. Dig., tit. IV, par. 1. Quoted by Godefroid Kurth, *Les Origines de la Civilisation Moderne*, vol. I, pp. 12, 13.

<sup>(65)</sup> *Quod libet, licet* (Spartian in Anton. Caracalla, p. 132, A. Casaubon).

<sup>(66)</sup> *Princeps legibus solutus est*, L. I. Dig., tit. III, par. 31, Ulpian.

The third source is the influence of the Hegelian philosopher, Giovanni Gentile. That Hegelian philosophy leads to the divinization of the State we have already seen when studying Germany's reaction. The Hegelian character of Gentile's thought may be readily deduced from the following statement: "The State," he writes, "is within us. It lives and is destined to live in our intelligences, our wills and our hearts. There it is destined to grow and develop, and become ever more conscious of its duties and its ends."<sup>(67)</sup> That Gentile exercised an undoubted influence on the development of Fascist thought during some years is quite certain, according to Monsieur Paul Cuche in his lecture at the *Semaine Sociale de Reims* in 1933.

The Fascist theory of the rôle of the State led to a breach of the Concordat and to a sharp protest from Pope Pius XI, in November, 1938. Signor Mussolini, as Minister of the Interior, drew up a decree for the defence of the Italian race. The first article of this decree stated that "Matrimony between an Italian citizen of Aryan race and a person belonging to another race is forbidden. Matrimony celebrated in a way contrary to this decree is invalid." This Article violates Article 34 of the Concordat signed in the Lateran Palace on February 11, 1929, which we have already quoted. A marriage between an Italian Catholic and a Jewish convert to Catholicism celebrated in due form by the Church would thus be deemed invalid by the State. Now, the Italian State could quite legitimately withdraw the rights reserved to citizens from Jews and from the offspring of a marriage such as that just mentioned, thus undoing in part the work of the French Revolution, but it should respect their rights as persons. One of those rights is that of contracting a valid marriage by observing the laws of the Catholic Church concerning marriage.

The new Italian State did splendid work in suppressing Freemasonry, which is not only an insult to Our Divine Lord but a disgrace to civilization. It is to be hoped that Italy will go on to bring its philosophy of life fully into harmony with the rule of Christ the King, by getting rid of the infiltrations of ancient and modern paganism, which result from man's usurping the place of God.

(67) Quoted by Monsieur P. Cuche in his lecture at the *Semaine Sociale de Reims*, 1933.



PART V.

ECONOMIC DECAY  
and  
THE DIVINE PLAN FOR ORDER.

CHAPTERS XVII—XXI.



## CHAPTER XVII.

### SOME ASPECTS OF ECONOMIC DECAY.

We have seen in Chapter III that Economics is the science which studies the component cells of the State, namely, families, in the constituent relations of their members and in their conditions of existence. Economics, then, will study: firstly, the constituent relations of the members of Christ who form the family; secondly, the science of the production, distribution and exchange of natural wealth, in view of securing that sufficiency of material goods, which is normally indispensable for the virtuous life of members of families; thirdly, the auxiliary art of the manipulation of money or artificial wealth, which is meant to facilitate families in procuring by exchange the above-mentioned sufficiency. According to right order, then, money or exchange-medium is for the production of material goods and the production of material goods is for the virtuous life of members of Christ, of which the foundation is laid in the Christian family. A full account of economic decay since the 13th century, therefore, would have to include: firstly, the story of the disruption of family-life through divorce and an outline of the havoc caused by the uprise of modern individualism under the influence of the Calvinist doctrine of predestination and of the revolutionary principle, "all men are equal." This should embrace also the history of the ruin of the guilds, the auxiliaries of family-life, and of the gradual subordination of man to production, leading to the Socialist and Communist reaction; secondly, the story of the increasing domination of production and producers by those who control finance and manipulate money; thirdly, an outline of the activities of the organized naturalistic forces which are ever seeking to eliminate the idea of membership of Christ from social and economic life. The last-named forces would have to be considered from the point of view of their connexion with all those processes of decay. In this Chapter, however, we can only touch briefly upon some aspects of this complicated question.

### THE ENGLISH REVOLUTION OF 1688 AND THE BANK OF ENGLAND.

The English Revolution was quickly followed by the foundation of the Bank of England. That was an event of outstanding

importance in economic history. With the foundation of the Bank of England, the Sovereign authority in England, the country that was destined to exercise a preponderating influence on commerce and finance in the modern world, definitely handed over the creation of money or exchange-medium to a private company. "The special character of this new institute, the Bank of England (the charter of which dates from July 27, 1694), lay in this," writes Mr. Belloc, "that when it made out a paper promise to pay, all the resources of England were to be put at its disposal to enable it to keep that promise—in other words, its credit was not private but public. . . . This was in effect to give the Bank of England the right of creating money. It could not coin the metals, gold and silver; the Government reserved its right to do that; but it could print on a bit of paper, 'I, the Bank of England, promise to pay the bearer five pounds,' and the bearer knew that there would be no default so long as a government responsible for the Bank Charter existed and could force people to pay taxes. . . . The Bank of England paper being thus guaranteed there need be no hurry to cash it; it could pass from hand to hand in the same way as current metallic coin. But the Bank of England was not a department of Government, as it should have been. It was an independent corporation, privileged and guaranteed by Government, but pursuing a policy of its own; and from that day onward in greater and greater degree the Bank of England has had the last say in any Government policy involving expense, and particularly in the matter of foreign wars and coercion of dependencies. The effects of this revolution in national finance were enormous. In the first place, it powerfully strengthened the already strong support given by the big money-dealers in the City to William's Government. A Jacobite restoration was under no obligation to honour the bond of the usurping Government, and thus . . . every one who held Bank of England paper had an interest in maintaining William upon his imitation throne."<sup>(1)</sup>

That point has been frequently mentioned. What has not been so frequently noticed is that with the English Revolution of 1688 there began the transference of the Jewish financial centre from Amsterdam to London. The Jewish Nation, in pursuit of its naturalistic Messianic ideal, has always aimed at control of trade and commerce and also of bullion. That means, as we say to-day, control of raw materials, of imports and exports, of price-fixing and of gold. When the arrogance of the Jews and their double-dealing with regard to religion had led to the establishment of the Inquisition and their expulsion from Spain and Portugal, they transferred their centre of financial action to Amsterdam and the

(1) *A Shorter History of England*, pp. 455, 456.



Netherlands.<sup>(2)</sup> The Dutch drove the Portuguese out of some of their positions in the East Indies, such as Ceylon and Java, during the 16th century, and Amsterdam and Antwerp became great centres of trade. With the Revolution, the change-over to London began. We read in Hyamson: "The Jewish merchants who accompanied William III transferred the bullion trade from Amsterdam to London."<sup>(3)</sup>

### THE JEWS AND WILLIAM OF ORANGE'S EXPEDITION TO ENGLAND.

Amongst Jewish writers who refer to the matter, Lucien Wolf, James Picciotto and Albert M. Hyamson may be quoted. In his *Essays in Jewish History*, Lucien Wolf writes: "Isaac or Antonio Suasso of Amsterdam, who was created by Charles II of Spain, Baron d'Avernas . . . presented William of Orange with two million crowns for the purpose of the expedition which won him the English throne, stipulating only that it should be repaid in the event of the enterprise being successful."<sup>(4)</sup> Again, James Picciotto in his *Sketches of Anglo-Jewish History* states: "It is asserted that without the Jews of Amsterdam, the King could never have reached the throne of England, for his intended expedition was at a standstill for want of funds, until they advanced some very large sums. If such was the case, the loans in question must have been effected to the Government of the Republic, and not to the Stadtholder personally, for we are informed by Lord Macaulay, that soon after the Chief Magistrate of Holland had ascended the throne of England, the English Parliament voted a grant of £600,000 to repay the Dutch Republic for the costs of the expedition."<sup>(5)</sup>

On the other hand, Albert M. Hyamson in his *History of the Jews in England*, just before the statement previously quoted from him about the transference of the bullion trade from Amsterdam to London, remarks: "It has been said that Dutch Jews were largely instrumental in furnishing the means that rendered

(2) The Inquisition, as we know, did not succeed in putting an end to double-dealing with regard to religion. We read in *The History of the Jews in England*, by the Jewish writer, Albert M. Hyamson: "At the same time [1643] the Portuguese ambassador in London, Antonio de Souza, was himself a Marrano or Crypto-Jew, and it was in the chapel of his embassy that the small colony of Spanish and Portuguese merchants used to assemble weekly, nominally to hear Mass, in reality, however, to join in divine service in accordance with Jewish rites."

(3) *Op. cit.*, p. 188. For an interesting outline of the relations of the Jews with Spain, Portugal, Holland and England, see a pamphlet, *The Jews and the British Empire*, by L. Fry (the M.C.P., 93 Chancery Lane, London, W.C.2).

(4) *Jewish Historical Society of England*, 1934, p. 215.

(5) Trubner and Co., 1875, p. 53.

his descent on England possible, and the Dutch-Jewish financier, Francisco Lopez Suasso, Baron d'Avernas-le-Gras, who afterwards settled in England, has been singled out for mention as one who advanced large sums to William. The authority for this statement has, however, never been given, and no reference to it can be found either in the State records or in those of the Suasso family."<sup>(6)</sup> Further on, Ilyamson adds: "Under William and Mary, Suasso became famous in political and financial circles, and in the following reign Sir Solomon Medina ('the Jew Medina') was, to the outside world, the leading Jew of his day. Following William III to England, Medina became the great army contractor in the wars that succeeded his arrival. For his services he was knighted, being the first professing Jew to receive that honour, but his chief title to notoriety consisted in the charges preferred against him, and more or less proved, of having bribed, on an extensive scale, the great Duke of Marlborough. A contemporary of Medina, Manasseh Lopez, was also one of the most prominent financiers of his day. In that department of activity, however, the leading member of the Community was undoubtedly Sampson Gideon, known in the Synagogue as Sampson de Rebul Abudiente (1699-1762). The son of a West Indian merchant, who was engaged in business in the City, Gideon, by a remarkable display of sagacity, judgment, and courage, succeeded in raising himself from very modest beginnings to the position of trusted adviser to the Government, a landowner, and the founder of a noble house. . . . In an earlier crisis, that of the South Sea Bubble, Gideon was also among the few who were not carried away by the whirlwind of speculative excitement, and consequently stood clear of the crash that succeeded. The Jews, as a whole, stood aside from the wild speculations of the time, and were among the few whose fortunes passed through the ordeal unimpaired."<sup>(7)</sup>

We know that it was the treason of John Churchill, Duke of Marlborough, that decided the issue in favour of William of Orange and against James II, the legitimate ruler of England, after William's landing. At the baseness of Churchill's act of treachery, even William expressed a measure of disgust.<sup>(8)</sup> Had Churchill already been in touch with those who were providing William with funds? It is not impossible in view of his later relations with Medina.

(6) London, Methuen, 2nd Edition, 1928, p. 187.

(7) *The History of the Jews in England*, pp. 216, 217.

(8) Cf. Belloc's *Shorter History of England* (p. 441) as well as his *James the Second* (p. 223), and *The Enigma of James II*, by M. V. Hay (p. 141). Cf. also *King James the Last*, by Jane Lane (p. 222). The poet, John Dryden, says that those who drove out James II and brought in William of Orange were "a company of men perhaps as destitute of honour and as God-forsaken as any of which history has record" (Quoted in *Great Catholics*, Sheed and Ward, p. 266).

With regard to Picciotto's remark that the sums advanced were given not to William, but to the Dutch Republic, it is hardly conclusive, even when supported by Macaulay's testimony. A promise of an army contractorship, for example, by William of Orange, in the event of success, would certainly elicit an advance. Hyamson informs us of Medina's contractorship for the continental army. He also mentions that Isaac Pereyra acted as Commissary-General of the Army in Ireland and speaks of the payment he received.<sup>(9)</sup>

The non-Jewish writer, Werner Sombart, has some interesting remarks about the number of Jews who accompanied William of Orange. "Towards the end of the 17th century," he writes, "we find the Royal Exchange (since 1698 Change Alley) already full of Jews. Their number was so great that a special section of the building was known as Jews' Walk. 'The Alley is thronged with Jews,' writes a contemporary.<sup>(10)</sup> . . . Whence came this sudden influx of Jews? We know all about it now. It was due to the numerous Jews who came over from Amsterdam in William III's suite. They brought with them, as we have already said, the complete technique of Stock-Exchange business.

"That the statements made by John Francis with regard to these events are in complete accord with the facts is proved by the numerous testimonies that have been brought forward in recent years for the first time, particularly by Jewish writers. The Stock-Exchange appeared suddenly like Minerva, in other words, it came on the scene fully equipped. The chief negotiators of the first English loans were Jews. They were the advisers of William of Orange and one of them, the rich Jew, Medina, was Marlborough's banker. He paid Marlborough a yearly pension of £6,000 and in return obtained the first fruits of war news. The victories of the English army were as profit-yielding for him as they were glorious for England. All the tricks and artifices capable of bringing about a rise or a fall, the false news from the war zone, the couriers supposed to have arrived, the secret coteries on the Stock-Exchange, the whole carefully concealed work of plot and intrigue with wheels within wheels, were well-known to the first 'Fathers of Change' and duly exploited by them. Besides Sir Solomon Medina, the Jew Medina, as he was called, whom one may consider to be the founder of speculative buying and selling [of shares] in England, we know of a whole group of big Jewish money-dealers in Queen Anne's reign, who carried on large style speculation. Manasseh Lopez, we know, made a large fortune thanks to a panic caused by a false report of the Queen's death. He bought up all the Government stocks

(9) *Op. cit.*, p. 189.

(10) *The Anatomy of Exchange Alley or a System of Stock Jobbing* (1719). printed by J. Francis.

which rapidly fell in price. A similar story is told at a later date of Sampson Gideon who was known amongst the Gentiles as the great Jew Broker.

"To get an idea of the financial strength of London Jews at the beginning of the 18th century, we must bear in mind that there were then one hundred Jewish families with an annual income of £1,000 to £2,000 and a thousand with an annual income of £300, while some Jews, such as Mendes da Costa, Moses Hart, Aaron Francks, Baron d'Aguillar, Moses Lopez, Ferreira, Moses or Anthony da Costa, who was a director of the Bank of England towards the end of the 17th century, and others, were amongst London's richest merchants. But even more important than this creation of large scale Exchange speculation by big money-lenders seems to me the fact that professional stock-exchange business and thus professional speculation, as it is called, were introduced by Jews on the London Stock-Exchange."<sup>(11)</sup>

## THE BANK OF ENGLAND, LOCKE, AND FREEMASONRY.

### (a) THE BANK OF ENGLAND.

It is extremely difficult to get information about the group of men that founded the Bank of England. This is regrettable, for their action exercised an enormous influence on the history of England and of the world. The foundation of the Bank seems to have been an integral part of the scheme to make of London instead of Amsterdam the world's financial centre.<sup>(12)</sup> In Belloc's *Shorter History of England*, we read: "We now approach what is much the most important landmark in all these years and, after the Reformation and the destruction of the monarchy, the most important event in modern English history. At the end of the year 1692 a group of rich men, who made the politician Montague their agent, proposed to follow the method of State finance which the Dutch had founded long before, and to mortgage to their advantage the powers of government."<sup>(13)</sup> Thus the Bank of England and the National Debt came into existence in 1694. The Protestant writer, William Cobbett, is very severe in his remarks on the foundation of the Bank of England. "An Act of Parliament was passed in the year 1694," he writes, "being the 5th year of William and Mary. . . . Thus arose loans, funds, banks, bankers, bank-notes, and a national debt: things that England had never heard or dreamed of before this war 'for pre-

<sup>(11)</sup> *Die Juden und das Wirtschaftsleben*, pp. 104-106. The first edition of this important work appeared in 1911. Five editions had appeared before 1924.

Hyamson says that Anthony da Costa, the first Jewish director of the Bank of England, was an agent for the Georgia Company.

<sup>(12)</sup> Cf. *Die Juden und das Wirtschaftsleben*, by Werner Sombart, p. 104.

<sup>(13)</sup> *Op. cit.*, p. 455.

serving the Protestant religion as by law established.' . . . The sum as first borrowed was a mere trifle. It deceived by its seeming insignificance. . . . The thing soon began to swell at a great rate, and before the end of the 'glorious' no-popery war, the interest alone of the debt, the annual interest, amounted to £1,310,492 a year, which, observe, was a greater sum than the whole of the taxes had yearly amounted to in the reign of the Catholic James II! So that here were taxes laid on for ever, mind that: . . . merely on account of this 'glorious revolution,' which was expressly made for the purpose of getting rid of a Catholic King; here were additional taxes laid on for ever to a greater amount than the whole of the taxes raised by that Catholic King! Thus does the justice of God work! . . . The scheme, the crafty, the cunning, the deep scheme, has from its ominous birth been breeding and fattening on the vitals of the country, till at last it has produced what the world never saw before—starvation in the midst of abundance!"<sup>(14)</sup>

In the quite "orthodox" *History of the Bank of England*, by the Greek professor, Andréadès, there is some information about William Paterson, but very little about the other members of that group of rich men spoken of by Hilaire Belloc.<sup>(15)</sup> Paterson,

<sup>(14)</sup> *History of the Protestant Reformation in England and Ireland* (pars. 402-411).

Henry VIII prepared the downfall of the English popular Monarchy, when he attacked the Divine Plan for order. The families that rose to wealth and power, thanks to the confiscation of the possessions of the Catholic Church, the Cecils, the Russells, the Cromwells and the rest, gradually hemmed in the Monarchy, then revolted against it and finally turned out the legitimate ruler of England, James II, the creator of the English fleet. They always feared a Catholic reaction which might endanger some of the possessions taken from the poor and from the education of the people. With the advent of William of Orange the triumph of the Aristocracy over the Monarchy was complete. But the foundation of the Bank of England meant that power and wealth gradually passed into the hands of the financiers and the speculators. The rule of the latter is called Democracy. An excellent outline of the struggle against the Monarchy is to be found in *The Tragedy of the Stuarts*, by J. D. Gleeson (Cecil Palmer).

<sup>(15)</sup> In *The Fascist* of Oct., 1935, Arnold S. Leese speaks of William of Orange having been financed not only by Suasso but also by Franz von Schoonenberg, who was one of the Jew Belmontes, and adds that thus it is easier to understand "how, so soon afterwards, the Bank of England was projected by a Jew, Henriques." Unfortunately, he does not give any references. *Belmonte* is, of course, the Italian form of *Schönberg*.

"In the seventeenth century," writes Christopher Hollis in *The Two Nations* (p. 63), "England was an importer of capital from Holland. At the turn of the century London established itself as 'all that Amsterdam was,' and England became instead an exporter of capital. Or, to put the truth with more exact accuracy, an international gang which had up till then operated from Amsterdam, found it more convenient to operate from London instead."

according to Andréadès, was born in Dumfriesshire in 1658 and went to Amsterdam about 1685, Amsterdam being then the headquarters of the English Whigs. He apparently took part in the revolutionary movement of 1688, and must have been deeply involved in the Liberal agitation which preceded the campaign in England. After the revolution he settled in London, where he became rich and influential. In 1691, in association with Michael Godfrey and other London merchants, he proposed the foundation of the Bank of England, at the same time pointing out the need for a restoration of the coinage. Paterson was the chief promoter, but in spite of his repeated efforts, nothing came of it for three years. When the Bank was founded, Paterson became a director, with a salary of £2,000, but the Bank did not completely fulfil his expectations and a year later he resigned, after a disagreement with his colleagues. As a matter of fact, the exact cause of Paterson's retirement is not known.<sup>(16)</sup>

#### (b) LOCKE.

We have seen something of the influence of Locke's philosophy on the monetary policy of the Bank of England. A few details about Locke's career may be interesting. According to the article on him in the *Encyclopaedia Britannica*, Locke retired to Holland in 1683. . . . For a time he was in danger of arrest at the instance of the English Government. After months of con-

<sup>(16)</sup> According to Andréadès, Paterson died in London in 1719, after having taken part in the famous Darian or Panama expedition, in which he lost £10,000. Parliament voted him £18,241 in 1715.

In *The Old Lady Unveiled*, by J. R. Jarvie (London, Wishart and Co., 1933), p. 9, we read: "The bibliography of the Bank is meagre and leads nowhere in particular. There is a quite excellent orthodox history published in 1908, but it reveals nothing of the vital secrets of the institution which would have a direct bearing on the financial debacle of the 'thirties.' . . . As Professor H. S. Foxwell says, in his preface to the book by Professor Andréadès just referred to: 'It [the Bank] never seems to have published any reports or even to have preserved its own minutes and accounts. We have mainly to rely for any official knowledge of its operations on the occasional returns extracted by Parliamentary Committees, and on the weekly returns under the Act of 1844, which competent judges have declared to be the most valuable result secured by that Act. . . . And the returns under the Act of 1844 are very inadequate. Neither source gives the mass of valuable information contained in the annual reports of the Banks of France and Germany, and indeed of most of the foreign banks. Hence there are many questions of Bank policy which can only be studied upon such basis as is afforded by hearsay, and the articles and occasional utterances of individuals.' Dr. Andréadès' history is one of two works written since 1900 which are to be found at the British Museum. The second volume, *The Bank of England from Within, 1694-1900*, by Mr. W. Marston Aeres, which was published two years ago, caused no perturbation among the directors. So innocuous is it, in fact, that . . . Mr. Montagu Norman wrote an introduction to the book."

cealment at Amsterdam, under the assumed name of Dr. Von der Linden, he escaped; but he was deprived of his studentship at Christ Church by order of the King (James II), and Oxford was thus closed against him. In 1688, Locke was at Rotterdam, where he was a confidant of political exiles including Burnet and the Earl of Peterborough, and he became known to William, Prince of Orange. William landed in England in November, 1688: Locke followed in February, 1689, in the ship which carried the Princess Mary.

According to William Cobbett, Burnet "received the thanks of Parliament for his *History of the Reformation*, that is to say, a mass of the most base falsehoods and misrepresentations that ever were put upon paper. . . . This man had, at the accession of James II, gone to Holland, where he became secretary to William (afterwards the 'Deliverer'), and where he corresponded with and aided the 'Glorious Revolutionizers' in England, and in 1689, the year after the 'deliverance,' the 'Deliverer' made him Bishop of Salisbury as a reward for his 'glorious revolution' services. This was the fittest man in the world to invent that which was destined to be a scourge to England (the Bank of England and the funding-system). . . . It had the two-fold object of raising money to carry on the 'no-popery' war and of binding to the 'no-popery' government all those persons who wished to lend money at high interest. . . . The scheme, which was quite worthy of the mind of the Protestant Bishop Burnet, answered its purposes: it enabled the 'Deliverer' to carry on the 'no-popery' war, it bound fast to the 'Deliverer' and his bringers-in all the base and selfish and greedy and unfeeling part of those who had money. The scheme succeeded in effecting its immediate objects, but . . . what a scourge did it provide for future generations!"<sup>(17)</sup> Burnet, a Scotchman, would thus be behind the scheme linked with the name of another Scotchman, Paterson, but both seem to have been in close touch with "Dutch" financiers. Locke was useful as a writer.

There is another item of information about Locke, which is not mentioned in the *Encyclopædia Britannica*. In *The Constitutions of Freemasonry or Ahiman Rezon*,<sup>(18)</sup> we find a letter from "the learned Mr. John Locke, to the Right Hon. Thomas, Earl of Pembroke, with an old manuscript on the subject of Freemasonry." The letter is dated the 6th May, 1696, and in it we read: "My Lord, I have at length, by the help of Mr. Collins, pro-

(17) *History of the Protestant Reformation in England and Ireland* (pars. 406-410). For further information about Burnet as a historian, cf. *The Enigma of James II*, by Malcolm V. Hay. Dryden speaks of him as "invulnerable in his impudence" (Quoted in *Essay on John Dryden in Great Catholics*, Sheed and Ward).

(18) Cf. notes (5) and (7) of Chapter IX.

cured a copy of that MS. in the Bodleian library which you were curious to see; and in obedience to your Lordship's commands, I herewith send it to you. Most of the notes annexed to it are what I made yesterday for the reading of my Lady Masham, who is become so fond of Masonry, as to say, that she now more than ever wishes herself a man, that she might be capable of admission into the fraternity. . . . I know not what effect the sight of this old paper may have upon your Lordship, but for my own part, I cannot deny that it has so much raised my curiosity as to induce me to enter myself into the fraternity, which I am determined to do (if I may be admitted) the next time I go to London, and that will be shortly."<sup>(19)</sup>

In connexion with Locke's expressed intention to become a Freemason, it is interesting to note that in the same volume from which Locke's letter is taken there is to be found the statement that William III was initiated in 1690.<sup>(20)</sup>

#### (c) THE BANK OF ENGLAND LODGE.

Many readers may be unaware that there is a Masonic lodge known as the *Bank of England Lodge No. 263*. From the history of this Lodge, published by order of the Bank of England Lodge and printed by Hadden, Best & Co., Ltd., in 1932, we learn that "of the nine Founders of the Lodge named in the Constitution three were engaged in the Bank of England, viz., Bros. William Mullins, William Garrett and Thomas Bliss. Bro. William Mullins was the first Treasurer, and Bro. William Garrett the first Secretary, the latter being succeeded in the following year by Bro. Thomas Bliss. Further, Bro. Benjamin Kiddell, who was the first joining member of the Lodge on 23rd October, 1788, was an official of the Bank of England. This, of course, makes it per-

(19) Whether Locke actually became a Freemason the present writer does not know. If he did so, he would be one of the many prominent writers who were strongly influenced in the direction of Naturalism by their membership of secret societies, for example, Descartes (probably), Spinoza, Leibniz, Goethe, Sir Walter Scott, Robert Burns and Dugald Stewart. With regard to the affiliation of Descartes and Leibniz to the Rosicrucian Society, cf. J. Maritain, *Le Songe de Descartes* (pp. 10 and foll.). Concerning Robert Burns's and Dugald Stewart's membership of Masonry, cf. *Robert Burns and his Masonic Circle*, by Dudley Wright. Sir Walter Scott's Masonic affiliation is certified to us by no less a person than Sir Alfred Robbins in *English-speaking Freemasonry* (p. 226). The proofs of the connexion of the Jewish philosopher, Baruch Spinoza, with the Rosicrucian Society are to be found in the *R. I. S. S. (Revue Internationale des Sociétés Secrètes)* of February 9th, 1930. The occult significance of Goethe's work is treated in the *R. I. S. S., Partie Occultiste*, vol. I (1928), pp. 129 and foll.: the article opens with the remark that several German Masonic Lodges claim the honour of having had him on their roll of membership. Cf. articles by M. P. Masclaux in *Le Mercure de France*, 1925 and 1928.

(20) *The Constitutions of Freemasonry*, p. 184.



fectly clear that the formation of the Lodge was primarily due to the activities of Freemasons in the Bank of England—hence the title given to the Lodge. The Founders, however, acted in the true Masonic spirit by allowing the Lodge to be available for all suitable men who were desirous of joining the Fraternity, and not confining its members to any particular Institution. . . . As bearing upon this question of the title of the Lodge, reference may be made to the stone discovered during recent excavations for the foundations of the new Bank of England building, of which stone a photographic copy is given. The two Masons whose names are engraved upon it, Bros. Thos. Dunn and John Townsend, who were contractors for the Bank of England building, were, in 1732, members of a Lodge, No. 5 in those days, which met at the Ship at the back of the Royal Exchange, and the Lord Montacute was Grand Master in that year. It may well be, therefore, that there was some connection between this Lodge, No. 5, and the Bank of England.”

#### DEFECTIVE PRINCIPLES ADOPTED BY THE BANK OF ENGLAND WITH REGARD TO THE ISSUE OF MONEY.

Money, as we have seen, has been invented to serve as a stable measure of exchange in view of facilitating families in procuring the material goods necessary for the virtuous life of the persons composing them. Material goods are produced by the application of the available labour to the resources of the country. Money is the indispensable means to enable this to be easily done in a complex society and thus permit the productivity of a country to be readily actualized.<sup>(21)</sup> But the principle governing the injection of money into the country's industrial system must be the determination to actualize the country's potential resources in view of the **Common Good**. The endeavour must be to reach the point at which all the available labour and resources are being utilized in a manner respectful of the Catholic Church's programme

(21) In any highly-developed society, that is, in any society with multiple exchanges, money in some form is the *conditio sine qua non* of the reduction from potency to act of all the resources of the community, to use the phraseology of scholastic philosophy.

“The physical cost of afforestation is inescapable,” writes Prof. O’Rahilly, “whether we as a community can *afford* to do this or that is *primarily* not a problem of money-tickets at all; it depends ultimately on the available labour and resources. Forests cannot be grown in the Sahara; planting cannot be carried out if there are no available man-power, plant and tools. But, as we are living neither in a simple barter-economy nor in a regime of dictatorship-cum-serfs, money is an indispensable means, not on the physical level like soil and tools . . . but on the human organisational level” (*Money*, p. 308. Cf. also pp. 310, 322).

of the widest possible diffusion of property. There has to be a planned gradual development, but the increasing capacity of a nation to make and supply goods ought never to be hampered by the lack of the *means* to carry on the indispensable exchanges. As money is, broadly speaking, a claim on the goods capable of being produced by the persons owning property in a community, its rate of issue must be regulated by the rate of actualization of these goods. The regulation of the issue of money on other principles will lead inevitably to a defective and lopsided development of a country's resources.

In the history of the Bank of England, we find the issue of money regulated by two very defective principles. The first of these is more or less clearly embodied in the Tonnage Act or Bill of 1694, by which the Bank of England came into being almost by the back door.<sup>(22)</sup> The preamble reads: "A Bill for granting to their Majesties several Rates and Duties upon Tonnages of Ships, Vessels and upon Beer, Ale and other Liquors: for securing certain Recompenses and Advantages, in the said Bill mentioned, to Such Persons as shall voluntarily advance the sum of Fifteen hundred thousand pounds towards carrying on the War against France." The chief of the "Recompenses and Advantages," which were granted to the subscribers to the loan, who were to constitute a corporation to be known as "The Governor and the Company of the Bank of England" was that the corporation was to have *the right to issue notes up to the volume of its total capital*. "The Bank's capital was £1,200,000," writes B. D. Knowles, "the whole of which sum was to be advanced to the Government at a rate of 8 per cent., plus £4,000 per annum for expenses, or £100,000 per annum in all. The privileges of a bank were granted for twelve years to the Corporation, which was allowed to deal in bills of exchange or bullion, but not in merchandise, and . . . to manufacture and issue notes up to a volume equal to that of its capital. To use William Paterson's own words: 'The Bank hath benefit of interest on all moneys which it creates out of nothing.'" <sup>(23)</sup> When the Bank's Charter was renewed in 1709, the right was granted to double its capital and so its note issue.

Thus the issue of new money depended, not upon the rate of actualization of the country's resources, but upon the amounts borrowed from time to time by the Government, and these borrowings were largely for foreign wars. This was the beginning

<sup>(22)</sup> The expression "almost by the back door" is that employed in the *Encyclopædia Britannica* (14th Ed.), Vol. III, Art. *Bank of England*, p. 53. The expression is fully justified, for "neither the title of the Bill, 'Tonnage Bill,' nor its preamble was indicative of the fundamental and far-reaching considerations which were entailed." Cf. *Britain's Problem*, by B. D. Knowles, p. 47.

<sup>(23)</sup> *Britain's Problem*, by B. D. Knowles, p. 49.

of that phenomenon which has given rise to so much criticism since the Great War (1914-1918). Money is forthcoming in abundance for war but not for the peaceful development of the country. "The first advance," writes Mr. Belloc, "had been just over a million. In four years the National Debt was twenty millions, and in twenty years it was already over fifty millions. It became a permanent institution. In this fashion Governments were enabled, for their immediate purposes, to saddle posterity with the duty of financing their wars, whilst what was worse, wealthy men found an opportunity for levying a permanent tax upon the community. If you had £10,000 to invest all you had to do was to buy Government stock, and you were certain of getting your interest for ever out of the taxpayer."<sup>(24)</sup>

Another defective principle with regard to the issue of money was adopted by the Bank of England about 1783. In the *Rise of the London Money Market*, by W. R. Bisschop, on pages 168 and 169, we read: "Whilst in 1780 the value of the notes in circulation was about £6,500,000, this amount had risen to £9,500,000 in 1783. About this time the Bank adopted the unfortunate theory that the note circulation should be contracted simultaneously with an efflux of gold from the Bank, in order to bring about a reflux of the specie withdrawn. . . . The author of this idea was Mr. Bosanquet." In a note the same author adds: "According to Mr. Bosanquet the single fact sufficed that gold was withdrawn from the Bank irrespective of the question whether it was required for internal circulation or for abroad."

Leaving for a later Chapter the question of the use of gold in foreign trade, it is quite clear that making the volume of money dependent on the volume of gold not only divorced the supply of money available in the country from any relation to the actualization of the country's productivity, but by causing the amount of money to fluctuate was bound to prove disastrous for the stability of the price-level. It is not necessary to elaborate the first point, as it is quite clear.<sup>(24) bis</sup> The second is excellently treated by

<sup>(24)</sup> *A Shorter History of England*, p. 457.

"As the years went by, cheques came to oust bank-notes as a medium of exchange, and there was no longer any need for the Bank of England to go to the trouble, or even the small expense, of manufacturing notes on every occasion of Government borrowing" (*Britain's Problem*, p. 53, by B. D. Knowles).

<sup>(24 bis)</sup> "This amount [the amount of gold held by the banks] bears no relation to the volume of world production, and especially of world harvests, which vary seasonally. The value of world agricultural production greatly exceeds that of all other production. So a big world harvest, or still more a series of such, means more food but not more money, and consequently a fall in farm prices. But most people in the world are still working on the land. If farm prices fall, the purchasing power of 70 per cent. of the world's population falls, and

Mr. Geoffrey Crowther in *An Outline of Money*. "The two functions of the gold standard," he writes, "are quite distinct. The first, aiming at control of the volume of note issue, is obviously concerned with the internal value of the currency; we may, therefore, call it the Domestic Gold Standard. The second, aiming at the stability of the external value of the currency, we can call the International Gold Standard. The cardinal point in the Domestic Gold Standard is clearly the proportion of volume enforced by the law between the gold reserve and the currency. The essence of the International Gold Standard is the convertibility of the currency into gold—that is, the fixed proportion of value between a unit of gold and a unit of the currency. . . . Not only is a minimum gold reserve a wasteful way of regulating the volume of the currency, it is also a most capricious one. For it does not stabilize the volume of the currency, it merely stabilizes the relations between the volume of gold and the volume of the currency, and if the volume of gold is itself fluctuating, the Domestic Gold Standard does not stabilize the volume of the currency but forces it to fluctuate. . . . An expanding, progressive world needs an expanding supply of currency, and if the annual percentage increment to the gold stock does not equal the annual percentage increase in the demand for currency there will tend to be either an excess or a deficiency of currency, and hence a tendency to rising or falling prices. This can be clearly seen from the monetary history of the nineteenth century."<sup>(25)</sup> Since "pursuit of price stability is not compatible with maintenance of the gold standard,"<sup>(26)</sup> the principle adopted by the Bank of England about 1783 was in reality the abandonment, by those manipulating the primary currency of the world, of the essential property of an exchange-medium.

Another evil arising out of the adoption of the Domestic Gold Standard is that gold can be cornered and thus the power to "see-saw" prices in different countries will fall into the hands of a few men. It is bad enough to have to endure instability of prices owing to the action of what we may call natural causes

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industrialists lose their main market. So industrial prices fall, and with them, confidence. Slump conditions then prevail, with their accompaniment of unemployment and unsaleable surpluses of goods" (*Look to the Land*, by Lord Northbourne, p. 30).

(25) *Op. cit.*, pp. 318-322.

(26) *Op. cit.*, p. 356. Cf. pages 345 and 358 of the same work. On page 345 the author writes: "The Golden Rule is not a device for maintaining the sobriety of the price-level, but for ensuring that each national price-level shall be as drunk as every other." The Golden Rule, according to the same author (p. 342), is: "expand credit when gold is coming in: contract credit when gold is going out."

on the supply of gold: it is the very reversal of order to have the well-being of the community, the Common Good, at the mercy of a few schemers while the National Government looks on helplessly. "Always remember," writes Miss G. M. Coogan in 1935, "that the price of an ounce of gold in terms of the currency of any nation, is *purely arbitrary*: it is fixed either by law, as in so-called fixed-conversion countries (U.S., Holland, France), or by open market bidding by the gold brokers (England, the Colonies, Argentine, &c.) . . . Gold brokers, it is reported, meet daily in London at the office of the Rothschilds. The Rothschilds are very conveniently the agents for the Royal Mint. The following firms appear to constitute the assembly of gold brokers: Samuel Montague & Company, 114 Old Broad Street, London, E.C.2; Mocatta and Goldsmid, 7 Throgmorton Ave., London, E.C.2; Pixley and Abell, Palmerston House, Old Broad St., London, E.C.2; Sharps and Wilkins, 19 Great Winchester Street, London, E.C.2. After England suspended gold payments in 1931 the gold brokers began to change the purely arbitrary price of an ounce of gold in London and in the British Colonies."<sup>(27)</sup>

"Gold has been cornered, scrambled for, and hoarded," said the Rt. Hon. Winston Churchill in 1932. "It has risen enormously in price, and the value of everything we have or earn has been diminished accordingly. This monstrous process has only to be continued long enough to shatter the civilization, as it has already broken the prosperity, of the world as we have known it."<sup>(28)</sup>

The functioning of the Gold Standard will be dealt with at some length in the next chapter.

<sup>(27)</sup> *Money Creators*, pp. 86, 84, 85. In *Britain's Jewish Problem*, by M. G. Murchin (p. 136) we read: "At about ten minutes to eleven each morning, representatives of three Gentile firms (Sharps and Wilkins, Pixley and Abell, and Johnson Matthey) meet the representatives of three well-known Jewish concerns (Mocatta and Goldsmid, Samuel Montague and Co., and N. M. Rothschild and Sons) at the Rothschild office in St. Swithin's Lane, and in a remarkably short space of time the day's price for gold is fixed. . . . One of the firms mentioned, Johnson Matthey, is not a bullion dealing firm, but an assaying firm."

To reconcile what Miss Coogan says here with what we shall have to say in the next chapter about the determining influence of the American price-level, the following remarks of Mr. Geoffrey Crowther are useful: "As things are, the value of gold is now ultimately dependent only on the fact that the United States Treasury is willing to go on paying 35 dollars an ounce for it. Gold, in fact, is a pensioner of the dollar, and if ever its 35 dollar pension is withdrawn, its value might sink to what it would fetch in dentistry. The United States, as the world's greatest holder of gold, and the British Empire, as the world's greatest producer of gold, both have an interest in maintaining its value."

<sup>(28)</sup> Quoted in the Introduction to *Tyranny of Gold*, by Hiskett.

## BERKELEY'S REDISCOVERY OF SOME SANF PRINCIPLES CONCERNING MONEY.

Christopher Hollis in his remarkable book, *The Two Nations*,<sup>(29)</sup> has an excellent chapter on the outlines of monetary reform proposed by George Berkeley, Protestant Bishop of Cloyne in Ireland, in his work, *The Querist* (1735-1739). Berkeley belonged to the English colonist minority in Ireland whom the triumph of William of Orange and the Penal Laws had placed in complete domination over the overwhelming majority, the ancient Catholic inhabitants of the country. In other words, he belonged to what was called in Ireland in later times the Ascendancy. This Protestant Bishop, in spite of his acceptance of Nominalism in philosophy, rediscovered in great part the nature of money, that is, some of the essential principles of its ordered functioning in society. A few extracts from Christopher Hollis's summary will obviate the necessity of quoting too many of the disconnected queries from Berkeley's work.

"One may throw the general lesson of the queries into a coherent narrative . . . as follows:—The fundamental service which a monetary system can render to a society is to provide a sufficiency of 'counters' to enable such goods as the producers wish to sell and buyers to buy to change hands. The business of the Government is to see that the general price-level remains stable. One article, through the demand for it increasing, may go up in price and another come down. But the price of articles in general must neither increase nor decrease. Any such general increase or decrease 'such arbitrary changing the denomination of coin, is a public cheat' (Query 28)."<sup>(30)</sup> On the other hand, an increase of goods and services to be exchanged demands an increase of tokens if the price-level is to be kept stable. "Whether counters be not referred to other things, which, so long as they keep pace and proportion with the counters, it must be owned the counters are useful?" he asked in Query 310. Thus we can see that Berkeley had rediscovered the two chief functions for which money had been invented, according to St. Thomas. He saw, too, what will be exposed at length in the next Chapter, that arbitrary increases and decreases in the amount of money, whether through the manipulation of notes or cheque (credit) money, is against justice, and he even asked in Query 290: "Whether it be not a mighty privilege for a private person to be able to create a hundred pounds with a dash of his pen?"

He was quite clear also that the material of which national money or exchange-medium was composed was a matter of in-

(29) London, George Routledge and Sons, Ltd. (1935).

(30) *The Two Nations*, p. 56

difference, for, in Query 35, he asked: "Whether power to command the industry of others be not real wealth? And whether money be not in truth tickets or tokens for recording and conveying such power? And whether it be of consequence what material the tickets are made of?" Neither was Berkeley unaware that the real backing behind all money is the national credit, that is, the national capacity to produce goods and render services. "Whether all circulation be not alike the circulation of credit, whatsoever medium (metal or paper) is employed, and whether gold be any more than credit for so much power?" he asks in Query 426. In Query 44 he had already asked: "Whether the opinion of men, and their industry consequent thereupon, be not the true wealth of Holland, and not the silver supposed to be deposited in the bank of Amsterdam?"

Berkeley, then, saw quite clearly that gold or silver was not required for the internal exchange-medium of a country in order to develop its potential resources. "With characteristic common sense," writes Christopher Hollis, "he tackled the problem of poverty. The first business of a country's economic system is to give its citizens the necessities of life. Does our system do this? It does not. Why not? Because there are not enough goods? No, but because the poor have not enough money. . . . So long as there was on the one hand the labour, the raw material, and the skill to produce new goods, on the other hand the desire to consume them when produced, for so long would the provision of money, sufficient to make that demand effective, do good to everybody and harm to nobody."<sup>(81)</sup>

Berkeley put the following questions in Queries 59 and 62: "Whether to provide plentifully for the poor be not feeding the root, the substance whereof will shoot upwards into the branches and cause the top to flourish? Whether a country inhabited by a people well fed, clothed, and lodged would not become every day more populous? And whether a numerous stock of people in such circumstances would not constitute a flourishing nation? and how far the products of our own country may suffice for compassing this end?" And later on he asked: "Whether upon the circulation of a national bank more land would not be tilled, more hands employed and consequently more commodities exported? Whether trade be not on a right foot when foreign commodities are imported in exchange only for domestic superfluities? Whether the quantities of beef, butter, wool and leather exported from this island, can be reckoned the superfluities of a country, where there are so many natives naked and famished? Whether we are not in fact the only people who may be said to starve in the

(81) *The Two Nations*, p. 62.

midst of plenty? Whether there can be a worse sign than that people should quit their country for a livelihood?"<sup>(32)</sup>

Nevertheless, in spite of this clear perception on Berkeley's part of the relation of money to production and of production to human beings, *we must not omit to point out the fundamental disorder of his mind with regard to the full order of the world.* Berkeley's interest in the Irish poor, whom, in some of his *Queries*, he compares to 'Tartars,'<sup>(33)</sup> was all directed towards getting them to abandon the one True Faith. We see this quite clearly in *Queries* 255 and 289: "Whether a scheme for the welfare of this nation should not take in the whole inhabitants? And whether it be not a vain attempt to project the flourishing of our Protestant gentry, exclusive of the bulk of the natives?" This *Query* 255 was followed in the first edition of *The Querist* by *Query* 289 of Part I in the Appendix, which runs as follows: "Whether, therefore, it doth not greatly concern the State, that our Irish natives should be converted, and the whole nation united in the same religion, the same allegiance, and the same interest? and how this may most probably be effected?"<sup>(34)</sup> For Berkeley the way to get rid of the impoverishment of the country was not to relax the infamous Penal Code but to make Protestants of those, whom in his *Exhortation to Roman Catholic Clergy*, he calls "the true Aborigines, the natural Irish."<sup>(35)</sup> He goes on to suggest the use of the Irish language and of something like what later received the name of "Birds-nests" as the best means for the purpose: "Whether catechists in the Irish tongue may not easily be procured and subsisted? And whether this would not be the most practicable means for converting the natives? Whether, in defect of able missionaries, persons conversant in low life, and speaking

<sup>(32)</sup> *The Querist*, *Queries* 467, 172, 173, 446, 447. After having enumerated in *Query* 142 the amounts of beef, pork and butter exported from Cork in one year, he goes on to ask in *Query* 143: "Whether a foreigner could imagine that one-half of the people were starving, in a country which sent out such plenty of provisions?"

<sup>(33)</sup> *Query* 513 runs as follows: "Whether the Tartar progeny is not numerous in this land?" Cf. *Query* 512 also for an expression of the same "benevolent" attitude, with a sneer at Spain thrown in.

<sup>(34)</sup> Fraser's collection of Berkeley's works, published by the Clarendon Press (1901), has been used for *The Querist*. The *Queries* withdrawn by the author in the second edition have been placed by Fraser in an Appendix and are numbered as in the Three Parts, published in 1735, 1736, 1737.

<sup>(35)</sup> On page 10 of Francesco Olgiati's work on Berkeley, *L'Idealismo di Giorgio Berkeley*, we read: "As Bishop of Cloyne in Ireland, in spite of his Anglicanism, he ardently strives to relieve the miserable economic conditions of the Irish Catholics." This would need to be modified in view of Berkeley's real aims as shown by his writings, his *Primary Visitation Charge to the Protestant Clergy of Cloyne* in particular.



the Irish tongue, if well instructed in the first principles of religion, and in the popish controversy . . . may not be fit to mix with and bring over our poor illiterate natives to the Established Church? . . . And whether, in these views, it may not be right to breed up some of the better sort in the charity-schools, and qualify them for missionaries, catechists and readers?"<sup>(36)</sup>

Berkeley did grasp the relation of money or token wealth to the production of real wealth and of the latter to human life, but his mind was in disorder with regard to the way Christ had laid down for membership of His Mystical Body. The poor "aborigines or natural Irish" had a far clearer view of the full order of the world in that respect. This fundamental disorder prevented Berkeley from seeing that his common sense views with regard to the function of money or exchange-medium would be brought to naught by the current of Liberalism or Separatism, initiated by Nominalism and enormously increased by the Lutheran separation of the Christian and the Citizen. Because of both these influences, as we have seen, the manipulation of money had ceased to be subject to membership of Christ and to the natural moral law. Berkeley, however, was blind to the fact that Protestant Individualism, into which he wished to draw Irish Catholics, was paving the way for the domination of money. Not only Protestantism but the Nominalism prevalent in the 18th century also tended to render nugatory Berkeley's partial grasp of the *nature* of money.

Berkeley resolutely throws overboard the hesitant semi-Empiricism or semi-Nominalism of Locke, who, though he confused intellect and imagination and the idea or intellectual grasp of the nature of a being with an image or sense-representation of it, yet continued to speak of an abstract idea of substance. For Berkeley, as a strict Nominalist of the Ockhamist tradition, every representation or image, consequently every idea, is concrete and particular.<sup>(37)</sup> Now, it is only through our intellectual grasp of the nature of an object that we are able to see that our views of it are complementary aspects of one whole. Sense-knowledge tends to section and separate. One individual is distinct from another. So, given the separation and sectioning of the prevalent philosophy, it was in vain for Berkeley to try to get his view of money accepted and embodied in a coherent view of life as a whole. By the very force of things, his attempt was destined to

<sup>(36)</sup> Queries 261 and 264. Berkeley was of opinion that it would be better to let Catholics enter Trinity College, without asking them to apostatize on entrance, better, that is, from his point of view, as a proselytizer. Cf. Query 191 introduced in the second edition of *The Querist*.

<sup>(37)</sup> Cf. *Introduction to the Principles of Human Knowledge* in Fraser's Edition. Cf. also *Le Point de Départ de la Métaphysique*, by le R. P. Maréchal, S. J., pp. 144-45.

be a failure. In spite of his efforts, money would go its own way as an independent entity governed by its own laws, with disastrous results for human life. The modern world was to learn the truth of Our Lord's words: "No man can serve two masters. . . . You cannot serve God and mammon" (St. Matth., VI, 24).

## FRENCH ECONOMIC LIFE SACRIFICED IN ORDER TO ELIMINATE MEMBERSHIP OF CHRIST.

### (a) FREDERICK THE GREAT AND THE FRENCH REVOLUTION.

The history of France since the French Revolution affords a striking illustration of what we have seen to be the *mot d'ordre* of the naturalistic or anti-supernatural forces—favour *for a time* a Protestant Power in order to ruin a Catholic Power. In the Masonic work, already quoted, *The Constitutions of Freemasonry or Ahiman Rezon*, published by the Grand Lodge of Ireland in 1858, certain important dates are given which must be here recalled. We learn that Frederick the Great of Prussia was initiated in 1738 and that, in 1761, he ordered his deputy to convene a Grand Consistory of Princes of the Royal Secret at Paris, to give a patent to Brother Stephen Morin to introduce that system to the world. Lastly, in 1762, Frederick, King of Prussia, was proclaimed Sovereign Grand Inspector General, 33rd degree, for both hemispheres. These dates are mentioned, because Frederick the Great used all his influence in Freemasonry to urge on the preparation of the Revolution and to weaken France. In addition, he did all in his power to divide France and Austria and to undo the good effect of the marriage of Marie Antoinette to the future king, Louis XVI, in 1770. How few realize that behind the efforts to make Marie Antoinette unpopular and to provoke such exclamations as "A bas l'Autrichienne!" was the sinister figure of that cynical scoundrel, the King of Prussia!

Fewer still understand that the hounding of the unfortunate daughter of Maria Theresa to her death was only an episode in the long drawn-out scheme by which Protestant Berlin took the place of Catholic Vienna as the cultural capital of the German-speaking peoples. "The hatred of the Queen for everything that bears the name of Prussian," wrote the German envoy, Baron von Alvensleben, 'is indisputable.' . . . This was one of the great crimes of the unhappy Queen—that she was anti-Prussian. Those amongst the French who still revile her memory would do well to remember that she was the first and greatest obstacle to those dreams of European domination that, originating with Frederick the Great, culminated in the aggression of 1870 and 1914. Marie Antoinette paid heavily for her aversion to Prussia. There can be no doubt whatever that certain of the libels and seditious

pamphlets published against her, before and during the Revolution, were circulated by Von der Goltz, the Prussian Ambassador, at the instigation of the King of Prussia. . . . There was thus a double strain of German influence at work behind the French Revolution—political and philosophical. The first, inspired by Frederick the Great and carried out by Von der Goltz; the second, inspired by Weishaupt and conducted by Anacharsis Clootz, the Prussian sent to France for the purpose.”<sup>(38)</sup>

#### (b) BISMARCK AND GAMBETTA.

The work of destruction so ably inaugurated by Frederick the Great was carried on by Gambetta and the Freemasons who succeeded him in power from 1877 onwards, that is, from a few years after the disastrous defeat of France in 1870. A well-documented book by Mgr. Landrieux, Bishop of Dijon, entitled *La Leçon du Passé*, gives a moving account of the betrayal and the ruin of a great country.<sup>(39)</sup> *Les Pourquoi de la Guerre Mondiale*, by Mgr. Delassus, Protonotary Apostolic, goes over the same ground at greater length. In 1870, in the course of a conversation, Bismarck remarked to the Mayor of Rheims: “The Latin nations, France and the others, have their greatest source of strength in Catholicism. Once we have overthrown Catholicism in France, we shall be masters of France.” His instructions to Count Von Arnim, German Ambassador in Paris in 1871 and 1872, continue this line of thought. “I am about to begin a campaign against the Catholic Church, which will be long and perhaps terrible. . . . I shall be accused of persecution and I shall perhaps be obliged to have recourse to it. It is necessary, however, in order to complete the overthrow of France and (to) establish our religious and diplomatic superiority as we have already established our military supremacy. Well, I repeat it, in this task, the French Republicans will aid us: they are playing our game. What I am attacking in order to further my political plans, they will attack because of their anti-religious fanaticism. We can count on their help (Letter of Nov. 16, 1871). . . . The most certain means

<sup>(38)</sup> *The French Revolution*, by Nester H. Webster, p. 27 (1922). It is well known that it was in a Masonic Assembly at Frankfort-on-Main in 1784 that the deaths of Louis XVI of France and Gustavus III of Sweden were decreed. Father Abel, S.J., declared, in a sermon preached at Vienna in 1898, that it was his grandfather who had proposed this assassination. The proposal was accepted, and the two Brothers . . . Bade and Knigg were sent to Paris and Stockholm to stir up the lodges of the two countries to carry out the general plan of the Revolution. Father Abel said also that it was his father's dying wish that he should thus make reparation for this horrible crime. Cf. *Les Pourquoi de la Guerre Mondiale*, by Mgr. Delassus, Vol. I, pp. 213, 214,

<sup>(39)</sup> This work, written before the Great War (1914-1918), was published some years after that war.

to hamper the influence of France to our advantage is to weaken Catholicism. . . . If we can succeed in this, France is definitely finished" (Letter of 1872).<sup>(40)</sup>

Gambetta, a half-Jew, Italian and Freemason, already Member of the Provisional Government which counted ten Freemasons out of eleven members, raised to power by Judaeo-Masonry in 1877, was Bismarck's agent and accomplice. In agreement with Bismarck, "Gambetta organized the most terrible of all civil wars, the religious war which paralysed all the efforts of the French nation to rise again."<sup>(41)</sup> While Gambetta was stirring up French patriotism by his fiery speeches, he was dining every week at the residence of the Jewess, Païva, with Bismarck's emissary, Henckel, with whom he was discussing the terms of an *entente cordiale* with Germany on the basis of an alliance against the Catholic Church. Gambetta's slogan: "France's enemy is Clericalism," became the rallying cry of all the subsequent Masonic Governments which misgoverned France in the interests of Germany. It was practically suggested by Bismarck.<sup>(42)</sup>

#### (c) THE ATTACK ON THE CHRISTIAN FAMILY BY DIVORCE.

We know that the sacramental union of husband and wife symbolizes the supernatural union of Christ and His Church. Given that fact, it was inevitable that the naturalistic French Revolution should assail Christian marriage and introduce divorce. Divorce was legalized in France in 1792. Already, in 1793, there were as many divorces as marriages, and in the year VI there

(40) This second letter was read in the Chamber of Deputies and inserted in the *Journal Officiel* of April 7, 1911. Bismarck was a Mason, needless to say. Cf. Deschamps, *Les Sociétés Secrètes et la Société*, Vol. II, pp. 377-379.

(41) Quoted from *Réponse à Déroulède*, by Madame Adam, in *La Leçon du Passé*. For full documentation the two works referred to should be consulted.

(42) "From the time of the Waddington Ministry in 1879, in which there were already six Freemasons out of nine Ministers, Freemasons were always in a majority in the Government. The Freycinet Ministry in 1890 had six out of ten; the Loubet Ministry in 1892 counted seven out of ten; the Ribot Ministry, also in 1892, seven out of ten. Even the famous Méline Ministry, opposed by the Lodges because it was too mild, counted seven out of eleven. The Rouvier Ministry in 1905 had eleven out of fourteen. The number of Freemasons in Parliament was out of proportion to their numbers in the country. When one reckons that there are not more than 25,000 Freemasons in France, and that there is only one Senator for every 30,000 electors and one deputy for every 20,000, there ought to be at most one Freemason in the Senate instead of 150 and two in the Chamber of Deputies instead of 242" (*La Leçon du Passé*, p. 21).

were more.<sup>(43)</sup> Napoleon maintained divorce. The Restoration abolished it. The Third Republic set about its reintroduction. A Jew, Naquet, proposed it in 1876. It was rejected. It was proposed again in 1881 and again rejected, but in 1884, it was adopted. In the *Dictionnaire Larousse*, Alfred Naquet is given as the man who got the divorce law voted.

In 1885, the year following the promulgation of the law, there were 4,123 divorces. In 1912 there were 14,579 as against 311,959 marriages or one divorce for every twenty-one marriages. "The orators who spoke in favour of the divorce law in the Senate and in the Chamber of Deputies," writes Mgr. Delassus, "maintained that the promulgation of the law would see a diminution in the number of adulteries. Yet the number of condemnations for this crime went on increasing. They held also that divorce would exercise a beneficent influence on the number of births. The number of births steadily diminished. They proclaimed that the relief given to those in despair would lead to a diminution in the number of those committing suicide because of family troubles. In 1883, there were 1,108 such cases: in 1889, there were 1,404. And Monsieur Georges Michel wrote, in a special study of the question in 1901, that there were three or four times as many suicides amongst divorced men and women as amongst married people."<sup>(44)</sup>

#### (d) FINANCIAL COST OF ELIMINATING MEMBERSHIP OF CHRIST FROM FRENCH SCHOOLS.

The General Assembly of the Grand Orient had, already in 1870, voted in favour of laicizing all primary schools, that is, of eliminating every allusion to God, the Blessed Trinity, Membership of Christ, and the Supernatural Life, from the minds of French children. The proposal was again accepted unanimously by the same Assembly in 1877. In 1879, Jules Ferry, a Freemason, prevailed on the Chamber of Deputies to vote in favour of his Bill, which, according to the Masonic Bulletin, was essentially Masonic. Article VII of this Bill forbade any member of a non-authorized congregation to teach. The Bill was rejected by the Senate, but it was accepted a few years later. In 1882, a law was passed excluding religious instruction from school-programmes, and in 1886, a law prohibiting religious from teaching in the State schools. Manuals of Civics, then, took the place of the Catechism. Every trace of Christian thought was eliminated

<sup>(43)</sup> In the autumn of 1793, the introduction of a new Calendar was decreed by the Convention. The new era from which every trace of the Supernatural Life of Christ was to be banished was supposed to begin on 22nd September, 1792. This Calendar was used for official purposes up to 1806. Cf. Marion, *Histoire de l'Eglise*, Vol. IV, p. 307.

<sup>(44)</sup> *Les Pourquoi de la Guerre Mondiale*, Vol. I, p. 155.

from the class-books, and the old authors were subjected to an anti-God censorship and revision. The name of God was condemned to disappear even from La Fontaine's *Fables*.<sup>(45)</sup> Ferry brought in three Protestants to carry out the dechristianization of France, namely, Buisson, Steeg and Pécaut. Buisson remained director of primary education for eighteen years under twenty-seven ministries, from 1878 to 1896.<sup>(46)</sup>

It would be interesting to trace all the steps by which the souls of French children were perverted and the ground prepared for the Socialists, the Communists and the Anarchists. At the time of writing his book, Mgr. Landrieux stated that 97,000 French primary teachers were affiliated to the Communist International and other revolutionary groups, while the remaining 20,000 non-revolutionary teachers got little encouragement from the ruling powers.<sup>(47)</sup> This story of perversion would take too long, however. We must limit ourselves to showing at what a heavy financial cost to France the behests of the naturalistic organizations were carried out. When the primary school was made obligatory for all and all the expenses were taken over by the Public Authorities, French Catholics built and endowed their own schools. From 1882 to 1904, they paid the public taxes for schools, to which they did not send their children, and at the same time maintained their own schools taught by religious. All the time the Masonic Society was crying out against the Catholic schools and demanding that the State should have a monopoly of education or at least that no religious should be allowed to teach in a public or private school. The religious were driven out of the schools in 1904. While the faithful Catholic families were

(45) Instead of *Petit poisson deviendra grand pourvu que Dieu lui prête vie*, which is what La Fontaine had written, young children had to read *Petit poisson deviendra grand pourvu qu'on lui laisse la vie*. In the *Grammar* of Larive et Fleury, the name of God kept its place, amongst the examples, down to 1905; in the edition of that year, *God* was replaced by *Wine*. And so on.

The Masonic programme was not carried out because of a demand for it on the part of the people. The laicization laws were voted by 329 deputies representing 2,738,204 electors out of 10,179,345 on the registers. "Was the country consulted about the laicization laws? No; and rightly so. The country, poorly instructed, would perhaps have replied that it did not want Godless teaching" (Clemenceau, in *La Justice* of 2nd December, 1886).

(46) In *Les Pourquoi de la Guerre Mondiale*, Vol. I, p. 361, it is stated that Buisson was expelled from Switzerland because of anti-Christian lectures and that he was a Freemason. Steeg's father, we read on page 362 of the same work, was a Prussian who, without being able to prove that he had taken out his naturalization papers, was elected deputy for Bordeaux. As soon as the younger Steeg became minister, he began to bring in his relations.

(47) Mgr. Landrieux refers to *L'Institutur français* of 15th June, 1922.

engaged upon this formidable task of trying to save their children, let us see the crushing financial burden laid upon the French people as a whole in order to make war on Our Lord.

If we take the average annual figure spent on Education by the State during the ten years that preceded 1882, we find that it was about 90½ million francs (90,412,138, to be accurate). Accordingly, the total expenditure on Education for the thirty years from 1882 to 1912 should have been about 2,715 million francs. As a matter of fact, the sum expended was 7,000 million francs. The difference between the two figures, 2,715 millions and 7,000 millions, namely, 4,285 million francs, represents what it cost the French State financially to eliminate all teaching touching the Kingship of Christ and membership of Christ from French schools. And in this figure, the additional expenses incurred by the Departments and the Communes are not comprised. Mgr. Landrieux says that the figure would have to be doubled, if they were included. He cites the case of the Municipal Council of Paris which had to borrow 77 millions in order to replace the schools closed as a result of the law of 1901.<sup>(48)</sup> And it was the same story from one end of the country to the other.

We have mentioned only the financial expense necessitated by the fact that "they [the Freemasons] had introduced the republican and democratic government in view of using it as a first-class instrument for the realization of their programme of universal laicization and national apostasy."<sup>(49)</sup> The moral results of the execution of this programme were deplorable. *Le Temps*, a Parisian non-Catholic paper, in its issue of 30th December, 1911, bewailed them. "The wastage of human resources is on the increase," we read, "the number of those who are worthless at school and in the army, who are useless for work, the number of

(48) The Law of 1901 is usually known as Waldeck-Rousseau's Association Law. By the terms of this monument of hypocrisy and iniquity it was declared on the one hand, in Article 2, that "persons may freely form associations, without any preliminary authorization," but on the other hand, according to Article 13, "no religious congregation can be formed without a special authorization accorded by law." Henceforward, all French citizens had the right to form associations in thousands, if they so wished, all except religious, who ceased to be persons, and this in spite of Article 10 of the famous Declaration of the rights of man: "Nobody may be molested for his opinions, even his religious opinions." Horrible crimes were committed in France in the name of this law. The *Journal des Débats* of January, 1910, related that the people of Pleslin, in Brittany, on the outbreak of an epidemic of typhus, demanded back the three Sisters who had been driven out. At a word from the Mayor, the three came back and spent themselves night and day for the sick. They were denounced by a local Mason to the Government and condemned at Rennes for infringement of the law.

(49) *Journal Officiel de la Maçonnerie française*, 1885, p. 262. Quoted by Mgr. Landrieux, op. cit., p. 18.

vagabonds and scamps of all kinds is on the increase. . . . The number of illiterates is on the increase." In 1882, the proportion of illiterates was 14 per cent., or 10 per cent. according to Paul Bert; in 1907, it had gone up to 25 or 30 per cent. In 1912, the number of illiterates entering the army was 24,000; in 1919 the number had gone up to 30,967.

In addition, the children would not go to a State-school, when there was a Catholic school to go to. In one department, Maine-et-Loire, 46 State-schools had only five pupils each, 29 State-schools only three, and 24 schools had not any pupil. In another, l'Ardèche, 65 State-schools had in all 255 pupils, while 65 Catholic schools had 3,062. One of the teachers of a State-school in this department had only one pupil, his own daughter. He sent her to the Catholic school and continued to draw his salary for doing nothing, as so many of his fellow-teachers, who had no pupils, were doing. No wonder decent French people, who did not understand the meaning of Masonic Naturalism, marvelled at the waste of money. They marvelled more when they learned what became of the confiscated property of the religious driven out of the schools and exiled. The shameful story is narrated at length by Mgr. Landrieux.<sup>(50)</sup>

#### (c) LEGALIZED ROBBERY UNDER FALSE PRETENCES.

The annual assemblies of French Masonry urged on the Government to suppress the Religious Orders and Congregations and confiscate their property. The Assembly of 1896 proposed the confiscation of the property of the religious societies in order to devote it to old age pensions for workingmen. In 1898, the Lodges valued the property at 10,000 millions, and in addition to workingmen's pensions proposed to double the primary teachers' salaries.<sup>(51)</sup> The property of the religious was confiscated, but the workingmen never got their pensions nor the teachers their increase of salary. Why? Because the liquidators and the lawyers filled their pockets, in other words, the expenses of liquidation were so heavy and the whole wretched business carried out with such little respect for the Common Good that nothing remained except a few crumbs—and ruins.

"Out of 108 liquidations carried out in 1907, 45 left only debts, nine just balanced the cost of carrying them out, while one, that of the Sisters of St. Bernard in l'Aisne, showed a profit of 50

<sup>(50)</sup> Op. cit., pp. 76-133.

<sup>(51)</sup> In order to arrive at the utterly ridiculous figure of 10,000 millions, the property of several congregations was counted twice. Buildings that were simply leased by religious from Municipal Councils and Urban Councils, and which belonged to the cities and towns, were reckoned as belonging to the religious, and so on. Cf. Mgr. Landrieux, op. cit., pp. 94-95.



centimes. . . . A Trappistine Convent in the Pyrenees had cost a million. It was sold for 21,000 francs, out of which a donation of 120,000 francs had to be paid back. The net result was, therefore, a loss to the State of 99,000 francs. . . . But in every case, whether the sale resulted in a gain or a loss for the State, the liquidator did not neglect himself. He always made sure to get his share. The properties of the Carmelites at Tours and the Ursulines at Nice just covered the expenses of their sale, so that the State made no profit (but at least the taxpayers had not to pay for the ruin of a good work and the exile of some of the best Frenchwomen). The liquidator set aside for himself 6,500 francs and 6,255 francs, respectively."<sup>(52)</sup>

The sordid affair caused such a scandal that at last, in spite of all the efforts of the Lodges, it was brought to light. "We should never have known anything about the business," writes Mgr. Landrieux, "if the band of vultures charged with plundering and robbing the Religious Orders and Congregations had displayed even a tiny bit of shame, at least outwardly, for the sake of appearances. But they perpetrated so many crimes, they went to such lengths and behaved in so shameless a fashion, that neither the Lodges, nor the Public Prosecutor, nor the Parliament, nor the President of the Republic, nobody in fact, could prevent the scandal from becoming public. In 1912, the Government had to yield to the pressure of public opinion and of the Press and hand over its liquidators to a Commission of Inquiry. And then the reality was found to be worse than it had been said to be."

It is unnecessary to go into the details of the sums the liquidators kept for themselves or gave to their lawyer friends. Some of the tit-bits given by Mgr. Landrieux are taken from the figures given in the Chamber of Deputies and from the pen of no less a personage than M. Combes, the Minister who, with M. Waldeck-Rousseau, another Freemason, is chiefly responsible for the whole business. The liquidators allowed themselves for travelling expenses four times the price of first-class railway tickets. One lawyer in the *dossier* of the Barnabite Congregation copied out a law-book which had no connexion with the matter, four times over, just for the sake of lengthening his work and getting money for doing nothing. Combes himself admitted that the liquidators had made of his great work, the suppression of the religious orders, a regular highway robbery. "Modern society," he added, "certainly had the right (*sic*) to dissolve the Congregations, but not to deliver them over to the rapacity of vampires."<sup>(53)</sup>

Of course, as Mgr. Landrieux points out, honest Catholic buyers could not be found to take part in the auction of religious

<sup>(52)</sup> Mgr. Landrieux, *op. cit.*, pp. 122-123.

<sup>(53)</sup> Interview given by M. Combes to *Le Journal*, October, 1909. Quoted by Mgr. Landrieux, *op. cit.*, p. 120.

houses and stolen property, with the result that they were bought by Jews for little or nothing. It was a magnificent speculation for them, he adds, to get the Freemasons to drive out the religious and then take over some of the religious houses as a bargain.<sup>(54)</sup>

The final crime was committed when aged religious who had been promised a pension from their plundered convents were allowed to die in want. Mgr. Landrieux quotes letters from a Freemason like M. Briand on the subject and even a protestation from M. Combes. It is time to ring down the curtain on these disgusting episodes in the systematic degradation of a great Catholic country. "What is really astounding," writes M. Robert Valléry-Radot, "is that never once during those years of national disgrace was the Grand Orient taken by storm and pillaged."<sup>(55)</sup>

#### (f) THE WARNING OF THE GREAT WAR UNHEEDED.

The organized forces of Naturalism continued their nefarious work after the Great War (1914-1918).<sup>(56)</sup> They finally left France without aeroplanes or tanks for its defence, when the second European War began in September, 1939, that is, a few weeks after the official celebration of the 150th anniversary of the Masonic revolution of 1789.<sup>(57)</sup>

In the book by M. Prache, *La Pétition contre la Franc-Maçonnerie*, to which allusion has just been made, the author writes as follows concerning "The Grand Orient Commission for External Relations": "French Freemasons are running the risk of being fooled and of compromising the interests of our country by their sectarian hate and their cosmopolitan dreams, which are designedly and cleverly encouraged by foreigners. This is to our mind the great danger which is hidden behind that mysterious institution called 'The Grand Orient Commission for External Relations.' French Freemasons are repeating the blunders of their predeces-

(54) "These shady transactions enabled the Twelve Tribes to plunge a few more roots in French soil" (Mgr. Landrieux, *op. cit.*, p. 127).

(55) *La Dictature de la Maçonnerie*, p. 272. A petition against the nefarious action of Freemasonry, signed by 80,000 citizens, was presented to the Chamber of Deputies in 1902. Cf. *La Pétition contre la Franc-Maçonnerie*, by M. Prache.

(56) Mgr. Landrieux quotes the demand of the Grand Orient in 1923 for the application of the laws of 1901 and 1904 against religious. *Op. cit.*, p. 70.

(57) The French were outnumbered six to one in the air in 1940. General Chambe, on the occasion of *La Semaine de l'Aviation* at Vichy, as related in the *Nouvelles de France*, 27th May, 1942, said that the French and English had only 1,706 aeroplanes against Germany's 5,200.

Of course, what is said here would need to be completed by an account of the traffic of the iron ore of Lorraine from behind the Maginot Line to Germany, for months after the outbreak of the war in 1939. Cf. article by Frank C. Hannighen in *Harper's Magazine*, March, 1940. The iron ore returned in the form of tanks and aeroplanes later on.

sors under the Second Empire: they seem to have forgotten the terrible lesson of 1870." The war which began in 1939 was a rude awakening for the dreamers.

In default of the Judæo-Masonic connexions of the French Ministers at the outbreak of the war, let us put down those of the Daladier Ministry, according to *Le Pilon* of July, 1938. They were as follows:—

"Édouard Daladier, President of the Council. Lecturer in Masonic Lodges.<sup>(58)</sup> Member of the League of the Rights of Man.

"Camille Chautemps, Vice-President. 32nd Degree. Sublime Prince of the Royal Secret. Very influential member of International Masonry.

"Georges Bonnet, Minister of Foreign Affairs. Dignitary of the Lodge '*La République*.' Almost certainly affiliated to English Masonry.

"Paul Reynaud, Minister for Justice. Jewish Agent. President of the Committee for the Defence of Central European Jews.

"Albert Sarraut, Home Secretary. Dignitary of the Grand Orient. Brother of Maurice Sarraut, one of France's chief Masons.

"César Campinchi. Navy. Lecturer in Masonic Lodges. Member of the Central Committee of the Jewish League against Racism and Anti-Semitism (L. I. C. A.).

"Guy La Chambre. Air-Minister. Has always been a faithful follower of Masonic policy.

"Paul Marchandeu. Minister of Finance. Venerable of the Lodge '*La Sincérité*' of Rheims. Member of the League of the Rights of Man.

"L. O. Frossard. Public Works. Half-Jew by his mother née Lévy. Member of the Lodge '*L'Internationale*.' Member of the League of the Rights of Man and of the L.I.C.A.

"Henri Queuille. Minister of Agriculture. Lecturer in Masonic Lodges.

"Jean Zay. Minister of National Education. Jew. Member of the Lodge '*Étienne Dolet*.'

"Paul Ramadier. Minister of Labour. Member of the Lodge '*L'Internationale*.' Member of the League of the Rights of Man and of the L.I.C.A.

"Fernand Gentin. Minister of Commerce. Affiliated to several Masonic Groups. Member of the League of the Rights of Man.

"Georges Mandel. Colonial Minister. Jew, whose real name is Jeroboam Rothschild. Dignitary of the Jewish Lodges '*B'nai B'rith*.'

"Jules Julien. Minister of Posts and Telegraphs. No information concerning him.

(58) A lecturer is a man who can be relied upon to speak in a way calculated to favour Masonry's plans. To these lectures, though given in lodges, non-Masons are admitted.

"Marc Rucard. Minister of Public Health. 33rd Degree. Member of the Council of 'Le Droit Humain.' Member of the Central Committee of the League of the Rights of Man and of the L.I.C.A.

"Champetier de Ribes. Pensions. Follows Masonic policy, but we have no information concerning him.

"De Chappedelaine. Mercantile Marine. Affiliated to the Masonic Group known as *L'Action laïque*.

"Raymond Patenotre. National Economics. Lecturer in Masonic Lodges. Contributed funds to the Popular Front."

We can add to this a somewhat earlier ministry, the Chautemps Ministry, as given in the *Revue Internationale des Sociétés Secrètes* of February 1, 1938. This Ministry comprised twelve Freemasons and four lecturers in lodges. The Freemasons were:—

Camille Chautemps, 32nd Degree Lodge ∴ *Les Démophiles* of Tours.

George Bonnet, Lodge ∴ *L'Internationale*.

L. O. Frossard, Lodge ∴ *L'Internationale*.

Marchandau, Lodge ∴ *Sincérité* of Rheims.

Jean Zay, Lodge ∴ *Etienne Dolet* of Orleans.

Sarraut, Honorary Member of the Lodge ∴ *Fraternité tonkinoise*.

William Bertrand, Lodge ∴ *L'Union rétablie* of Marennes. Former Member of the Council of the Grand Orient.

Ramadier, Lodge ∴ *L'Internationale*.

Marc Rucart, Lodge ∴ *L'Internationale* of Orleans.

Max Hymans, Lodge ∴ *Isis-Montyon, Conscience et Volonté*.

Monnerville, Lodge ∴ *La Prévoyance*.

Raoul Aubaud, 32nd Degree, Former Member of the Council of the Grand Orient.

The Lecturers were: Édouard Daladier, Yvon Delbos, Pierre Cot, de Tessan.

There are some slight differences with regard to a few of the Ministers figuring on both lists. At the time of writing (November, 1941), it is impossible, on account of the war, to investigate these details.

## APPENDIX.

### CARDINAL PIE OF POITIERS AND NAPOLEON III.

In a memorable interview, in 1856, the Bishop of Poitiers, later Cardinal, said to the Emperor of the French, Napoleon III, who had boasted of having done more for religion in France than the Bourbons had done after their Restoration in 1815: "I am quite ready to do justice to your Majesty's religious dispositions and I certainly acknowledge the services that you have rendered to

Rome and to the Church. . . . Perhaps the Restoration did not do more than you have done. I am obliged, however, to add that neither the Restoration nor you have done for God what you should have done. Neither of you raised up His throne: neither of you disavowed the principles of the Revolution, of which, nevertheless, you combat the practical consequences. The social gospel which furnishes inspiration to the State is the Declaration of the rights of man, which is purely and simply the formal negation of the Rights of God.

"God has the right to command nations as well as individuals. It is for this that Our Lord came on earth. He is meant to reign by inspiring the laws, sanctifying the national habits and customs, enlightening the teaching, directing the councils, regulating the actions of governments as well as of their subjects. Wherever Our Lord Jesus Christ does not rule in this manner, there is disorder and decay.

"Now, it is my duty to tell you that He does not reign in our country and that our Constitution is far from being what the Constitution of a Christian and Catholic country should be. Our public law lays down that the Catholic religion is the religion of the majority of Frenchmen, but it adds that *the other forms of worship have a right to equal protection*. Is not that equivalent to proclaiming that the Constitution gives equal protection to truth and error? Well! does Your Majesty know what reply Our Lord Jesus Christ will give to governments which are guilty of such a contradiction? Our Lord Jesus Christ, King of heaven and earth, will reply: 'To you, governments which succeed one another, I also grant equal protection. I accorded this protection to the Emperor, your uncle; I accorded the same protection to the Bourbons, the same protection to Louis-Philippe, the same protection to the Republic and to you also the same protection will be accorded.'"

The Emperor interrupted the Bishop: "But surely you do not believe that such a state of things is suitable for the present day and that the time has come to establish this religious rule that you ask of me. Do you not know, Mgr., that all the forces of evil would be let loose?"

"Sire, when great politicians like your Majesty inform me that the time has not yet come, I have only to bow my head, for I am not a great politician. But I am a bishop, and as a bishop I reply: 'If the time has not yet come for Our Lord to reign, well! the time has not yet come for governments to last.'"<sup>(1)</sup>

Later on, after the defeat of 1870 and the disappearance of Napoleon III, the preparations being made for the godless school,

(1) *The Kingship of Christ according to Cardinal Pie of Poitiers*, pp. 76-79.

by the Masonic Government of the Third Republic, seemed to Cardinal Pie to sound the funeral knell of France. "If you are going to set up schools," he said, "at which everybody must assist and in which everybody must be present except God, that outrage on human liberty and on religion will be the finishing stroke, the death-sentence. Sacrilegious and murderous hands will have written on the tombstone of our country: *Finis Galliae*."<sup>(2)</sup>

If the great Cardinal were alive to-day he would be saddened on reading the contents of the issue of March 23, 1943, of the French daily paper, *France*, published under the patronage of the Association des Français de Grande-Bretagne. This issue contains the announcement of the new Constitution for Northern Africa and French Equatorial Africa drawn up by General Giraud. According to this Constitution, the regulation, drawn up by Marshal Pétain for members of the Jewish Nation, with regard to French citizenship, is done away with everywhere except in Algeria. "It is the return to the position adopted by the French people in the Declaration of the rights of man of 1789." Account is taken of Mohammedan opposition in Algeria. The decree of the Marshal forbidding functionaries or agents of the French government to be members of secret societies is also abrogated. Freemasonry is again free to continue its anti-supernatural work. In the light of what we have seen this makes sad reading.

(2) Ibid., p. 190.

## CHAPTER XVIII.

### THE FUNCTIONING OF THE GOLD STANDARD AND ECONOMIC DECAY.

#### SOME FINANCIAL PRINCIPLES OF ST. THOMAS AQUINAS.

Money, according to St. Thomas, was invented by the art of man for the convenience of exchange by serving as a common measure of things saleable. "Natural wealth," he writes (Ia Ilae, Q. 2, a.1, c.), "is that by which natural wants are supplied, for example, food, drink, clothing, vehicles, dwellings and such like. Artificial wealth is that which is not a direct help to nature, as for instance, money. This was invented by the art of man, for the convenience of exchange by serving as a common measure of things saleable." As a *common* measure it ought to be *stable*. "As a measure used for estimating the value of things," writes St. Thomas (Comment. in Ethic., Lib. V, Lect. IX), "money must keep the same value, since the value of all things must be expressed in terms of money. Thus exchanges can readily take place and, as a consequence, communications between men are facilitated." Money is, therefore, essentially an exchange-medium. Stability in value is a property or necessary attribute of an exchange-medium. Money is meant to facilitate families in procuring by exchange the sufficiency of material goods required for the virtuous life of the human personalities composing them. The virtuous life of human persons is simply their ordered development as members of Christ.

The functioning of the gold standard with its alternate booms and slumps has led, not only to unemployment and starvation in every country in spite of potential sufficiency, but to something of a deadlock in international trade coupled with the destruction of food and the lessening of production. The fundamental reason for this lies in the perversion of order involved in the system. St. Thomas insists that money is intended to facilitate production, distribution and exchange, in view of strengthening the family life of members of Christ, actual and potential. Instead of that, men are sacrificed for production, while production and consumption, in their turn, are sacrificed for interest on debt. Instead of being an instrument of Politics and Economics, money has become an end. This fundamental disorder, the domination of

society by money and by those who manipulate money, must be rectified. The fundamental rectification is the return to the full doctrine of Membership of Christ's Mystical Body with all that it implies, as Pope Pius XI points out in *Quadragesimo Anno*: "Then only will it be possible to unite all in harmonious striving for the common good, when all sections of society have the intimate conviction that they are members of a single family and children of the same Heavenly Father, and further that they are 'one body in Christ, and everyone members one of another' (Rom., XII, 5), so that 'if one member suffer anything, all the members suffer with it' (I Cor., XII, 26)." Without that, peace cannot be lasting.

### THE BANKERS' DISCOVERY.

We have already seen that bronze, iron and silver speedily came to be used as money or exchange-medium.<sup>(1)</sup> For many centuries, silver was the commodity chiefly employed, and it worked well, when exchanges were few or relatively few. Gold came to be used as money or exchange-medium much later. Then arose the business of storing the gold and silver tokens employed in the process of exchange. Individuals went into business as the keepers of strong-rooms for storing precious metals till the owners needed them, the owners meanwhile receiving receipts for their deposits. Since everybody was assured of the safety of the precious metals deposited in the strong-rooms, people began to hand the receipts from one to another without going to the trouble of getting out the gold or other precious metal and passing it on. It was much more convenient to transfer the receipt or the piece of paper. These pieces of paper were the storekeeper's or goldsmith's or banker's promises to pay precious metals upon demand. From the point of view of the history of the gradual advance of bankers to their present dominant position in modern States, this may be termed the first step. From the point of view of the ordinary man, and especially of the poor, who suffer most from the absence of social justice, it was the first mistake. "The public error, however," writes Miss G. M. Coogan, "lay not in trusting the private banker with their real money, but in carelessly allowing the private banker to issue his *slips of paper* in *substitution* and later in *multiply* for *real money*. This placed his private seal on a parity with the seal of the Government on its lawful money. This was the initial step of the process by which eventually

(1) The term "exchange-medium" is perhaps better, as it recalls the essential function of money. It also brings home better the reason of the demand for stability in the purchasing power of money. Stability is a property or necessary attribute of an exchange-medium. Cf. Chapter III, p. 60.



the money seal of the private banker actually took precedence over the money seal of the Government itself."<sup>(2)</sup>

The second public error lay in allowing the goldsmiths or bankers to exploit an observation that they had made. They saw that about 90 per cent of their total stock of gold remained in their vaults entirely undisturbed, and that only about 10 per cent of the precious metal was required for the normal transaction of business. The bankers then began to circulate far more promises to pay gold than they had gold to meet, and to collect interest on the fictitious money. The bankers "discovered that they could lend far more money than they possessed, that is to say, that they could issue far more promises to pay in gold than they could meet with all the gold in their coffers. This was because it was found in practice that the promised payments were never simultaneously demanded; in fact, except in crises, never more than one-tenth of these at any one time. This lamentable discovery was the origin of the world's monetary system to-day."<sup>(3)</sup>

What the bankers had discovered was simply the working of the law of averages. Modern organization of money and banking depends almost entirely on the law of large numbers. If tokens were issued, say, to about a dozen people, you could never predict what would happen. The whole dozen might walk in and claim gold. But when you are dealing with millions of people the lodgements and withdrawals will tend to cancel out. Similarly a company could not insure only twelve people, for it could not predict their mortality; but it can make a good statistical prophecy about twelve thousand. In the days of the gold standard, "redeemability of notes could normally be kept up, because though a number of people presented notes and obtained gold, a practically equal number presented gold and obtained notes. Thus it was not necessary to keep a gold backing for every note issued. It was sufficient . . . to keep a marginal amount, that is, sufficient to cover fluctuations about the average. . . . If then, redeemable tokens are issued on a sufficiently large statistical scale, the excess of withdrawals over lodgements in any period—and the excess of lodgements over withdrawals in some other period—will be reduced to a small fraction of the total concerned. Moreover, these fluctuations will become regular and predictable. . . . Thus it becomes quite safe . . . to issue redeemable tokens to which no gold corresponds."<sup>(4)</sup>

In other words, the goldsmiths or bankers found that they

(2) *Money Creators*, p. 16. For an excellent summary of the historical development of banking, see Chapter I of Prof. O'Rahilly's book, *Money*.

(3) *The Root of All Evil*, by Sir Reginald Rowe, p. 13.

(4) *Money*, by Prof. O'Rahilly, pp. 8, 9.

could not only lend nine-tenths of the gold originally entrusted to them, but also that they could put into circulation, through "credit-worthy" borrowers, their own notes or receipts up to ten times the amount of these nine-tenths and yet be certain in practice of being able to pay out gold on demand for the proportion of notes presented at the cashier's desk. By the covering of 10 per cent, the bankers were always able to maintain the illusion that the whole of their notes and receipts were convertible into gold or were "backed" by gold. "The successful maintenance of this illusion," writes Jeffrey Mark, "which depends essentially on the proportion of people in the community who, in practice, are likely to and do present their notes for gold redemption at the same time, is the 'convertible paper' and the 'sound' money of the modern banking system.

"Let us now consider some of the extraordinary consequences of this proceeding. There are, let us suppose, 10 original depositors, who each left with the goldsmith gold equal to one major unit of the currency. There are now in circulation 10 goldsmith's receipts, collectively equal to and actively functioning as 10 units of currency. But by loaning out the 9 unreclaimed units of gold to 90 borrowers as described . . . 90 of the goldsmith's personal notes are now in circulation and also function as 90 units of the currency. By virtue of the illusory gold-backing to his notes (the illusion never being destroyed as no more than 9 notes are simultaneously presented for the 10 units of gold in his vaults) the goldsmith has created 90 units of currency, which were not in existence before, *which he claims as his property*, which therefore must be repaid him, and on which he will charge interest, say at 5 per cent, until such time as they are repaid him. . . . The fact emerges that there are now 100 units of currency in circulation: 10 the property of the depositors, and 90 the property of the goldsmith, with a fixed yearly charge owing to the latter on every unit.

"It should be remembered that at the beginning of this proceeding the goldsmith *owned nothing whatever* (except of course the store-room). At the end of the transaction the original depositors still own the same number of currency units as they did at the beginning, . . . *whereas the goldsmith now owns, and therefore controls 90 units of currency*: his total receipts for both service charge and interest (over and above the ownership of the created currency) being 5 units of currency, i.e., half the value of the original gold deposits,—the whole of this extraordinary creation and appropriation of interest-bearing currency being based on *other people's money* deposited with him for 'safe custody.'

"If we add to this fact that these 'fictitious loans' (to borrow a convenient phrase from Prof. Soddy) were only granted against evidence of tangible security deposited with the goldsmith in an

amount always in excess of the loan, and that this security was confiscated by the goldsmith if these 'loans' were not 'repaid' when called, we have an accurate picture in miniature of the modern financial system, under whose dictates we all necessarily live and suffer. Modern finance, even in the complicated medley of bugaboo which is carried on under the sounding titles of High Finance and International Finance, is simply a vast elaboration and mystification based absolutely on these simple but monstrous principles."<sup>(5)</sup>

The toleration by the State of this practice of lending promises-to-pay to ten times the amount of money which the bankers had in their possession was the second and the more important step in the bankers' advance to control in modern States. From the point of view of the ordinary man, and especially of the poor, it was the second and more fatal error. In point of fact, Governments failed to realize that the so-called promises-to-pay, i.e. cheques, had become money, in fact, a far more important category of money than that issued by the State.

Having seen the fundamental principles underlying the orthodox functioning of the gold standard, let us now examine the system at work, first in national finance, and, secondly, in international trade. Before doing so, however, it is well to remind ourselves once more that money, according to St. Thomas, has been invented by the art of man for the convenience of exchange by serving as a common measure of things saleable. Like all common measures, such as the yard-stick and the pound-weight, it is meant to be stable. We shall see even more clearly as we go on that those into whose hands the creation of money was allowed to fall did not aim at facilitating the distribution of socially produced wealth, but at making money a source of revenue to the issuer and a means of arriving at the greatest possible control for themselves, by the creation of debt and the manipulation of the price level.

### NATIONAL FINANCE AND THE GOLD STANDARD.

Let us first examine the approximate figures of the various elements composing the medium of exchange in Great Britain, the country of origin of the gold standard system of finance. The figures are taken from page 55 of the excellent work already quoted, namely, *The Modern Idolatry*, by Jeffrey Mark. They are not meant by the author of this book, published in 1934, to set forth the exact amount in use, but to give a fairly accurate idea of the proportion which each kind of exchange-medium bears to the others and to the whole amount. The actual figures may vary very considerably, but the ratios between the categories remain substantially the same.

(5) *The Modern Idolatry*, by Jeffrey Mark, pp. 66, 67.

In Great Britain, out of £2,500 millions of exchange-medium, approximately 10 millions are in copper or bronze, 40 millions are in silver, 450 millions in Bank of England notes, and 2,000 millions are what are called Bank deposits. Bank deposits are really loans made by the Banks and finally controlled by the Central Bank, in this case, the Bank of England. "Of the 450 millions in bank-notes some 250 millions represent the British £1 and 10/- Treasury notes issued during the World War, which in 1928, under the terms of the Banknotes and Currency Act, came under the control and are now the virtual property of the Bank of England. . . . State-issued money now consists entirely of the bronze (or copper) and silver coins, that is, about £50 millions. The Banks now own and claim as their property some £2,450 millions out of £2,500 millions. It is therefore clear that the British banks have created, except for about 2 per cent., and now own all the money in circulation in England, as a debt against the community. . . . The situation in the U.S.A., and indeed in all civilised countries today, is substantially the same."<sup>(6)</sup>

In 1934, therefore, about 98 per cent of the money of Great Britain was controlled by the Banks. We need not make any distinction from this point of view between notes and bank deposits, for whether on the presentation of security £1,000 is credited to a man's account in a bank ledger and he writes cheques against it, or he obtains that bank's own notes for £1,000 and spends them, a "deposit" has been created or an "advance"

<sup>(6)</sup> *The Modern Idolatry, being an Analysis of Usury*, by Jeffrey Mark, pp. 55, 56. The proportion of money in Great Britain that is not bank-created is really less than 2 per cent, according to Mr. Reginald McKenna, quoted by Mr. Mark on p. 56.

"The amount of bank-created money increased from nothing at all in 1694, the date of the establishment of the Bank of England, to about £2,300,000,000 in 1920. Although the bulk of the expansion took place in the war years, that increase is at the average rate of well over £800,000 per month for 226 years!! . . . For over two hundred years, as production has expanded, so have various people usurped to an ever greater extent the right of issuing money (claims for goods and services). As a consequence, the Nation has never been able to reap the full benefit of its work. . . . The creation of money has always outstripped the production of commodities. . . . The system does not always mean prosperity for all the money-creators. . . . On the other hand, the appalling system of allowing people to issue money whenever it suits *them* to do so, regardless of whether it is in the interests of the nation as a whole, brings poverty without fail to the bulk of the population" (*The Principal Cause of Unemployment*, by D. W. Maxwell, pp. 41, 42. Published by Williams & Norgate, Ltd., London).

Instead of the expression "own," used in the above quotation from Mr. Jeffrey Mark, "controls" or "administers" would be more accurate. The Banks control the issue of claims against the community for goods and services. On the word "own," cf. *Money*, by Professor O'Rahilly, pp. 70-148, 358.

made—and money or exchange-medium has been brought into being. Notes give a clearer impression of new exchange-medium being put into circulation: that is all. "What is created in the first instance is a bank deposit or what is called a 'deposit.' For instance, if Mr. X obtains an 'advance' of £50 against Security on Dec. 30 and does not spend it, the bank balance sheet of Dec. 31 will include the following items among many similar items:—

*Liabilities.*

Deposit of Mr. X ..... £50.

*Assets.*

Advance to Mr. X ..... £50.

A bank 'deposit' has been created."<sup>(7)</sup>

"There is no economic difference," writes Prof. O'Rahilly, "between these two methods [notes and cheques] of creating new purchasing power. There would be no difference at all if, instead of giving the customer a book of blanks to be filled up as required, the bank were to issue a block of coupons of denominations such as 10/-, £1, etc. As things are, there is merely a slight juridical distinction between a bank note and a cheque: a note is an absolute obligation to pay; a cheque is a contingent obligation, it may be dishonoured if the customer has overdrawn beyond his agreement. . . . Hence there is no real social or economic difference between (1) a bank-of-issue which creates new purchasing-power by the emission of notes, and (2) a bank-of-deposit which creates new purchasing-power by the issue of credit transferable by cheque. The confusion of thought is chiefly due to the persistence of the word 'deposit' which no longer means *depositum* but a debt."<sup>(8)</sup>

These points must be insisted upon because of the mistaken idea that people have that "the function of the banker is, firstly,

(7) *The Principal Cause of Unemployment*, by D. W. Maxwell, p. 117.

(8) *Money*, pp. 69, 70. Cf. quotation from the same work in Chapter XXI, p. 528.

"The Bank Charter Act of Sir Robert Peel of 1844 nominally fixed the monetary system in this country up to the War. . . . It legislated to limit and ultimately to extinguish the issue of bank-notes in England except by the Bank of England, limiting the latter's issue to fourteen millions above the gold reserve (the so-called fiduciary issue). This effectively checked the expansion of the note currency, and the upshot was that the cheque, at first secretly, took the place of the note as a means of creating new money, and soon became the overwhelmingly preponderating form of the credit medium of exchange. . . . The borrower without money was allowed to draw cheques just as if he had money and to create an overdraft at the bank. The bank's balance-sheet was falsified so that it still balanced. For, on the one side, could be credited to the individual the limiting sum to which he was authorised to overdraw, and, on the other side, the same sum as owing as a debt of the individual to the bank" (*The Rôle of Money*, by Prof. Soddy, pp. 60, 61).

to take care of 'their' money, and, secondly, to make profits by lending 'their' money to other people at a higher rate of interest than they themselves allow on deposits or on checking accounts. In the true sense of the word, the public do not own any money at all, and the phrase 'bank-deposit' is a legal euphemism. Seeing that all money comes into existence as a debt created in favour of the banking systems of the world, the plain truth is that bankers must always lend their own (created) money, however much it may be criss-crossed between private 'debtors' and 'creditors' subsequently. No one really has any money to lend to the banks on 'deposit' because all money 'owned' by depositors derives from a loan made by the banks to somebody else. . . . Yet the line taken by bankers, when publicly explaining any new move in policy, is that they have done so to protect their depositors' money. . . .<sup>(9)</sup> The situation is simply this. Seeing that all credit is created by bank loans, for every 'deposit' in a bank, there is an equivalent loan somewhere else in the banking system, so that the total of 'deposits' is equal to the totality of the bank loans. . . .<sup>(10)</sup> The amount of money in existence is increased if the aggregate of loans granted is greater than the aggregate of loans repaid or called in (credit expansion). It is decreased if the aggregate of loans granted is less than the aggregate of loans called in or repaid (credit contraction). . . . Now the extent to which a bank can make loans is determined by its 'cash' holdings, which, in England, varies with the amount of its balance at the Bank of England, as the Rt. Hon. Reginald McKenna, the able Chairman of the Midland Bank, laid down at a meeting of the Midland Bank shareholders (in 1927): 'Variations in the quantity of money are due to variations in the total of bank cash. . . . The total of bank cash is determined solely by the action of the Bank of England.' The authority of the Bank of England in fixing the amount of money in England is therefore absolute. The genesis of all inflations or deflations of

(9) This is the line taken by the Irish Correspondent of the English paper, *The Sunday Times*, 9th Oct., 1938, accompanying the defence with sneering references to the Encyclical Letter, *Quadragesimo Anno*.

(10) The author points out in a note that "these generalizations are true, only if the totality of bank loans is considered to include (as it should do) the discounting of bills and the purchase of investments by the banks. But as both of these processes generate the same mutual relationship between banks and the public, the implication in the statement is true."

In an excellent article in the *Standard* (Dublin), Mr. J. L. Benevenisti observes: "It is sometimes said that every advance creates a deposit, but this is not quite true. An advance to an individual customer by one particular bank may cause the extinction of another person's overdraft at that person's bank and so keep the total of all the advances the same, but *total* advances must in the normal way produce an increase in *total* deposits."

the currency comes from a private corporation whose policy is not controlled by Parliament."<sup>(11)</sup>

Before passing on to speak of the evils of inflation and deflation, it will be well to explain the meaning of the phrase used above, namely, that 'variations in the quantities of money are due to variations in the total of bank cash.' Briefly it means that, as bankers are accustomed to lend promises-to-pay up to ten times the amount of legal-tender money which they either possess or can count upon securing in case of a 'run' upon them, bankers' loans vary with the amount of their available legal-tender money. A banker's balance sheet shows how much legal-tender money he can count upon under the heading 'Cash and Deposits at the Central Bank.' *Cash* is the amount of legal-tender money he has actually in his possession. *Deposits at the Central Bank* are the credit balance of the private bank at the Central Bank. Deposits at the Central Bank are reckoned as cash because they can be immediately converted into legal-tender money. The Central Bank will see to that.

There is one very important difference between Cash and Deposits at the Central Bank. Cash is legal-tender money. Deposits at the Central Bank are a credit balance at the Central Bank for which legal-tender money can be obtained. The Central Bank, by what are called 'open-market operations,' can increase or decrease the private bank's available supply of legal-tender money, on which it has lent ten times the amount. When the Central Bank buys securities in the open-market, it pays for them by cheques drawn on itself. "The sellers of these securities lodge these cheques to their credit in their own banks . . . thus increasing their own deposits. The banks pass these cheques into the central bank, thus increasing their balance at the central bank. . . . Hence the central bank by its 'open-market operation' has increased the cash-ratio of the banking system. And it is easy to see that if the central bank sells securities (instead of buying them) it decreases the cash-ratio of the banks as a whole."<sup>(12)</sup> Hence the Central Bank can control the lending powers of the private banks and increase or decrease the amount of exchange-

(11) *The Modern Idolatry, being an Analysis of Usury*, by Jeffrey Mark, pp. 88-91. Ireland is within the financial orbit of the Bank of England. Prof. O'Rahilly writes in *Money* (p. 230): "He [Mr. Colbert] goes on to say: 'Actually the Bank of England has as much control over the volume of banking credit in this country [Ireland] as it has over the weather.' I do not agree with this. Irish banks follow the lead of the Bank of England as regards the bank-rate, and this influences our volume of credit. It is also strongly affected by the policy of deflation or expansion pursued by the Bank of England, for this greatly changes the conditions of actual and would-be borrowers in Eire and the willingness of our banks to give credit-facilities."

(12) *Money*, by Professor O'Rahilly, p. 93.

medium in the country. The Central Bank is controlled by the movements of gold, when the gold standard is functioning. An export of gold forces the Central Bank to reduce the credit balances of the private banks.

The Rt. Hon. Reginald McKenna was even more explicit at the meeting of the Midland Bank in January, 1924, than in 1927. At that meeting he said: "I am afraid the ordinary citizen will not like to be told that the banks can, and do, create money. The amount of money in existence varies only with the action of the banks in increasing and decreasing deposits and bank purchases. Every loan, overdraft, or bank purchase creates a deposit, and every repayment of a loan, overdraft, or bank sale destroys a deposit. And they who control the credit of a nation, direct the policy of Governments and hold in the hollow of their hands the destiny of the people." In his 1927 speech, the same distinguished banker and former Chancellor of the Exchequer said that the total of available bank cash on which the quantity of loans or deposits of private banks depended, was determined by the Bank of England.<sup>(13)</sup> Thus we can conclude that, according to this one-time Chancellor of the Exchequer, the Governor of the Bank of England directs the policy of the English Government and practically holds in his hands the destiny of the English people. We shall have more to say about this point later on.

### THE MEANING OF INFLATION AND DEFLATION.

We have seen that by far the greater part, in fact all except (less than) 2 per cent, of the exchange-medium in use in Great

(13) Professor O'Rahilly, in *Money*, pp. 102-112, quotes a great number of extracts from 'orthodox' bankers and economists, that is, from writers in favour of the existing system of banking, to show that the banks do create exchange-medium. Of these, two may be cited as typical of the others. The first is from the Report of the Macmillan Committee on Finance and Industry, issued in 1931: "It is not unnatural to think of the deposits of a bank as being created by the public through the deposit of cash, representing either savings or amounts which are not for the time being required to meet expenditure. But the bulk of the deposits arise out of the action of the banks themselves; for by granting loans, allowing money to be drawn on overdraft, or purchasing securities, a bank creates a credit in its books, which is the equivalent of a deposit."

The second is from the article on *Banking and Credit* in the *Encyclopædia Britannica*, by R. J. Hawtrey, Secretary to the British Treasury. He writes as follows: "When a bank lends by granting an advance or discounting a bill . . . two debts are created: the trader who borrows and becomes indebted to the bank at a future date, and the bank which becomes immediately indebted to the trader. The bank's debt is a means of payment; it is credit-money. It is a clear addition to the amount of means of payment in the community. The bank does not lend money."



Britain, comes into existence as a loan from the banks, in the form of promises-to-pay. We may say, then, that the exchange-medium of that country is practically created by the banks and that the rate of its creation is regulated by the private corporation called the Bank of England. "Instead of lending notes, the banks, in effect, now lend cheque-books and the right to draw cheques up to limited sums beyond what the borrower possesses. For nearly a century, until the revelations of the War made it impossible to conceal the truth from the general public, the bankers stoutly denied that they were creating money at all, and claimed that they were merely lending the deposits their clients were not using. The President of the Bank of Montreal not a year ago continued to repeat this, but, nearer the centre of things, all this was known and admitted by the orthodox apologists for this monstrous system even before the War, usually by some such lying phrase as 'Every loan makes a deposit.' A loan, if it is a genuine loan,<sup>(14)</sup> does *not* make a deposit, because what the borrower gets, the lender gives up, and there is no increase in the quantity of money, but only an alteration in the identity of the individual owners of it. But if the lender gives up nothing at all, what the borrower receives is a new issue of money and the quantity is proportionately increased. So elaborately has the real nature of this ridiculous proceeding been surrounded with confusion by some of the cleverest and most skilful advocates the world has ever known, that it still is something of a mystery to ordinary people, who hold their heads and confess they are 'unable to understand finance.' It is not intended that they should."<sup>(15)</sup>

Let us now examine the alternate periods of boom and depression known as the Trade Cycle or Credit Cycle. During the opening stage, money is increased by the fact that more bank loans are made than are repaid. This causes a rise in prices and a corresponding diminution in purchasing-power in the money already in the hands of people. This happens, because the amount of exchange-medium is increased before goods are ready to be exchanged, in consequence of its being left to private individuals, frequently mere speculators, to decide how much money shall go into circulation. Their aim, of course, is not to keep the price level stable, while enabling the potential productivity of the country to be developed, but to make profit for themselves. During the first stage, employment increases, producers and traders take loans. There is an increasing demand for goods. Prices continue to rise till purchasers, whose salaries and incomes have not risen in proportion, begin to buy abroad. This they can do by shipping gold instead of goods, for the price of

(14) A loan of genuine, already existing money.

(15) *The Rôle of Money*, by Prof. Soddy, p. 62 (1934).

gold is fixed and so has not risen.<sup>(16)</sup> But the moment gold begins to leave the country, the bankers fear for their solvency, so they do not renew their loans when they are repaid. Money is thus withdrawn from circulation and the second stage of falling prices begins.

The loans, contracted when prices were rising, have now to be paid back when prices are falling—borrowers have to sell far more goods in order to obtain the same quantity of money to pay the banks—so a number of traders go bankrupt. Their securities are sold up by the banks or held until later, when another boom will enable them to be disposed of advantageously. The speculators sell when prices are still high, that is, if they are “in the know,” and then wait before buying again till prices have fallen to the lowest level, when a period of depression sets in and continues till the Central Bank, the Bank of England, gives the signal for a new series of loans by buying securities. That action gives the seller’s bank a credit balance at the Bank of England. Thus that bank, having more “cash” at the Central Bank, can create more ledger-money.<sup>(17)</sup> A new Credit Cycle begins and follows the same disastrous course as the former. The rise of prices in the first stage swindles all creditors for the benefit of debtors. The fall of prices in the second swindles all debtors for the benefit of creditors.

Ordinary people have a difficulty in following all this, because they always think of the bankers as lending money or exchange-medium that has an existence independent of the bankers’ fiat. “What is not generally realized about the ‘Credit Cycle’ is that the bankers are making profits both ways, by compelling buyers to pay them tribute during the booms and by compelling sellers to pay them tribute during the slumps—and all this by means of loans of promises-to-pay what none of them possessed—money.”<sup>(18)</sup> Ordinary people seem to have accepted, as they are meant to do,

(16) “The quantity of money in existence was kept in the perpetual state of ebb and flow, known as the ‘Trade Cycle,’ by making it convertible with gold. The details of this ‘beautifully working automatic regulation’ form the stock-in-trade of all pre-war conventional money-writers and need not detain us. The quantity of money was regulated by means of the gold standard. The latter meant that the value of the money unit in a large number of countries was kept equal to that of a certain weight of gold by making the money, in theory, always exchangeable with gold. In practice, it meant the growth of a number of new devilries having for their object the frustration of every attempt to exchange it for gold, so soon as that exchange began to occur” (*The Role of Money*, Soddy, p. 65). There was only enough gold for a mere fraction of the claims for gold brought into existence by the cheque-book system, so loss of gold meant a danger of insolvency.

(17) Cf. *The Principal Cause of Unemployment*, by D. W. Maxwell, p. 54.

(18) *Promise to Pay*, by R. McNair Wilson, p. 32 (George Routledge & Sons, Ltd.).

the explanation that all these cycles are the working of a law of nature. They will do well to read the interesting speeches put into the mouths of bankers and others by Miss G. M. Coogan in *Money Creators* (p. 28) and R. McNair Wilson in *Promise to Pay*.

According to Miss Coogan, the strong-room keeper, speaking at a meeting summoned to inquire into the causes of depression, "in a very sad voice told the committee that he regretted more than anyone in the community that the laws of economics were so rigid and did place such burdens on mankind, particularly upon the weaker members of the community. It made him very sad to see under-nourished and poorly-clad children . . . but man did not make the laws of economics and he, as a guardian of the community's money, could do nothing else but recognise those bitter laws. There was simply no solution for the problem except economy. . . . But the community would have to face its problem courageously and they would simply have to economize more until all the debts foolishly contracted had been wiped out, that is, until the people either paid what they owed or surrendered their property. That was the only sound solution. They certainly had no desire to violate the laws of economics."<sup>(19)</sup>

According to R. McNair Wilson, the banker waxes more lyrical about the laws of nature: "This movement of prices up and down," he declared, "is inherent in human nature. It belongs, too, to the nature of things as well as to the nature of men. Look at the seasons. Out of Winter darkness emerges the sunlight of Spring. . . . But all too soon the days begin to draw in. . . . Never forget that a banker's first duty is towards his clients, the honest and frugal folk who have entrusted to him the savings of their lifetime. . . . Would you have him make use of your savings to attempt to change the laws of nature, to try to sow in the time of reaping? It is confidence which begins a boom, my friends, and it is lack of confidence which brings it to an end. There is no financial conjuring trick, believe me, which can change by an iota that law of nature, that economic law, that inexorable economic law."<sup>(20)</sup>

### SOME HISTORICAL EXAMPLES OF PLANNED DEFLATIONS.

The first example will be taken from the monetary history of the U.S.A. as outlined by Miss Coogan in her splendid book, *Money Creators*. She writes as follows: "Just one week after President Cleveland was inaugurated, the 'Panic Circular' was issued, March 12, 1893. It appealed to the bondholding classes to 'advocate an extra session of Congress for the repeal, unconditionally, of the Sherman Silver Law.' It was issued directly from

<sup>(19)</sup> *Op. cit.*, p. 28.

<sup>(20)</sup> *Op. cit.*, p. 33.

the American Bankers' Association and addressed to all 'National Banks' throughout the U.S.A." Miss Coogan then continues:

"The following is a direct quotation from a Resolution introduced to the 63rd Congress, First Session, April 29, 1913, by Hon. Charles A. Lindbergh, Sen.:—

"'In eighteen hundred and ninety-three a circular was sent out by the American Bankers' Association, an organization in which most bankers hold membership. It is known as the 'Panic Circular of eighteen hundred and ninety-three,' bears date March eleventh, eighteen hundred and ninety-three, and was *mailed* to the National banks. It read as follows:

"'Dear Sir,—The interests of national banks require immediate financial legislation by Congress. Silver, silver certificates, and Treasury notes must be retired, and National Bank notes upon a gold basis (the phrase 'gold basis' always means a debt basis) made the only money. This will require the authorization of 500,000,000 dollars to 1,000,000,000 dollars of new bonds (debts) as the basis of circulation. *You will at once retire one-third of your circulation (your paper money) and call in one-half of your loans. Be careful to make a monetary stringency among your patrons, especially among influential business men.* Advocate an extra session of Congress to repeal the purchasing clause of the Sherman Law, and act with other banks of your city in securing a large petition to Congress for its unconditional repeal per accompanying form. Use personal influence with your Congressmen and particularly let your wishes be known to your Senators. The future life of national banks, as fixed and safe investments, depends upon immediate action, as there is an increasing sentiment in favour of government legal-tender notes and silver coinage.' (21)

"It was an undisputed fact that silver, silver certificates, and United States Government legal tender currency had proven very desirable as money since 1878. In the summer of 1893 the American Congress convened in extra session for the very purpose of violating the confidence and the will of the United States. Everyone knows that the result was another severe depression.

"The following is an excerpt from a confidential bankers' circular issued two years prior to the Panic Circular of 1893:

(21) The phrases in brackets in the letter are comments inserted by Mr. Lindbergh. Mr. Jeffrey Mark quotes the letter in full in his book, *The Modern Idolatry*, pp. 240-241, and adds that Mr. Arthur Kitson, who was still alive at the time Mr. Mark's book was written (1934), had personally assured him that the letter was still in his (Kitson's) possession.

In his evidence before the Macmillan Committee on Finance and Industry, at London, May 15, 1930, Mr. Kitson said that "within a few weeks of the issue of this letter, we [in U.S.A.] had the most terrible panic that had been known up to that date, and several millions of people were thrown out of employment. Thousands of merchants and manufacturers were made bankrupt, and we had a period of industrial depression far worse than we are having here [in England] now."

" 'We authorize our loan agents in the States to loan our funds on real estate to fall due on Sept. 1st, 1894, and at no time thereafter. On Sept. 1st, 1894, we will not renew our loans under any consideration. On Sept. 1st we will demand our money. We will foreclose and become mortgagees in possession. We can take two-thirds of the farms west of the Mississippi, and thousands of them east of the great Mississippi as well, at our own price . . . . We may as well own three-fourths of the farms of the West and the money of the country. Then the farmers will become tenants as in England . . . .'

"After the battle over the dishonest demonetization of silver in the United States had subsided, the international connivers succeeded in passing the so-called Gold Standard Bill. This bill was approved on March 14, 1900. . . .

"Under the terms of this bill, unconstitutional in fact, Congress supposedly gave to the United States Treasury itself and to private individuals, the right to make gold dollar contracts calling for the payment of dollars at future dates, each dollar of which was convertible into 25.8 grains of gold .9 fine. The falsifiers stated that a dollar consisting of 25.8 grains of gold .9 fine was henceforth the standard of value. Thus recently was born our good old *traditional* gold standard.

"Under the banking laws, any private individual could bring gold into the United States, or take gold out of the United States, and hence, at his pleasure, change the volume of gold within this country. Each gold dollar could also be used as a so-called base upon which to build a pyramid of many bank-manufactured dollars. By manipulating the volume of bank-manufactured dollars, the actual purchasing power of every dollar in the United States could be altered at the pleasure of a few individuals."<sup>(22)</sup>

The second example of the functioning of the "economic law" of alternate boom and depression will be taken from the recent monetary history of Great Britain. In regard to this example we are particularly favoured, for eight years before the "coup" took place, Mr. Arthur Kitson foretold that it was being prepared. In his book, *A Fraudulent Standard*, published by King & Son, in 1917, we read:

"Just now a few of the great financiers are contemplating the most gigantic 'deal' that has probably ever been conceived, and one which if perpetrated by any other class of the community, even on a very much smaller scale, would be denounced as bare-faced robbery. . . . This deal is nothing less than doubling the national, and incidentally all other, debts, by doubling the present value of our monetary units. The object of this is to double the value of their War Loan investments, regardless of the terribly disastrous industrial and social results which must ensue. This robbery will be accomplished, if it is not checked in time by public

(22) *Money Creators*, pp. 230-233

sentiment, in a perfectly legal manner by a complacent Chancellor under the guise of a measure for the public welfare, for the sole purpose of removing 'inflation' and reducing prices which have risen mainly through the creation of the very currency and credit constituting the War Loans. The measure will aim at restoring what money-dealers term our 'good, sound, honest gold currency,' by destroying the 'Treasury notes and reducing bank credit to the pre-war proportions. The effect will naturally be to double the purchasing power of the pound at the expense of every wage earner, producer, merchant, manufacturer, tradesman, and taxpayer in the country. . . . Nominally, of course, the amount of the War Debt will undergo no change. The figures will remain the same. . . . By altering the value of the pound, which is easily accomplished, the trick is done and the debt, although nominally £6,000,000,000, becomes in reality £12,000,000,000, in terms of the present purchasing power of money, corresponding to that of the money actually loaned! Similarly, although the nominal rate of interest is 5 per cent., by this method of tampering with the value of the pound, these investors will actually receive 10 per cent. on their original investment. . . . This will mean that every taxpayer will have to give at least twice the amount of his goods and labour to meet his taxes, than that which he has had to furnish under present conditions.'<sup>(23)</sup>

In *The Bankers' Conspiracy*, written by the same author and published by Elliot Stock in 1933, in the section devoted to the criticism of the Report of the Cunliffe Committee on Currency and foreign Exchanges of 1918, we read: "In advising the restoration of the gold standard they [the Cunliffe Committee] are advising the Government to increase the National Debt and so add to the burdens of taxation which the British public will have to bear. At present our National Debt approximates £8,000,000,000! But what are these pounds and with what were they subscribed? The Committee must know that the War Loans were subscribed in 'cheap' pounds, approximating in value to only one-half of the pre-War pounds. Hence our war-debt, expressed in pre-War pounds, would be less than £4,000,000,000! By restoring the gold standard, the public debt would therefore be doubled and become £8,000,000,000 *at pre-war value*! Hence every taxpayer would be compelled to pay at least twice the amount of taxes in his own products and services by reason of the Committee's recommendations. Very nice for the big money-lenders and war loan subscribers, but rather hard on the wealth producers and taxpayers! . . . .

"When the American Greenback Party once proposed to pay off the American National Debt in paper money, a cry of horror

<sup>(23)</sup> Op. cit., pp. 2-5

went up from all the money-dealers and bankers at the shockingly immoral crime contemplated of paying the public debt in a *depreciated* currency—notwithstanding the fact that a large proportion of the American National Debt had arisen from loans made with the self-same cheap paper money. But these same gentlemen later managed to sneak a bill through Congress which compelled the American people to repay their War debt in an *appreciated* currency worth three times that in which most of the debt was contracted! The money-lenders' code of morals—which the Committee apparently endorse—is, that whilst it is very wicked for debtors to defraud their creditors, creditors are quite justified in robbing their debtors. This seems to be the moral basis of the Gold Standard."

In the body of the same work, pages 25-27, Mr. Kitson touches briefly upon the results of the re-establishment of the gold standard, foretold by him in 1917. "This document [The Cunliffe Currency Committee's Report]," he writes, "advised the adoption of certain monetary policies which were accepted by the Coalition Government of Mr. Lloyd George in 1920, under the chancellorship of Mr. (now Sir) Austen Chamberlain, and is directly responsible for the most disastrous period in the industrial history of this country. Notwithstanding the ruinous results of the deflationary policy recommended in this report during the years immediately following its adoption, Mr. Winston Churchill intensified these evils by establishing the gold standard in 1925, which precipitated the great strike of 1926. . . . The gold standard, re-established in 1925, after inflicting untold losses upon our industrial classes and taxpayers, had to be abandoned six years later to save the country from ruin. The same policies as those recommended by the Committee, have also been tried in other countries since the War and with similarly ruinous results: hence the present World Crisis! By the universal adoption of the gold standard after its recommendation by the Cunliffe Committee, which was one of the main policies advocated by the League of Nations, an irresponsible super-Government was created, composed of a group of International Bankers. It required only a few years to prove the utter incapacity of these men to manage the world's financial affairs, and if the people of all civilized countries are not yet convinced of the terrible dangers attending the supremacy of the banking interests, there will be a repetition of the economic disasters of the past few years—but of a much more intensive character."

In his pamphlet, *Finance in the Melting Pot* (Stanley Nott, Ltd.), Mr. Vincent C. Vickers, former director of the Bank of England, outlines the same story in very telling fashion. "We have to remember," he writes, "that the value—that is to say, the purchasing power—of money, and consequently, the price of

goods, can be and has been varied intentionally and deliberately, not by the will or action of the State, but by those individuals who themselves manage and control the money—though they constantly aver that they act for, and on behalf of, the community. We returned to the Gold Standard in 1925 for the benefit of the City of London, and so ruined our basic industries. It does not follow that what is best for the City of London is best for the country. In consequence of past policy, a farmer who borrowed from his Bank, say, in 1920, the money-equivalent of 100 sacks of wheat, might be obliged to sell 200 sacks of wheat a few years afterwards in order to repay that same loan, simply because a pound became twice as valuable."

The evidence of Mr. Montagu Norman before the Macmillan Committee in 1930 is very evasive and even contradictory in its evasiveness, yet there are some illuminating admissions with regard to the planning of deflations. Here are some extracts as given in Mr. John Hargrave's book, *Professor Skinner alias Montagu Norman*, pp. 156-161, with some of Mr. Hargrave's comments: "Lord Macmillan (the Chairman) put a very awkward question:— 'It is, of course, the case that the volume of credit in the country is, to a very large extent, in your hands, is it not?'

*Mr. Norman*—'Yes, I think it is! . . . .'

*Chairman*—'And again, speaking in the broadest terms, is it your view that the consequences of that internal restriction of credit, unfortunate as they may appear to be, are outweighed by the advantages of the maintenance of the international position?'

*Mr. Norman*—'Yes, there is very large benefit.'

"That is to say: 'There is very large benefit' to British industry in having to suffer the consequences of internal restrictions of credit, 'unfortunate as they may appear to be.' And that is not nonsense? It is sheer nonsense, following logically, from the basic philosophy of Poverty-is-good-for-you. It is dangerous nonsense, because it leads inevitably to war. . . . .

*Mr. R. McKenna*—'You have restricted the quantity of credit by selling securities on balance in the first two months of this year. . . . Is that so?'

*Mr. Norman*—'I am not sure.'

*Mr. McKenna*—'You do not remember if you restricted credit?'

*Mr. Norman*—'I am not aware that credit was restricted.'

*Mr. McKenna*—'I have the figures. . . . Between February of last year and February of this year you sold many millions of securities?'<sup>(24)</sup>

(24) "But the Bank [of England] also holds at command the power directly to increase or decrease the amount of purchasing media in the country by open market operations. If the Bank purchases securities in the market the transaction is settled by crediting the drawing account of the broker or other party through whom they are purchased.



Mr. Norman—'Oh, yes.'

Mr. McKenna—'And you reduced credit?'

Mr. Norman—'Yes.'

"Yet a moment before he said: 'I am not aware that credit was restricted.' . . . .

Mr. Keynes—'If the amount of assets held by the Bank of England were reduced by £5,000,000, by how much would that reduce bank credit throughout the country?'

Mr. Norman—'I think your neighbour would tell you that best.' . . . The neighbour was Mr. McKenna.

Mr. McKenna—'About £50,000,000—ten times the amount?'

Mr. Norman—'I do not know that that is necessarily so.'

Mr. Keynes—'You do not know?'

Mr. Norman—'Ten to one is an arbitrary reckoning based on the bankers' normal percentage of Cash.'

Mr. Keynes—'Would the curtailment of credit by £50,000,000 have no effect of any importance on industry?'

Mr. Norman—'I do not think it would . . . . unless of course it had to be continued over an extended period.'

"Well, as it happened, it has been continued over an 'extended period.' "

As many of my readers may have little knowledge of the planned character of inflations and deflations, another instance from recent history may not be superfluous. On page 60 of *Money Creators*, Miss Coogan writes: "A secret bankers' meeting was held on May 18, 1920, in Washington, D.C. In the name and style of The Orderly Deflation Committee of the American Bankers' Association, a secret resolution was passed declaring for the contraction of money and credits. The published proceedings of this

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This eventually leads to an increase in the balances of the joint-stock banks at the Bank of England . . . . The deposits of the joint-stock banks at the Bank are the equivalent of cash and the banks thus find themselves with more than their usual proportion of cash to deposits and are in a position to grant further loans to their customers or otherwise to create additional credit. Since the banks as a whole maintain a cash proportion to deposits of from 10 to 11 per cent., they are in fact able to increase their deposits by some ten times the cash created by the Bank of England. By the opposite process, a sale of securities by the Bank of England, or the calling in of a loan, will reduce the cash of the joint-stock banks and entail a reduction of their deposits. The Bank of England is thus in a position . . . . to exercise almost complete control over the amount of bankers' cash in the country and thus . . . . over the total volume of deposits within such limits as are set by the existence of the international gold standard" (*Official Report of the Macmillan Committee on Finance and Industry*, June, 1931, par. 71).

Cf. *The Principal Cause of Unemployment*, by D. W. Maxwell, p. 54, and also *Promise to Pay*, by R. McNair Wilson, p. 146.

secret bank meeting show that it was held in the name and style of the Federal Reserve Board, the Federal Advisory Council and the Class 'A' Directors of the Federal Reserve Banks. The action prescribed was taken on a resolution assuming to be presented by the American Bankers' Association. The names of all the men present at that meeting, and the statements made by them, can be obtained by anyone who will take the trouble to write to the Superintendent of Documents, Washington, D. C., and request Document No. 310 of the 67th Congress, 4th Session. Those who attended were warned to hold the proceedings in sacred secrecy. . . . . Hon. Finly H. Gray described the meeting: 'The manipulating financiers and bankers, the master minds of frenzied finance . . . were not there, . . . but were . . . directing . . . their catpaws from afar. . . . Mr. John Skelton Williams, Comptroller of the Currency, when this contraction of money was proposed, explained his efforts to stop the resolution. . . . Don't you know, he said, that it is going to ruin lots of farmers, and they cold-bloodedly replied to him: they ought to be ruined—they are getting so prosperous that they will not work.' "(25)

These examples are sufficient to make one realize the absurdity of the reason for monetary depressions advanced by Professor Jevons, whose book, *Money and the Mechanism of Exchange*, is still a standard work on the subject. Professor Jevons "was convinced, with the rest of the professional economic apologists, that no possible explanation for these depressions could be found within the monetary system itself, but was so hard put to it to account for them otherwise that he was driven to seek an explanation in the periodic recurrence of sunspots." (26)

(25) Cf. also *The Truth About the Slump*, by A. N. Field, pp. 103-104.

(26) *The Modern Idolatry*, by Jeffrey Mark, p. 16. On pages 340-342 of *Money and the Mechanism of Exchange*, Professor Jevons writes: "From all the above considerations it follows that the only method of regulating the amount of the currency is to leave it perfect freedom to regulate itself . . . . The amount of money itself can be no more regulated than the amounts of corn, iron, cotton, or other common commodities produced and consumed by a people . . . . The manner of issuing this paper currency should be strictly regulated in one sense; the paper circulation should be made to increase and diminish with the amount of gold deposited in exchange for it. At the same time, no thought need be taken about the amount so issued. The purpose of the strict regulation is not to govern the amount, but to leave that amount to vary according to the natural laws of supply and demand. In my opinion, it is the issue of paper representative notes accepted in the place of coin, which constitutes an arbitrary interference with the natural laws governing the variations of a purely metallic currency . . . ."

This is a sample of the teaching which has permitted the perpetration of terrible crimes against society to go unhindered and unsuspected.

When prices rise during the boom period, "public speakers," writes Mr. D. W. Maxwell, "bleat mournfully of the 'rise in the cost of living' and of 'taking the price-level into consideration,' as if a rise of prices were like an earthquake or a typhoon—extremely unpleasant but nobody's fault. A rise of prices is not an 'act of God'; the brain and hand of man are the guiding forces."<sup>(27)</sup>

### INTERNATIONAL TRADE AND THE GOLD STANDARD.

From what has just been said about the organization of national finance under the gold standard, it can be easily seen that the system will not work satisfactorily in the realm of international trade. It inevitably leads to a state of affairs where every country wants to export goods in order to have a favourable balance of trade and where no country wishes to import. As, however, the exports of one nation are the imports of another, this leads to a deadlock. Sir Reginald Rowe sets forth the reason for this absurd situation briefly and clearly: "If we consider the International Gold Standard system, we shall see that it did not ensure an exchange of goods and services between nations to their mutual advantage but, on the contrary, ensured that nations should export their real wealth, that is, goods and services, and obtain in return an admission of unpayable debt; the debt was supposed to be payable in gold and was called a 'favourable' balance, but if gold was, in fact, paid, the loss caused internal disaster to the country which paid it. Herein lies the reason, on the international side, why nations are so anxious to export and not import, although there is another internal reason connected with employment and the distribution of internal purchasing power through wages; the latter is also a monetary problem. . . . This country [England] for nearly 80 years had an annual so-called active 'favourable' balance of approximately £100,000,000. This meant that after it had paid all its bills to the world for all the imports and services it required, it still had £100,000,000's worth of foreign currencies owing to it.

"Let us suppose, for the sake of simplicity, that the Argentine owed England annually the whole of this amount. England was then in a position to say to the Argentine: 'We have bought and paid for all the meat and wheat we required from you during the last accounting period, and after doing so we still have £100,000,000's worth of pesos for which we have no use. We can, if we like, offer them for sale on the foreign exchange. If we do, some English exchange broker will give us pounds for them, but clearly as there is no immediate demand by Englishmen for them,

(27) *The Principal Cause of Unemployment*, p. 33.

no Englishman will give us their normal exchange value. He will expect to get more of them for his pounds than the par value. In other words, if we offer these pesos for sale it will knock down your exchange rate. When it falls to the point where the loss in exchange would be greater than the loss represented by having to pay freight and insurance on the transport of physical gold, we shall cease selling pesos and go to the Central Bank of the Argentine and buy bars of gold; we shall ship them physically to England and sell them to the Bank of England and so get our pounds that way. When, however, the Central Bank of the Argentine loses gold to us, it will be obliged to take out of circulation paper pesos to a corresponding value. This will mean that the commercial banks will find themselves with less cash and, in order to maintain the same relationship of their loans to their cash, will be obliged to call in loans. This will mean that Argentine producers, manufacturers and merchants, will be obliged to throw their stocks on an unwilling market in order to raise the money to repay their bank loans. The throwing of these stocks on to the market will have the effect of knocking down prices. It will then be necessary for you to try to reduce wages as with lower prices you will not be able to afford to pay the same rate of wages as before. This will lead to strikes and, in any case, will destroy the internal purchasing power of the Argentine market.'

"The Argentine would reply, 'But this is terrible,' to which England was in a position to answer, 'Yes, devastating, and there is only one way out of the difficulty and that is that you borrow the £100,000,000's worth of pesos at interest so as to take them out of harm's way. There will only then be due from you the annual interest. Next year, however, there will probably be another £100,000,000 which you will similarly have to borrow, plus the interest on this year's £100,000,000.' In 14½ years at 5 per cent compound interest each £100,000,000 would double itself. It will thus be seen that, under the system, the Argentine was given the choice of getting hopelessly into debt to England or of losing gold with devastating internal effects.'"(28)

(28) *The Root of All Evil*, by Sir Reginald Rowe, pp. 177-179. And the loans made by England, to enable the Argentine and the other countries to keep on, have resulted in gains for the financiers, but in losses for ordinary people: "In the last eighty years this country [England] has lent something like £8,000,000,000 to its colonies and other countries. Of that enormous sum a very large proportion has been totally lost, or virtually lost in the form of 'foreign credits.' It has been estimated that the total present value of these investments is less than £3,000,000,000; in other words, more than half the money has been lost. The loss has been divided between countless British investors . . . . The financier does not float a loan 'for keeps.' His job is to pass it on to the public. He gets out of the risky stuff as soon as he profitably can, and floats another." *Op. cit.*, p. 30.

The kernel of the difficulty of international trade under the gold standard system is that when a country's imports exceed its exports, the banks are liable to be asked for gold to cover the deficit. The reason is that the exchange will go against the country whose exports are down. At a certain point it will come to be more advantageous for those who have to pay debts in the other country to buy gold, the price of which is fixed, and ship it to the other country to buy the exchange-medium of that country. The export of gold will prevent the further fall of the exchange. For example, at one time \$4.86 bought one pound in the foreign exchange market, for each was worth the same amount of gold. If English exports to the U.S.A. came to exceed greatly English imports from the same country, there would be a great demand for pounds sterling and the cost of the pound in terms of dollars would gradually rise. When it reached \$4.90, the difference between \$4.86 and \$4.90 would cover the cost of freight, insurance and loss of interest on gold. When gold could thus be bought and shipped, no one would pay more than \$4.90 for a pound and the exchange would remain stable. Gold would be shipped in the opposite direction if the pound fell to about \$4.849.<sup>(29)</sup>

But the "drain of gold" as it is called, will have a disastrous effect on the exporting country. "Since International Bankers, like Home Bankers, are lending promises-to-pay ten times the quantity of money which they actually possess, it is obvious that strict limits are set to the export of gold. . . . In fact the International Bankers protect themselves by refusing to lend and trying to call up as many as possible of their existing loans—just as, in similar circumstances, the Home Bankers do."<sup>(30)</sup> The results are that prices fall and the country tries to sell goods at a loss, while taking steps to recapture export trade by cutting down wages and dismissing workmen. Low wages mean the possibility of big exports. This means a lowering of the standard of living, especially of the wage-earners. "The people whom International Finance is playing off against each other are not merely the merchants and industrialists of the world. The wage-earners in every country are being pitted against the wage-earners in every other country. The attack on wages is everlasting and it is conducted by means of the wage-earners themselves who have nothing to hope for unless they can produce cheaply, that is to say, unless they will accept lower wages than all their competitors. . . . The men, naturally, blame their masters; the masters blame their men. Both are helpless in the hands of the International Bankers since it is they who control the quantity of money in their markets. . . . If wages are not cut, half the businesses will be bankrupt. And when wages have been cut the whole hideous cycle

(29) Cf. *An Outline of Money*, by Geoffrey Crowther, p. 317.

(30) *Promise to Pay*, by R. McNair Wilson, p. 98.

will begin once more. Is it any wonder that, in such circumstances, Communism and Socialism, both of them will-o'-the-wisps, flourish? Is it any wonder that class is set against class? Master against men? Nation against nation? Nobody suspects the true enemy."<sup>(31)</sup>

The whole tendency of the system, then, is to lower the standard of living in any country to that of any other country with a lower standard of living, since a country with a lower standard of living or low wages will be able to export. It is true that the gold standard keeps the value of the money of any country stable in terms of foreign currencies, but this is only another way of saying that it tends to prevent wages in any country from remaining high when wages anywhere else fall. The net result is a dreadful struggle for the necessities of life in the midst of potential sufficiency, the struggle being made far more tragic by gambling in the different currencies and speculation on the stock-exchanges of the world.<sup>(32)</sup>

A striking example of gambling in currencies is given by Mr. Arthur Kitson in *The Banker's Conspiracy*. He writes: "Some years ago *The Bankers' Magazine* gave a startling example of the depreciation in the prices of 325 of our representative investments caused by the withdrawal of £11,000,000 in gold from the Bank of England by a group of American financiers. The transfer of this amount caused a fall of prices equivalent to £115,000,000! The absorption of the same gold caused a corresponding advance in the prices of certain American securities. By first selling English securities and buying American, they had merely to transfer so much gold and afterwards reverse the transactions by buying and selling respectively, and the game was won! As a well-known financial writer stated at the time: 'These speculators were playing upon two tables at the same time—one in London and the other in New York—with the certainty of winning on both.'"<sup>(33)</sup>

Let us now examine a little more profoundly the reason for the urge to export goods, which every country experiences, in spite of the fact that many under-nourished and ill-clad people in

<sup>(31)</sup> Op. cit., pp. 101-103.

<sup>(32)</sup> In several places in his book, *The Principal Cause of Unemployment*, notably on pp. 34 and 79, Mr. D. W. Maxwell treats of the disastrous effects of speculation, due to the possibility of the private creation of money through loans or deposits. On p. 79, he writes: "When it is no longer possible to put privately created money into circulation, most of the gambling which takes place in industrial and other shares, and even in the necessities of life (wheat, wool, cotton, etc.) will cease. Speculators will not then be able to raise prices for the whole population by increasing the quantity of money and reducing the quantity of goods in the market."

<sup>(33)</sup> Op. cit., p. 80.

almost every country lack the very goods that are being exported or the goods into which they could be converted. "Plenty of wool and no markets," announced a Dublin daily paper some time ago. "Plenty of poor and no blankets," was the very apposite comment of the humorous journal, *Dublin Opinion*.

One reason of the urge to export is to be found in the fact that 98 per cent of all the money in existence comes into being with a demand for interest at 5 per cent attached to it. We have already seen that in 1934 Bank-created money in Great Britain was over 98 per cent, while State-created money was less than 2 per cent. Now, "no more money can come out of the system than is put into it. If a certain proportion of businesses manage to pay back both principal and interest of their loans, the possibility or actuality of bankruptcy is automatically intensified for the whole of the remainder."<sup>(34)</sup> The payment of interest on money brought into existence as a debt involves the payment of more than is issued. This cannot be done without further borrowing, so the process means steady progression into debt for the society as a whole. It necessarily means also that, in every business cycle, a certain amount of the goods produced in that cycle remains unpurchased. This unpurchased surplus is increased by the fact that certain individuals in the society save up and re-invest their savings. Thus, as industry develops thanks to more and more loans, there is an ever-increasing surplus remaining unpurchased within the area of the society, and there is an ever-increasing demand for foreign markets. Debts, however, increase much faster than production, and production increases far more rapidly than distribution—so the urge to send goods abroad is accompanied by a proportionately increasing inability on the part of the inhabitants of the home-country to profit by the developing production. "The inevitable result of a financial system based on usury," writes Mr. Jeffrey Mark, "is the progressive accumulation of debt and a complementary decrease in the ratio between consumption and production. Between 1922 and 1929, for instance, debt-claims in the United States increased 76 per cent., against an increase in manufactured output of only 33 per cent., and the distribution of consumer goods, only 4 per cent."<sup>(35)</sup> The standard of living was raised but not at a rate commensurate with the increase in production.

Accordingly, the inevitable condition of foreign trade under the gold standard system is that every industrially developed

<sup>(34)</sup> *The Modern Idolatry*, by Jeffrey Mark, p. 94. With reference to what is treated of in these few paragraphs, pages 94-164 of Mr. Mark's book are particularly recommended.

<sup>(35)</sup> *The Modern Idolatry*, p. 110. On page 52, he quotes the remark of Mr. Bassett Jones, that production increases as the third power of time, and debt as the fourth power of time.

nation must strive to export more than it imports. "If some nations have 'favourable' balances [of payments], other nations must have 'unfavourable' ones. International trade has therefore degenerated into financial war, instead of being an exchange of goods and services to the mutual advantage of both parties" (*A Twentieth Century Economic System*, p. 21). Historically, Holland in the 17th century, Great Britain in the 18th and 19th centuries and Great Britain and America in the 20th century saw the development of those "money-lending cycles which automatically created the *necessity*, as opposed to the desire for industrial expansion, the exploited industrially undeveloped countries being also necessarily their victims. Once the money-lenders have initiated the first cycle, the process must go on. . . .

"The historical development of the British Empire has been essentially a successful attempt to create an increasing 'favourable' balance of trade abroad so as to force her possessions, particularly India, to disgorge their gold in payment. This gold was, of course, used by the banking system . . . to expand the currency by the creation of debt, thereby engendering bigger surpluses which were used to force still larger quantities of gold out of the East. . . . When it was discovered that this direct acquisition of gold by foreign 'trade' was not proceeding fast enough for the money machine, the era of foreign 'investment' began. This process . . . is essentially either, (a) the re-investment in the debtor country of debts due to the creditor country owing to the 'favourable' balance of trade of the latter; or (b) the export of goods on new credits. . . . The true purpose of an economic system—which should be the complete distribution of home production, plus the complementary and equal exchange of goods with foreign countries—thus becomes entirely incidental to the financial process, which undoubtedly is the creation of internal debt, through necessary currency expansion, and the creation of external debt, through foreign 'trade' and foreign 'investment.'"<sup>(36)</sup> The whole aim of the financial system should be to facilitate the production and distribution of the goods needed for the development of the human personality of members of families, but instead of this, production and, in a proportionately far less degree, distribution, are tolerated only in so far as they will facilitate payment of interest on a previously created debt. Interest on loans is the ultimate end of the financial system, not the development of human personality.

### THE URGE TO WAR AND DESTRUCTION.

It is unnecessary to dwell at length on the way the system we have described impels towards war. As practically every nation is suffering from "over-production" and is trying to get

(36) *The Modern Idolatry*, by Jeffrey Mark, pp. 136-138.



rid of a "surplus," which its own impoverished thousands cannot purchase, the success of one nation in exporting means the intensification of the difficulties of another. Hitherto what was termed "industrial progress," along the lines indicated, could be maintained by the exploitation of "backward" nations. But now the once "backward" nations have themselves a "surplus" to export. A terrible struggle for control of the remaining partially developed countries and a state of tension, which the armament manufacturers view with growing gratification because of *their* particular "surplus stocks," are inevitable. The immense profits made by armament manufacturers in the United States during the Great War (1914-1918) are a strong temptation for them to desire war, not peace. For example, during the four years of peace preceding that war, the United States Steel Corporation made on an average 105,000,000 dollars annually. During the four war years the annual profits of the same corporation were 239,000,000 dollars. In those circumstances, it is difficult to conceive of anyone financially interested in United States Steel acting vigorously in the interests of peace.<sup>(37)</sup>

It is possible, however, for there is another side to the picture, which is revealed to us by Mr. Vincent C. Vickers in *Economic Tribulation*. Even a mighty armament firm like Vickers-Armstrong may be overwhelmed by the burden of debt. "With every market short of purchasing power," writes Mr. Vickers, "the financial system set the whole world gambling on its future capacity to produce more and sell more and at the same time pay off its debts; and it is mainly the abnormal efforts of almost every nation to pay off or even to pay interest on, its impossible debts, which have resulted in the present international confusion where each nation seeks to exchange its own produce for the money of other nations, but not for the produce. For money debts cannot be repaid by produce unless and until that produce has been exchanged for money; production is of no value to finance except in so far as it may be converted into money; and the money industry, under the existing system, almost wholly depends for its prosperity upon the indebtedness of others. *What finance has failed to perceive is that there is a limit to the profitable increase of this indebtedness.* Similarly, Vickers, Limited, and, as the Bank of England knows only too well, Armstrong Whitworth and Co., and their respective shareholders, were half ruined by the war of 1914-1918 and its natural repercussions. Those who regard Vickers Armstrong as war-profiters either possess superficial intellects or have no knowledge of the proven facts; and I, who write, have suffered, and I know."<sup>(38)</sup>

<sup>(37)</sup> The figures set down in books, indicating the profits made by firms during the Great War (1914-1918), vary.

<sup>(38)</sup> Op. cit., pp. 68, 69.

War means wholesale, *indiscriminate* destruction, but peace, too, under the present monetary system means wholesale, *systematic* destruction. Why is this? Because thus the prices of the remaining stocks will be raised, it is hoped, and the producers will be enabled to meet some of the interest-claims on their debts. We have seen that production and distribution of real wealth are tolerated in so far as they facilitate the payment of interest on debts. Production and distribution which threaten to interfere with such payment cannot be allowed. Tariffs and quotas and the formation of Boards for Planned Economy and Orderly Marketing are employed, as well as systematic destruction, to diminish and check production. Distribution, already terribly ineffectual, of course, suffers proportionately.<sup>(39)</sup> The tariffs, quotas and Boards are very effective in reducing production and hampering distribution, but destruction is more spectacular, so it attracts more attention. "In July, 1933, at Liverpool, thousands of cases of oranges were dumped into the sea, as it would have been 'a loss to land them.' Up to April 30, 1932, 5,600,722 bags of coffee had been purchased for destruction by the National Coffee Council of Brazil. Some eight months later, the National Coffee Council announced plans . . . for the stabilization of coffee prices, including the destruction of 12,000,000 bags in the next twelve months and the placing of an additional tax of five shillings a bag on coffee exports from the country. The decision to destroy the 12,000,000 bags was reported as unanimous by the *New York Times* of December 7, 1932. . . . In the middle of July, 1933, Mr. Wallace, the Secretary for Agriculture in the United States, announced the success of the scheme [to take land out of cultivation] by the

(39) "In Great Britain under the rules and regulations imposed via the various Marketing Boards, producers were heavily fined for producing too much. Right up to the declaration of a state of war against Germany in September, 1939, British potato-growers, for example, were being fined if they grew potatoes that were 'too big' . . . . 'Some farmers [in U.S.A.] are burning wheat in their fields in order to avoid the expense of harvesting, and over thousands of square miles no attempt will be made to plant a crop for next year, the land being allowed to lie idle . . . . They blame the low price on the policy of the Federal Farm Board, which bought more than 200,000,000 bushels and is still holding them' (*Manchester Guardian*, August 7, 1931). That was one of the ways in which the Great Slump hit the U.S.A. farmers. In both hemispheres, during these years, wheat was burned, fish thrown back into the sea, cotton ploughed back, coffee 'drowned' or burned, fruit allowed to rot on the trees, cattle slaughtered and burnt, textile machinery broken up, potato crops ploughed in again, milk poured down the drains . . . . There was (if you please) 'over-production' while millions of human beings were in a state of semi-starvation" (*Professor Skinner alias Montagu Norman*, by John Hargrave, pp. 217, 181).

statement that 10,000,000 acres under cotton had been left to waste, the potential crop being thereby reduced by 3,500,000 bales. The bonuses to farmers for this strange attempt to relieve the lot of a half-starved world involved a sum of approximately 100,000,000 dollars.

"At the same time, a long drought, heat and the ravages of grasshoppers united in causing severe damage to the American wheat crop, so that, according to the *London Daily Mail* for 28th June, 1933, nature is helping President Roosevelt to restrict production, thereby 'paving the way to world recovery.' The news of this triple disaster from drought, blight and grasshoppers was received with acclamation by farmers, salesmen, press and public in the Chicago Wheat Pit, and it is clear that the universal obsession with regard to money and debt has driven the world mad, when there is 'more joy over one crop that fails than over ninety-nine bounteous harvests.'"<sup>(40)</sup>

Similar information about the same points was given in an article in the *Catholic Herald*, which stated that "a regular feature of our capitalist-ridden economy was the destruction of the fruits of the earth as a legitimate method of maintaining price-levels at a profitable height. Thus, for this reason, in August, 1933, between England and Spain, 1,500,000 oranges were thrown into the sea deliberately. Even more disgraceful has been the pouring into the river Clyde of gallons of rich milk obtained from Irish cows imported and landed at Glasgow. And, of course, the burning of coffee in Brazil is quite well-known, although perhaps it is not generally realized on what a gigantic scale this has been done. Between 1931 and 1936 about 40,000,000 bags have been destroyed . . . enough to supply the whole world for nearly a year and a half."

This destruction is forced upon producers in the endeavour to raise the price of the remainder of their stocks, so that they may make an attempt to pay back a portion of their loans with interest. But the operation of destruction is itself costly. The Government must either procure the sum by taxation or borrow it from the banks and then pay it back—with interest—from taxation. In either case the burden upon the producers and consumers is increased. "So that, either way," writes Mr. Mark, "in order to exercise a compulsory privilege to destroy goods which it has itself produced, which it desperately needs, but which it cannot buy because of an existing intolerable debt burden, the community must add to that debt."<sup>(41)</sup>

<sup>(40)</sup> *The Modern Idolatry*, by Jeffrey Mark, pp. 30-32.

<sup>(41)</sup> *The Modern Idolatry*, p.32. With regard to the prevalence of want and insufficiency in the midst of potential plenty in U.S.A. and England, cf. op. cit., pp. 19-40.

Since there seemed to be no immediate possibility of getting the financiers in control to reconsider the very foundations of the system which was driving the government of the richest country in the world to pay people not to produce, while many were suffering from dire want, one man at least drew the logical conclusion. *The U.S.A. Financial Chronicle* for August 18th, 1934, published the following letter to the Editor:—

"Sir,—A friend of mine in New England has a neighbour who has received a check for 1,000 dollars this year for not raising hogs. So my friend now wants to go into the business himself, he not being very prosperous just now. He says, in fact, that the idea of not raising hogs appeals to him very strongly. Of course, he will need a hired man, and that is where I come in . . . .

" . . . . The friend who got the 1,000 dollars got it for not raising 500 hogs. Now we figure we might easily not raise 1,500 or 2,000 hogs, so you see the possible profits are only limited by the number of hogs we do not raise. The other fellow had been raising hogs for forty years and never made more than 400 dollars in any one year. Kind of pathetic, isn't it, to think how he wasted his life raising hogs when he could have made so much more by not raising them?

"I will thank you for any advice you may offer.—Yours very truly,  
Harold Trurman."<sup>(42)</sup>

The writer of the above letter had evidently grasped the absurdity of a financial system by which it is more advantageous to pay men a dole for doing nothing than to pay them wages to produce real wealth.

Though it is an obvious fact that it is the defective functioning of the financial system which hampers the production and mutual exchange of all the goods and services available, yet a number of financial experts, as well as many politicians and industrialists speak of *over-production*, while never mentioning *under-consumption*, through lack of purchasing power.<sup>(43)</sup> The paradoxes of

(42) *Professor Skinner alias Montagu Norman*, by John Hargrave, pp. 216, 217.

(43) "Unfortunately, a finance-controlled Press throughout the world persists in misrepresenting the facts, now as always, while the official manifestoes issued by the banking profession, either ignore the 'possibility' of a financial cause for the 'depression,' or else flatly deny it" (*The Modern Idolatry*, by Mr. Jeffrey Mark, p. 38).

"Perhaps some reader may here object: 'How can this conspiracy of silence [in the Press] be true, if the whole case against the present system is as clear as you make out? . . . . It is hard to believe that so many people could be so easily taken in! The initial question suggests that it is impossible to fool not only 'all the people all the time,' but a majority for a considerable time. But is not this temporary fooling glaringly evident in the world to-day? . . . It is obviously true that people's opinions are largely fashioned by the Press; and the Press, like most of us, is under present conditions, largely ruled by the money-power . . . . The money-power signifies those who are in chief control of our present monetary system, the financial leaders who

*over-production* such as, hunger in Great Britain while many thousands of tons of wheat lie unsold in the Dominions and Dominion farmers lack many things, machinery, etc., which could be supplied by the unemployed of Great Britain, ships lying idle meantime for lack of freights, are attributed by them to defective arrangements on the part of farmers and manufacturers, and other purely industrial causes. They certainly cannot attribute those paradoxes to lack of transport facilities, or to insufficient development of the arts of advertising and salesmanship. These are more than ample for the work of distribution.<sup>(44)</sup> Yet ignoring the question of monetary reform, they accept the proposals of the moneyed interests—restriction of production and rationalization of industry.

A brief quotation from G. K. Chesterton will fittingly bring this chapter to a close. "Those gallant men," he writes, "who stormed the gates of the sunset to set up the golden banners of Spain, were fortunately unaware that they were fixing on a peak in Darien the enigmatic ensign that we call the Gold Standard."<sup>(45)</sup>

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direct its major operations . . . . who control the machine by directing the movements of credit; and this gives them an immense power over the rest of us" (*The Root of All Evil*, by Sir Reginald Rowe, pp. 101, 106).

<sup>(44)</sup> The over-development of advertising is due to the driving force of debt and the insufficiency of purchasing-power in each economic cycle.

<sup>(45)</sup> *Chaucer*, p. 244.

## CHAPTER XIX.

### THE ECONOMIC PRINCIPLES OF ST. THOMAS AQUINAS AND THE FUNCTIONING OF THE GOLD STANDARD.

We have seen the principles of St. Thomas concerning Politics and Economics. Let us apply them to the functioning of the Gold Standard Monetary System, beginning with his Economic principles.

#### A. Usury or the Consideration of the Gold Standard from the point of view of Efficient Causality.<sup>(1)</sup>

In the examination of this question, we must keep well before our minds the text of Pope Leo XIII in the Encyclical Letter, *Rerum Novarum* (1891), where he insists upon the existence of Usury in our day, though under a different guise from that of ancient times. After having insisted that the abolition of the Guilds and the free rein given to unbridled competition had opened the way to the subjection of the labouring poor to a small number of wealthy men, he adds: "The evil has been increased by rapacious usury, which, though more than once condemned by the Church, is, nevertheless, under a different guise, but with like injustice, still practised by covetous and grasping men."<sup>(2)</sup> He then goes on to point out that the evil in question, namely, the growth of a vast propertyless proletariat in subjection to a few rich men, has been still further augmented by the uprise of powerful monopolies controlling enterprises and raw materials. Usury, therefore, according to Pope Leo XIII, not only exists in our times, but it has played an enormous part in depriving the masses of property and concentrating it in the hands of a few.<sup>(3)</sup>

(1) This may be termed the consideration of modern money from the point of view of Efficient Causality, as it deals with the creation of money or exchange medium.

(2) The Pope's own words are: "*Malum auxit usura carax, quæ non semel Ecclesiae iudicio damnata, tamen ab hominibus avidis et quaestuosis per aliam speciem exercetur eadem.*"

(3) Pope Pius XI in the Encyclical Letter, *Quadragesimo Anno*, does not use the word usury, but he speaks of the terrible power of those who control credit and adds in the next paragraph that those who survive in the economic struggle are "those only who are the strongest, which often means those who fight most relentlessly, who pay the least heed to the dictates of conscience."

It is worthy of note that Canon 2354 of the Code of Canon Law treats of certain penalties to be inflicted on those guilty of such crimes as homicide, *usury*, sale of human beings into slavery, etc.

Many writers hold with Father Lamarche, O.P., that "modern lending is so constituted that always and everywhere it is accompanied by extrinsic titles justifying interest."<sup>(4)</sup> Accordingly, they maintain that usury, except in the sense of exorbitant interest, does not exist, because extrinsic titles justifying a certain rate of interest are always present. For these writers, however, money, as a fungible thing, has an existence independent of the lender and the borrower.<sup>(5)</sup> Other writers point out that four of the extrinsic titles<sup>(6)</sup> properly apply only where the lender of money gives up already existing money created independently of him, which by his industry he has succeeded in acquiring. Professor Soddy states this in his usual clear style: "The evils of genuine usury in the Middle Ages," he writes, "through the shortage of the precious metals and the insufficiency of the medium of exchange, cried aloud to heaven for redress. But the genuine usurer did at least give up what he lent and that for which he received interest, whereas the banker does not. . . . It is bad enough to be in the grip of the money-lender who does lend his money, but it is a million times worse to be in the grip of the pretended money-lender who does not lend his own money but creates it to lend and destroys the means of repayment just as fast as the debtors succeed in repaying it."<sup>(7)</sup> Sir Reginald Rowe implicitly makes the same assertion, namely, that exchange-medium is created and cancelled in the manner best calculated to make profit for the creators. "It is the large variations in the rate of interest," he writes, "brought about in the past by the international scramble for gold, which seem to me largely responsible for present-day evils, including a world continually at war. Internally they are the machinery of alternate inflations and deflations, an alternation which hits everybody except the dealers in money *who profit on balance either way*. Thereby the trader, whether merchant or manufacturer, is hurt on balance, and all wage-earners, a vast majority of the community, suffer excessively."<sup>(8)</sup>

Of course, Professor Soddy and Sir Reginald Rowe and all the

(4) *La justice et le prêt à intérêt* (p. 17), by Père A. Lamarche, O.P. (Société d'Études Religieuses, 38, Quai Mativa, Liège). The same line of argument is followed by Father Lewis Watt, S.J., on page 15 of a pamphlet published by the Catholic Social Guild (Oxford), entitled *The Ethics of Interest*.

(5) "A fungible thing is one which perishes in the act of serving its natural purpose, one the natural use of which is to be used up. The natural and normal use of a loaf of bread, for instance, is to be eaten . . . . The loaf is a fungible thing" (Father Lewis Watt, S.J., *op. cit.*, p. 2).

(6) *Lucrum cessans* (gain given up), *damnum emergens* (resulting loss), *periculum sortis* (risk) and *poena conventionalis* (liability to a forfeit).

(7) *The Role of Money*, p. 77.

(8) *The Root of All Evil*, by Sir Reginald Rowe, p. 94. (Italics mine).

writers on modern money admit that the banks are allowed to make a service-charge for the creation of exchange-medium and that in this way there is a valid title to a certain percentage for bank-loans.<sup>(9)</sup> As the function is a public service it can be conceded that the banks have a right to a reasonable remuneration, but we have already seen that the term interest cannot properly be applied to bank-charges for the issue of bank-money.<sup>(10)</sup>

Accordingly, a moderate service-charge is justified. But are the banks content with this? Sir Reginald Rowe expresses the attitude of mind of the growing body of students of the banking system on this point, when he writes: "New economists are not prepared to admit that banking could not be worked much more cheaply, but even if banking administration cost no less, they think it fatally wrong that the creation and destruction of money should be left to private concerns owned by shareholders. The banks publish balance-sheets, but no profit-and-loss accounts. Their operations are largely kept secret, and their balance sheets leave much unrevealed. They can always through their power in the manufacture of credit arrange to pay a 15 per cent. dividend (which seems to be about the figure which their directorates judge will not alarm the public), or any large dividend within reasonable limits."<sup>(11)</sup> It is interesting to note that State-created money, for example, silver and copper coins, circulates without interest being paid on it, while bank-created money enables a dividend of 15 per cent to be paid on its circulation. Though a moderate rate of interest on the creation of money can be justified as a service-charge, yet all Catholic writers agree that an excessive rate of interest is usurious. This, however, can hardly be what Pope Leo XIII meant when he said that usury had come back under another guise, for it is an old form of usury.

It seems to the present writer that the manner in which usury has come back in modern times under another form is by the arbitrary changes made in the volume of exchange-medium by those who are in chief control of the monetary system. My argument must be understood to be exclusively against "the financial

(9) *Lex Civilis* or the title of civil law is usually spoken of as an extrinsic title justifying the lender in demanding interest on a loan. Dr. Cleary (*The Church and Usury*, p. 193) points out that it is "the one exception to the general rule that extrinsic titles are reducible to titles of compensation." Theologians are divided as to the explanation of the validity of this title. All their discussions, as has been already remarked, suppose the independent existence of money or exchange-medium.

(10) The term interest, in the case of the modern banker's creation and cancellation of exchange-medium, designates the service-charge made for this function. It is an old word with a new meaning. Cf. *Money*, by Professor O'Rahilly, pp. 102, 272.

(11) *The Root of All Evil*, p. 108.



leaders who direct its major operations," to use Sir Reginald Rowe's words.<sup>(12)</sup> 'The deflation after the Great War (1914-1918), which told so hardly on Irish farmers, was certainly not the working-out of an inexorable law of nature like a drought in Australia. Money is manipulated by human intelligences and wills, so there must have been intelligences and wills responsible for the "scarcity of money" spoken of by Pope Pius XI in the Encyclical Letter, *On The Troubles of Our Time*.<sup>(13)</sup>

In his book, *Interest and Usury*, published in 1943 by the American Council on Public Affairs (Washington, D.C.), the Rev. Bernard W. Dempsey, S.J., seems to agree that deflation as described is usurious. On page 208 he writes: "Deflation did not present itself to them [the Scholastics] as an acute problem. . . . If the loans and created funds upon which they were based were *all in the hands of one man*, the Scholastics would not approve of *that one man* calling all the loans simultaneously, inducing distress selling and an avalanche of pseudo-costs with resultant lower values, and then buying in the assets. That, too, would be gain from a loan; and to make one's own price by calling a loan would be no less reprehensible than charging a higher price for a good which the seller financed by a loan involving no emergent loss. Though the Schoolmen were not confronted with the problem, we may well believe that they would have condemned such a practice as heartily as they would condemn the depreciation of money by sending pseudo-income to market."

"It is the big financiers, the dealers in big money," writes Sir Reginald Rowe, "who control the machine by directing the movements of credit: and this gives them immense power over the rest of us. . . . Those in chief control of money are comparatively few, but the army they command is large, since it contains all those whose livelihood is associated with the movements of money. I think that many of the leaders, if not all, understand the problem perfectly well, but keep it as far as possible from their own consideration as well as from that of others. . . . Of the rank and file [of the monetary army], probably not one in a hundred understands the problem at all. Books are written about it, which they do not read, and it is hardly ever mentioned in the Press. . . . I think many of them are beginning to doubt if it [the present system] is satisfactory. . . . The Press is hugely capitalized, must pay interest on its capital, and has to finance itself on the large scale which is so dear to the

(12) *The Root of All Evil*, p. 102. The inferior officials are to be held responsible only in so far as they are aware of the working of the system as a whole and can react.

(13) Encyclical Letter, *Caritate Christi Compulsi* (May 3, 1932). The Latin text is *pecuniae caritas* which may be translated "scarcity (or dearth) of money."

heart of the money power. In the present state of public ignorance no important newspaper dare affront and challenge the money-power for fear of the consequences. Our credit-makers, the banks, serving in their turn 'big money,' could easily by a twist of the credit-screw check any such revolt."<sup>(14)</sup>

Arbitrary changes in the volume of money or exchange-medium cause prices to rise or fall. Thus the power to change the volume of the exchange-medium is the power to change the terms of every contract involving future money payments. The amount of currency or exchange-medium is increased if the aggregate of loans granted is greater than the aggregate of loans paid back or called in, as happens in periods of credit expansion. The amount of currency is decreased if the aggregate of loans granted is less than the aggregate of loans called in or paid back, as happens in periods of credit contraction. One party to the loan-contract, the Central Bank in control of the issue of credit-money, thus retains the power to alter the value of the currency as a measure of things saleable. This is the same as if a man sells a horse to another, and at the same time retains the power to change the animal into a mule or a donkey in a fortnight or whenever it suits him. The yard measure or the pound avoirdupois is not alterable in this way at the will of a buyer or a seller. One of the contracting parties, the Central Bank, plays the accordion with the exchange-medium and can thus double the 5 per cent. 'There can be no question of extrinsic titles in this case. It is purely and simply usury under another guise.

This is the point made by Mr. Arthur Kitson in the passage in *A Fraudulent Standard*, published in 1917, where he speaks of the plans of the great banking and financial companies that had invested large sums in War Loans, to double the weight of the War Debt, by a mere stroke of the pen. 'They were planning to do this, he said, by returning to the Gold Standard and thus altering the value of the pounds in which the Debt had been contracted. "Similarly," he adds, "although the nominal rate of interest is 5 per cent., by this method of tampering with the value of the pound, these investors will actually receive 10 per cent. on their original investment." The return to the Gold Standard took place in 1925 and the taxpayers had to sell two sheep instead of one, in order to pay the interest, though the nominal figures of the Debt and of the interest were not changed. 'This certainly seems to be usurious, and it accompanies all the "booms" and "slumps" or inflations and deflations that are part of the normal functioning of the Gold Standard. The consequences of declining prices are business failures, unemployment and wholesale foreclosures with inevitable increasing financial control. "Inflation," as Mr. Jeffrey

(14) *The Root of All Evil*, pp. 102, 103.

Mark expresses it, "is the web of the financial spider, and deflation the mastication of the human fly."<sup>(15)</sup>

It may be well to add other testimonies to that of Arthur Kitson about the effect of the return to the Gold Standard in 1925: "The increase of the National Debt, due to the War (1914-1918), some £8,000 millions," writes Professor Soddy, "was for the most part contracted in this debased money—the value of £1 in goods being less than half the pre-War value—and if the money had been correctly issued the debt would not have amounted to half this sum. . . . This wrong the Cunliffe Committee proposed to correct by a second and worse one (the return to the Gold Standard) involving the universal swindling of debtors for the benefit of war-gorged creditors, since debts and the interest on them are not really paid in pounds but in goods and services the pounds will buy. But all this is now common knowledge and sordid beyond concealment."<sup>(16)</sup>

Mr. Reginald McKenna is just as emphatic as Professor Soddy or Arthur Kitson with regard to the injustice of the return to the Gold Standard. In one of his addresses as Chairman of the Midland Bank, he told the English people very clearly what it meant: "Let us look at the policy of monetary deflation," he said, ". . . let us suppose that it were practicable by this process to bring prices permanently down to the pre-War level. What sort of a charge would our National Debt mean to us? It stands to-day at £7,770,000,000, mostly borrowed when money was worth very much less than before the war. With prices back to their former level the burden of the debt would be more than doubled, in other words, the creditor would receive a huge premium at the expense of the debtor. . . . Such a result would be repugnant to every principle of equity and economic propriety."<sup>(17)</sup>

<sup>(15)</sup> *The Modern Idolatry*, p. 287.

<sup>(16)</sup> *The Rôle of Money*, by Professor Soddy, pp. 78, 80.

In his fine work *Alternative to Death* (p. 36), the Earl of Portsmouth distinguishes between the system and the men who work it. "Democracy to-day," he writes, "is virtually a fiction. The real rulers are the small, often unknown, groups of men who control nearly all the means of affecting political issues. . . . Probably no country in the world has such able or such upright controllers of its banking system as we have. One of the very reasons why the devil has never been sufficiently visible to provoke revolt is the fact that some of the most honest of men have devoted their lives in all sincerity to the elaboration of this nevertheless dishonest system. Because they have rarely been over-greedy, they have worked the system sufficiently well to mask our decline to the servile state by imperceptible stages. . . . But while they continue to work such a system, based upon power without responsibility and profit without production, misery and degeneration have walked at the head of the procession of modern progress."

<sup>(17)</sup> Quoted by A. N. Field in *The Truth About the Slump*, p. 109.

Mr. Field adds in the same place: "To see that Mr. McKenna was

Again, in *Economic Tribulation* (p. 56), by Vincent C. Vickers, a former governor of the Bank of England, we find the injustice of the deflationary policy pursued after the Great War (1914-1918) assailed in the following terms: "Have we not issued war loans, and inflated the currency and then deflated it for the benefit of the moneylenders?" Readers will recall the disastrous effects of the post-War deflation on Irish farmers. Many of them, encouraged by the high prices prevailing during the period 1914-1919, invested in larger farms with the help of overdrafts from the banks. When the deflation took place they found they had to pay the same nominal amount of interest, while the prices of what they had to sell had been practically halved. Thus the interest, though remaining nominally at the same figure, had, to all intents and purposes, been doubled. They had to sell twice as much corn as before in order to pay it. This is precisely the example chosen by Mr. V. C. Vickers in the extract from *Finance in the Melting Pot* quoted in the last Chapter. A farmer, he said, who, in 1920, borrowed from his Bank the money-equivalent of 100 sacks of wheat, was obliged to sell 200 sacks of wheat a few years afterwards in order to repay that same loan, because we returned to the Gold Standard for the benefit of the City of London.

Mr. A. N. Field depicts a similar situation in New Zealand and illustrates it by some simple figures: "Both these processes—**increase (inflation) and decrease (deflation) of the currency—are great public evils.** Of the two deflation is by far the worse. In an ordinary inflationary period the active people who are producing things benefit and the inactive and unproductive people, such as the drawers of interest, are injured. In a period of deflation, it is the other way round, and the active producers suffer, while the people who live on interest receive more than their share.

"For instance, let us suppose that Farmer Robinson had bought a farm five years ago, and had figured it out that of his gross income one-third would pay his mortgage interest bill, one-third would keep him and his family, and the other third he would have

not mistaken one has only to refer to the file of the *London Statist* for July last. In an article published during that month, the *Statist* pointed out what the price decline had meant up to then in the dead-weight of the debt Britain owed America. That debt was funded in 1923 at £945,205,000. Since then £35,755,000 had been paid off, leaving £909,452,000 outstanding. The *Statist* price index number in 1923 was 133, in July last it was 98. Thus the outstanding American debt, adjusted to the value of money in 1923, would be £1,234,256,000, or £289,051,000 more than the original amount. The burden to-day is considerably heavier than it was in July last, and the controllers of gold can juggle the burden of the world's debts about to any extent they please." As Mr. Field's book was published in 1931, by July last, he means, in all probability, July, 1930.

free to put back into the farm. Very well, we will next suppose—it does not need much supposing—that Farmer Robinson's income from his farm has fallen 50 per cent., by reason of the decline in the prices of his produce [due to deflation]. For every £100 that formerly came in only £50 will now come in. But his mortgage interest bill will still remain at the old figure and out of every £50 he receives he will have to set aside £33 6s. 8d. for his mortgage interest. This will leave him with £16 13s. 4d. to carry on with in place of the £66 13s. 4d. free income for keeping himself and improving his farm that he had reckoned on five years before. In other words, an interest charge that formerly took one-third of the farm produce to satisfy it now requires two-thirds of the shrunk income. Taken by and large that is what the farmers of New Zealand are up against to-day.”<sup>(18)</sup>

In the Foreword to the book, *Economic Tribulation*, already mentioned, Mr. Vickers, who had been a governor of the Bank of England from 1910 to 1919, writes: “Ever since that day in 1926, when, not in arrogance but with humility, I felt it my duty to explain to the Governor of the Bank of England, Mr. Montagu Norman, that ‘henceforth I was going to fight him and the Gold Standard and the Bank of England policy until I died’—(and well I remember the words of his reply!)—I have been an ardent money reformer. Some few years afterwards I resigned my long directorship of Vickers, Limited; since when I have spent much time and money in advocating the necessity for a reform of the monetary system. . . . In fifteen years nothing whatever has occurred to make me alter my views. I still believe that the existing system is actively harmful to the State, creates poverty and unemployment, and is the root cause of war.”

Thus we see what an important rôle has been played by an old-time evil in a new guise, in bringing the mass of men into subjection to the few who manipulate money. In fact, employers and employed are all now more or less at the mercy of those who control finance.<sup>(19)</sup> Indeed, the whole Collectivist class-war movement, whether Socialist or Communist, has been used by finance simply as a means to consolidate its rule over employers and employed alike. Personal liberty demands the return of the solidarity of the Mystical Body between employers and employed with the reform of the monetary system, which is tending to the

<sup>(18)</sup> *The Truth about the Slump*, pp. 12, 13.

<sup>(19)</sup> Cf. the extracts from the Report of Pujo Commission which was made public in U.S.A. in 1913, as quoted in *The Mystical Body of Christ in the Modern World*, p. 306. According to this Report, five banking houses controlled no less than 112 banks and financial and industrial companies. According to Mr. Jeffrey Mark in *The Modern Idolatry* (1934), p. 123, the directors of eight New York banks then held 2,000 industrial directorships between them.

enslavement of both. Socialist and Communist projects of monetary reform are almost always limited to the institution of a State Bank in exclusive control of credit. That ultimately means slavery under the despotism of the financiers manoeuvring the Socialist and Communist movements and manipulating credit.<sup>(20)</sup>

**B. Money as a Stable Measure of Things Saleable, or the Consideration of the Gold Standard from the point of view of Formal Causality.**

We have seen that, according to St. Thomas, money is meant to be a stable measure of things saleable. Money should be steadier in value than other things. Accordingly, stability of the price level should be the object of the State's unceasing vigilance. Now, in view of what we have seen, it is unnecessary to stress the fact that the functioning of the Gold Standard system has not made for stability of the price level. At the ordinary meeting of the shareholders of the Midland Bank, held on January 29th, 1932, Mr. Reginald McKenna said that he was "unable to attach any meaning to the phrase 'sound money,' except that a 'sound' unit of currency would always be of the same value measured in the aggregate of the things on which our money is spent. . . . Viewed in this light, could any standard have failed more signally than the Gold Standard in recent years?" He added that "if the Gold Standard cannot work, without depressing and ruining trade, the proper course would be to seek another and a better one . . . but that the financial authorities of the world, with their deep-rooted traditions and long-established practice, will not be easily moved to consider the question on its merits." According to Sir Reginald Rowe, Mr. McKenna seems to be of opinion that "if the banks aim primarily at maintaining a price level . . . nothing more need be done."<sup>(21)</sup>

Relative stability of prices along with the link with gold was maintained in Great Britain after 1931, but in spite of Mr. McKenna's opinion, things were far from satisfactory. There were miles of unemployed,<sup>(22)</sup> whose numbers were not greatly

<sup>(20)</sup> "Labour members, with important exceptions, although they clamour for the nationalisation of the banks, seem mostly so blind to what the banks are up to that they are as likely as not, even if such nationalisation were effected, to become unwittingly the slaves of the system" (*The Root of All Evil*, by Sir Reginald Rowe, p. 109).

<sup>(21)</sup> *The Root of All Evil*, by Sir Reginald Rowe (p. 108).

<sup>(22)</sup> "If all the men, women, boys and girls, a total of 2,825,772, who were registered as unemployed on September 28, 1931, had stood or sat in one line, shoulder to shoulder, that line at two persons per horizontal yard, would have extended for 802 miles. They would then be standing or sitting about as closely as people sit in a third-class railway-carriage, where the breadth allowed per person is generally a fraction under 18 inches. To get an idea of the length of that line, we may note that . . . from London a direct line 800 miles long at sea-level would reach farther than Madrid, Florence or Vienna, and far beyond Berlin" (*The Principal Cause of Unemployment*, by D. W. Maxwell, p. 13).

reduced in the succeeding years. Credits were being given to Germany which were being used for re-armament, and there was "over-production" with people underfed and insufficiently clad. "Considering that we are in an age of monetary policy . . . when there is not given a moment's consideration to the most elementary principles of justice to the owners of money, who give up for it valuable goods and services and have a right to receive again value equivalent to that which they have given up,"<sup>(23)</sup> something more seems to be needed. A more scientific system of regulating the issue of money or exchange-medium, by which it will be withdrawn from the control of those who have thus abused their privileges in the past, is evidently required. That we shall treat of later, but here a few remarks must be made about the continuance of the use of gold as a measure of things saleable.

**C. Two Theories of Money—The Quantitative Theory and the Qualitative or Commodity Theory, or the Consideration of the Gold Standard from the point of view of Material Causality.**

In *Money and Civilization* (p. VIII), by Alexander del Mar, there is an important observation concerning the use of gold as a measure of goods and services. "From the evidences of fact which history presents," writes del Mar, "and the conclusions which reason affords, it appears that the value of coins, so long as they remain coins, is in inverse ratio to the whole sum of money in use when reduced to like denominations; while the value of the metals of which the coins may be made depends upon the stock on hand, supply and demand for the arts, mining discoveries, conquests, slavery, taxation, general progress in the mechanical arts, the growth of commerce, the use of paper notes, the extension of the credit system, and upon fashions, caprice and numerous other circumstances. As there are practically no means of preventing the owners of coins from reducing them to metal, and as under existing laws this metal may be re-coined at pleasure, it follows that the value of the coins has been regulated by two different sets of considerations, wholly opposed to one another, one relating to number, and the other to material. Hence the radical difference of opinion on the subject."

In other words confusion has been created by the fact that two different categories, substance and quantity, have been applied in reasonings about the use of gold as a medium of exchange. In the early days of the use of gold as money, when it was merely a simplified form of barter, the substance or commodity theory was in vogue, but the use of paper-money, whether in the form of banknotes or cheques leads to manifest absurdities in that theory. Arthur Kitson shows this conclusively in *The Bankers'*

<sup>(23)</sup> *The Role of Money*, by Professor Soddy (p. 85).

*Conspiracy*, pp. 59-61. "The theory, which apparently held sway amongst financiers practically the world over when Sir Robert Peel introduced his famous Bank Act, was known as the *qualitative* or *commodity* money theory. It was held that the value or purchasing power of money was due to the metal composing it or into which it was legally convertible. Gold was then supposed to have a 'fixed value' the world over. . . . It will be seen that this qualitative or commodity money theory originated with and pertains exclusively to barter, the exchange of one commodity for another of equal value. . . . In his celebrated speech delivered on May 6, 1844, in the House of Commons, on the renewal of the Bank of England Charter, Sir Robert Peel defined the English monetary pound as follows:—'That which is implied in the word 'pound' is a certain definite quantity of gold with a mark upon it to determine its weight and fineness, and that the engagement to pay a pound means nothing and can mean nothing else than the promise to pay the holder, when he demands, that definite quantity of gold. This definite quantity is the mass of standard gold 11/12ths fine contained in our golden sovereign, viz., 123·7447 grains. That is at present the only legal definition of the pound extant, and constitutes what is called the British standard unit measure of value.'<sup>(24)</sup> . . . . In endeavouring to prove to the House the scientific correctness of his definition of the pound, Sir Robert Peel . . . . confounded two quite distinct and independent transactions, viz., barter, and purchase by means of credit. Let us put Sir Robert's definition to the test. If the monetary pound means nothing else than so much gold with the mark upon it—in other words, the golden sovereign—then the legalization of monetary payments in anything else but golden sovereigns, must necessarily be considered a legalized robbery. And yet in this very same

<sup>(24)</sup> Only a short extract from Sir Robert Peel's speech is quoted in *The Bankers' Conspiracy*. The portion quoted is taken from Arthur Kitson's other book, *A Fraudulent Standard* (p. 52). As Sir Robert Peel follows Locke, it is more accurate philosophically to speak of the theory contained in the Bank Act of 1844 as the qualitative theory rather than the substance or commodity-theory. Locke, as a nominalist and semi-sensist, is, at best, hazy about the category of substance. He writes: "The complex ideas we have of substance are, as it has been shown, certain collections of simple ideas that have been observed or supposed constantly to exist together . . . . Ideas of substance as collections of their qualities are all inadequate . . . . Those who, neglecting that useless supposition of unknown real essences whereby they are distinguished, endeavour to copy the substances that exist in the world, by putting together the ideas of those sensible qualities which are found co-existing in them, etc. . . . . When I am told that something besides the figure, size, and posture of the solid parts of the body is its essence, something called substantial form, of that I confess I have no idea at all . . . ." (Locke's *Essay of Human Understanding*, Book II, Chapters XXIII and XXXI).



Bank Act, Sir Robert authorized the issue of £14,000,000 of Bank notes by the Bank of England without any gold backing whatever. If Sir Robert Peel really believed in the gold standard principle as he defined it, in foisting £14,000,000 of paper money upon the British public, he was guilty of enacting one of the most impudent and fraudulent legislative measures ever inflicted upon a long-suffering public!

"Again, if the pound 'means nothing and can mean nothing else' than the legal quantity of gold associated with the golden sovereign, viz., 113 grains, it follows that . . . £8,000,000,000—the amount of our War Debt—must mean this number of golden sovereigns or 8,000,000,000 times 113 grains of gold, which is roughly equivalent to 80,000 tons of gold. Now the estimated quantity of gold available through the whole world, is not more than one-third of the sum representing our War Debt. . . . My point is this. By applying Sir Robert Peel's definition of the pound to any large sums representing, say the War Debt, our National wealth or any large aggregation of capital, the monetary sums in which they are expressed become absurd and meaningless. . . . Of course, the only rational meaning that can be given to such monetary expressions as £8,000,000,000 is 8,000,000,000 times the purchasing power of the pound at the time the debt or estimate was made. . . .

"With the organization of credit, and the establishment of credit banking, an entirely new monetary system was evolved, based upon an entirely different principle. . . . The modern and generally accepted theory of monetary science is known as the quantitative theory, which asserts that the value of the money unit is determined by the number of units in circulation multiplied by their velocity of circulation. This theory is in direct opposition to the barter or commodity-money theory. For it claims that *quantity* and not *quality* controls the value of money. Hence it is absolutely immaterial so far as value is concerned, whether a nation employs paper money or gold and silver coins so long as the number of units in circulation is the same in both cases. Under the qualitative or commodity-money theory, gold functions by weight, whilst under the quantitative theory, gold coins function solely by number. And this quantity theory is supported in practice in whatever direction it may be applied. . . . It stands to reason that since money is merely a claim to wealth—goods or services—its purchasing power must be determined by the number of claims offered in relation to the wealth available. And it cannot possibly make any difference whether these claims are engraved on parchment notes, on silver or on gold, so long as all are equally valid claims in the eyes of the law."<sup>(25)</sup>

<sup>(25)</sup> St. Thomas expresses these ideas in pithy fashion: "All other things have some utility in themselves, but not money, which is only

As a stable *measure* destined to facilitate the exchange of goods in view of family life, which is St. Thomas's concept, money belongs to the category of quantity.<sup>(26)</sup> Exchange-values are quantitative and are expressed quantitatively. A clear proof of the quantity-theory of money was available in practice, when the gold standard was functioning. A given weight of gold, in different countries like England and the United States whose currencies were based on gold, had a different degree of purchasing power; yet if the substance "gold" were the measure of value, the purchasing power should be the same. An ounce of gold in England was equal to an ounce of gold in the United States, but the quantities or amounts of paper currency and credit money in circulation in the two countries affected the purchasing power of gold currency the same as the addition of gold coins.<sup>(27)</sup> "The aggregate of all the money (counters) in a nation in relation to all goods and services on sale for money determines average prices. The price level is a mathematical expression of the ratio at which money can be exchanged for goods."<sup>(28)</sup> It is thus possible to calculate what a particular unit of money in circulation in a country, a pound or a dollar, will purchase of the ordinary things needed by human beings. The aim must be to keep that purchasing-power stable at the desired level, by adding to the aggregate when there is a proportional increase in the goods or services offered for sale and subtracting therefrom, when there has been a decrease. "Since new money can be immediately exchanged for goods or services, arbitrary increases in the volume increase the effective demand for goods and, therefore, alter average prices upward. Additions to the volume of money without a previous proportional increase in the supply of goods and services on sale for money decrease the amount of goods and services obtainable for money. Less money decreases the effective demand for goods. . . . Thus it can be seen that the power to cause a change in the volume of money is the power to tax and to change the terms of

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the measure of the utility of other things. Hence the use of money does not measure utility through money itself, but through the things which are measured by money" (III Sent., d. 37, q. 1, a. 6. Translation as in *Money*, by Prof. O'Rahilly, p. 128).

(26) According to the principles of St. Thomas, there is another relation of measure, but obviously it does not apply to money or exchange-medium. "This relation of measure, which is not according to quantity (the quantitative relation of measure is one of equality and inequality), but according to being and truth, is the relation of *formal extrinsic causality*. This is twofold, inasmuch as the *measure* is either an *object* or a *model*: faculties, 'habitus', and acts are measured by their object, a work of art or a product of industry by the idea in the artist's or craftsman's mind" (Gredt, O.S.B., *Elementa Philosophiae*, Ed. 5a, p. 162).

(27) Cf. *The Bankers' Conspiracy*, by Arthur Kitson (p. 66).

(28) *Lawful Money Lectures*, by Miss G. M. Coogan. Lecture Four.

every contract involving future money payments. Arbitrary changes in money see-saw average prices and thus cause the everlasting and unnecessary struggle between debtors and creditors and owners and labourers.”<sup>(29)</sup>

One more quotation concerning this important point will be given because of its clearness. It is from the pen of Mr. Robert Owen, whose authority in the matter no one can question. He writes as follows: “People have a general illusion that money is stable and that property is unstable because it rises and falls in price; whereas it is money which falls or rises in purchasing power because of [its] scarcity or abundance. . . . When the commodities in the wholesale markets in 1933 required 40 per cent. less money to be bought than in 1929, it was because the money supply was contracted. Since money measures everything, the scarcity of money causes the value of everything to fall. When the money supply is more abundant, or doubles, and the volume of commodities is unchanged, the exchange-value in money of all commodities and properties doubles. While this truth is recognized by all informed students, nevertheless the illusion persists with a great body of people that it is not the money that changes in value but the property. . . . It takes time to overcome such a world-wide error. . . .

“Prior to the twentieth century it was the traditional theory of money held by orthodox professors of political economy, that gold was money provided by nature and that nothing else was money. This opinion was expressed very clearly by the great financier, J. P. Morgan, in December, 1912, in answering a question of Samuel Untermyer during the Pujo Investigation. Mr. Morgan said: ‘Gold is money and nothing else is.’ . . . Modern students of monetary science now know with certainty that the value of money depends upon the supply of money in relation to the demand for money. Gustave Cassell, Professor of political economy at the University of Stockholm, . . . sets forth these correct principles. . . . Our own experience in the United States has completely demonstrated the truth of the quantitative theory.”<sup>(30)</sup>

We shall see later the reforms that will be advisable, in accordance with St. Thomas’s principles, in order to ensure stability of national price levels. Gold seems to be a source of confusion by introducing the consideration of a category other than quantity. Besides, its use is dangerous, as it can be monopolized and thus allow of arbitrary interference with exchange-values and with the social order.

<sup>(29)</sup> *Lawful Money Lectures*, by Miss G. M. Coogan, Lecture Four.

<sup>(30)</sup> *National Economy and the Banking System of the United States* (pp. 21-23) by Robert L. Owen, former Chairman of Senate Committee on Banking and Currency.

**D. The Purpose of Money, or the Consideration of the Gold Standard  
from the point of view of Final Causality.**

The purpose of money, according to St. Thomas, is to facilitate exchanges in view of the development of the personality of members of Christ. We have seen that the functioning of the Gold Standard has led not only to something of a deadlock in international trade, but to the destruction of food and the lessening of production.<sup>(31)</sup> The fundamental reason for this has been stated more than once. It lies in the perversion of order involved in the system. Instead of the right order, according to which the manipulation of money is intended to facilitate production, distribution and exchange, in view of strengthening family life, men are now sacrificed for production, while production and consumption, in their turn, are sacrificed for interest on debt. Instead of being an instrument of Economics and Politics, money is the end. This fundamental disorder, viz., the domination of money, shows itself in human life in a multitude of evil effects. Let us consider some of them, at least in outline.

(a) FARMING.

The production of primary goods is sacrificed to the production of luxury articles and goods of secondary importance. We have seen that the creation of money with a demand for interest leads to goods being unsold in every trade-cycle and that the volume unsold increases with the expansion of debt. Now the rhythm of production of secondary and manufactured goods can be accelerated enormously in the endeavour to accomplish the impossible task of getting out of debt. *But agriculture is dependent on the seasons; its rhythm cannot be accelerated in the same proportion, and the attempt to do something similar by the exploitation of virgin soils is disastrous in its effects on those soils.*

This last point can be disposed of first. For an adequate treatment of it the reader is referred to two outstanding books, *The Labouring Earth*, by C. Alma Baker, C.B.E., and *The Rape of the Earth*, by G. V. Jacks and R. O. Whyte. In the Introduction to

<sup>(31)</sup> Wherever Sir Otto Niemeyer, a member of the Board of the Bank for International Settlements, has been throughout the world, promoting the foundation of Central Banks, in the interests of "financial reconstruction," he has left behind him suggestions for greater economy and general "tightening of belts." The reason for this is that the payment of interest on loans must be facilitated, no matter how the unemployed may languish in the midst of potential sufficiency. Irish readers will remember that Professor T. E. Gugenheim Gregory, Sir Otto's companion in Australia and New Zealand in 1930, was a member of the Irish Banking Commission. He was one of the signatories of the Majority Report of which the recommendations are reminiscent of Sir Otto Niemeyer's "trail of economy."

the former by the Rt. Hon. Lord Addison, we read: "There is no doubt as to the justice of the author's first main contention—that, in the desire to make money out of it quickly, mankind has wasted the precious earth wholesale, turned fertile lands into deserts and presented us with wide landscapes of rubbish in place of cultivated fields. We have systematically taken organic matter from the soil and not replaced it." The following passages from pages 25 and 28 of the second book are a striking confirmation of Mr. Baker's thesis: "In Europe . . . the countryside has been desecrated and scarred with ugliness in many places, but the one inviolable condition on which man holds the lease of land from Nature—that soil fertility be preserved—has in the main been respected. . . . In the New World . . . with few exceptions, profit and wealth have been most easily won by exploiting and exhausting the virgin soils. In particular grassland soils required merely a superficial cultivation to convert them immediately into almost ideal arable soils, rich in plant food, perfect in tilth, and apparently incapable of further improvement. Or they afforded rich and extensive pastures without having to be touched at all. . . . The insatiable demands of the Old World and the progress of agricultural science and machinery offered immense profits and further opportunities for exploitation to the man who cashed his soil fertility for labour-saving and yield-increasing devices. . . . Nineteenth century economy, especially within the British Empire, was based on the mutual exchange of agricultural and industrial produce. That the New World was being robbed of its soil and was being paid in coin that brought no recompense to the land never entered the heads of either partner to a bargain which seemed . . . natural, sensible, and highly satisfactory to all concerned."

It did seem quite natural to all concerned, for it was all part of the system of procuring cheap food, in order to keep the wages of English workers low and enable English industry to pay interest on the loans contracted from the banks. The domination of finance caused the development of industry in England, at the expense of agriculture with its slower rhythmic movement. Then came the importation of cheap food from the virgin soils of America, which resulted in the ruinous exploitation of the latter and brought English agriculture into stagnation and decay. "English farming," writes Commander Herbert Shove, D.S.O., "held its own, in a rapidly growing market, for a generation after the repeal of the Corn Laws, but fell again in the eighties, when the exploitation of virgin land brought it up against a system of living on capital in its own domain, whose products were brought into competition with the home-grown ones through the usurious aid of coal, both in transporting them and cheapening the goods exported to pay for them. The building of the American trans-

continental trunk railways marked the final conquest of the English plough by the steam engine.”<sup>(32)</sup>

The same writer points out another revolution which had been going on before that in English farming, under the rule of finance. It was the process of increasing rent by the conversion of tillage land to sheep-walks and cattle ranches. “It was the interest of the mercantile, money-minded landlord to reduce the number of peasants relative to the total population in greater proportion than the total produce of the land is thus reduced. The ordinary method of doing this was the conversion of tillage to grass-land on enclosure. The richer cultivated lands, in the main the ‘heavier’ wheat and bean lands, were thus thrown out of tillage; such lands being capable of producing, say 1/3 of the money-value of food (not, of course, the nutrient value) in return for 1/6 of the labour, when in grass as compared with arable. The immediate effect of this was to double the margin of rent.”<sup>(33)</sup> The same process was going on in Ireland under the same influences from 1830 to 1880, with an added source of bitterness in the fact that the landlords were aliens in religion and nationality, and the tenants the dispossessed owners of the soil.<sup>(34)</sup> Grazing paid better, so human beings gave place to cattle. With the relentless grinding of the money-machine, there came a time when it did not “pay” to keep up the big houses. It was inevitable.

In his splendid book, *Look to the Land*, Lord Northbourne repeatedly refers to the results of the disorder stressed by me in this book, by which men are sacrificed to the production of goods and the production of goods to money. Of all the writers I have read he best brings out the fact that, in the realm of production, farming is sacrificed to industry with sad consequences for both human beings and farming. “Industry,” he writes, “is a superstructure on farming. This is an obvious truism, for we could live without the one, but not without the other. But we behave as if farming were an appendage—a neces-

<sup>(32)</sup> *The Fairy Ring of Commerce* (page 51).

<sup>(33)</sup> *The Fairy Ring of Commerce* (p. 50). In Appendix 1 of the same work, the author quotes from *The Rise and Progress of Poverty in England*, by W. G. Wilkins, J.P., a statement of accounts of a parish in 1746, before enclosure, and in 1786, after enclosure. “Thus,” comments Mr. Wilkins, “the landlord obtained £663 more rent, which was highly satisfactory. Four farmers at least doubled if not trebled their incomes, and if seventy-eight households were driven off into penury out of this one parish, it was nobody’s business and nobody cared.”

<sup>(34)</sup> For example, in 1840, three families of the O’Dwyers of Kilmanagh, whose ancestors had been the chieftains of the countryside since the 7th century, were evicted from their farms near Dundrum (Co. Tipperary), in the clearances carried out by the then Lord Hawarden, a descendant of a Cromwellian officer. (Cf. *The O’Dwyers of Kilmanagh*, by Sir Michael O’Dwyer (pp. 31, 317).

sary one of course—to industry. . . . Industry was made for man; yet men are now looked on as being creatures useful to industry—either as machine-minders, salesmen, or as buyers of the products of industry. . . . In the portentous jargon of to-day, farming is 'the agricultural industry.' . . . Farming is an industry, but it is only incidentally an industry. The more its industrial aspect predominates over its more fundamental aspects the farther it gets from real farming, and the less effectively it serves the real needs of man. The industrial aspect predominates to-day, and the common needs of man and the land are inadequately served. The industrial aspect is the cost accountancy aspect, which takes account of saleability rather than true quality. . . . The rate of erosion is not steady: it is increasing very rapidly almost all over the world. Probably more soil has been lost since 1914 than in the whole previous history of the world. . . . Erosion is nearly all man's work. Some of it can be attributed to mere foolishness. But most of it is due to greed combined with the existence of the possibility of getting rich quick by exhausting the land and underselling competitors. But the actual tillers of the soil who have got rich are few. . . . What has been the stimulus to the rapid extension of exhaustive farming all over the world? The stimulus has been a great development of the said possibilities of getting rich quickly, a development partly dependent on the evolution of new and powerful machines, and partly on a roughly simultaneous world-wide extension of a peculiar economic system, which has led to a vast accumulation of financial debt. . . . International debt and soil erosion are twin brother and sister, inseparables. . . .

"Rationalization implies in the end mainly an increase of speed. Its object is that the same number of men should produce more in a given time. In applying it we forget that life is a rhythmical process. . . . The harmonious rhythms of life are thrown into discord by the inexorable urge to speed and ever more speed which is the inevitable accompaniment of a way of life dominated by the mathematical fiction which we know as money. . . . There is another complication. It is the fact that our economic and financial system has an inherent instability. For hundreds of years farm prices have fluctuated wildly. Short booms have been followed by long slumps. The mechanism of this instability is the mutual interaction of prices and the circulation of bank credit. That is to say, of the rate and volume of borrowing. . . . The cash reserve of the banks, which limits the volume of borrowing, has hitherto been related to the amount of gold held by the banks. This amount bears no relation to the volume of world production, and especially of world harvests, which vary seasonally. . . . Under present conditions the only thing that pays is quick profit-making while the going is good. By ignorant or unscrupulous

exploitation and exhaustion of fertility vast profits have been made (by financiers rather than by farmers) in the name of cheap food. The pace is forced for the sound farmer wherever he lives. . . . As is usual nowadays, it will be left to future generations to pay for our mistakes, but they may not have the wherewithal. Money alone is notoriously useless in a desert. . . . Man's strife against man is merely an incidental part of a world-embracing disharmony. . . . We have got to reconsider all our ideas about the place of the land in our lives, and therefore of all our activities which affect the land in any way, of which farming is the chief. It is not a case of enabling the farmers to serve the public better. It is a case of the public, and especially the urban public, serving the land better. Only so can the land serve them."

Perhaps what has been written in this section may help people to understand in some degree why farmers, the producers of primary necessities, are everywhere complaining, and why reafforestation in Ireland is not popular financially. *The slower rhythm of agriculture and of forestry, so favourable to normal human life, is not beloved of those whose chief preoccupation is interest on debt.* It is to be hoped that having discovered why, people will strive to do all they can to remedy this state of affairs, instead of treating the complaints of the farming community as a matter for jesting.

#### (b) RUIN OF SMALL OWNERS AND MANUFACTURERS.

"Scepticism as to the practicability of a nexus of small holdings is widespread, and Lord Northbourne in *Look to the Land* makes the true point that they are in fact incompatible with the distribution of foreign foods as part of a system based on profit, interest, cut prices, cheap quality and the wholly disproportionate value given to money. They [the writers of this book] know as well as the big vested interests that to cultivate our own soil with the minute devotion that the small farm demands and usually receives, to conserve its fertility and prevent its reversion [to barrenness] mean a new orientation of society far more deep-seated than the State Socialism that now reigns side by side with the older money-power. It means nothing less than the return to smaller units of social-economic life and to the splitting-up of the swollen top-heavy communities squeezed into huge towns. . . . The advantages of small-scale generalized farming upon our own soil are so overwhelming that the enigma is—why has twentieth-century science, economics, big business and mass-opinion been so unsparing towards it? Why is the little home-farm regarded as a failure? Because the history of the past hundred years has leaned all its weight upon it in order to destroy the possibility of its success. Wholesale neglect of the land, its desertion by its



husbandmen and invasion of Suburbia, the blind attempt to convert farming into the joint-stock company in which business takes the lead of cultivation, the equally fatal experiment of replacing men by machines, rhythm by speed, soil knowledge by accountancy, content by acquisition, self-support by parasitism, what chance has authentic farming had against such a combination of forces that hoist [money or token] wealth above life? "(35)

Mr. Jeffrey Mark points out that the rationalization of industry and the Pigs Marketing Scheme, etc., etc., are simply a battle in mass formation against the banks.<sup>(36)</sup> As larger units of production mean easier book-keeping—not to mention other pecuniary advantages—the increasing domination of finance over production leads to wholesale amalgamations and rationalization. All schemes of this kind, however, do not prevent the financial subjection and the proletarianization of the many. On the contrary, chain-shops destroy the independent shopkeeper. As chain-shops result from the growing power of the banks, the diffusion of ownership seems to be impossible without a complete reversal of the aim of finance. Bear in mind also the effect of those schemes of Planned Economy and Orderly Marketing on the small producers.<sup>(37)</sup> Then read the

(35) *England and the Farmer* (pp. 5, 7, 8).

"The seasonal 'simple interest' return from land must, as the speeding up process continues, lag ever further behind the cyclic 'compound interest' return from trade or manufacture . . . The materials of industries become progressively less and less crop products dependent on the rigid seasonal time factor, as the industries themselves produce less and less essential things. They are, therefore, more and more susceptible of the speeding up which goes with the exploitation and waste of exhaustible natural resources, minerals and so forth, instead of the constantly but seasonally renewed fertility of properly worked land. Thus these industries so soon as a demand for their products can be created, tend to pay better than the older staple products. But they will very soon glut their market unless there is . . . an ever-progressive change of fashion—'new season's models' are the feature of every motor show, etc.,—and the cheap production of articles designed to wear out quickly so as to keep up a constant demand for renewal . . . The whole policy is one of waste in order to 'keep things going' by an ever-increasing quantity production at the expense of quality" (*Flee to the Fields. The Faith and Works of the Catholic Land Movement*, pp. 37, 45, 46).

(36) *The Modern Idolatry* (pp. 40 and 120-122).

(37) For example, from 1935 to 1938, in Ireland, there was a reduction of 89,029 in the number of pigs bought for curing and exporting alive. In the same period, there was a reduction of 128,874 in the total number of pigs in the country. The Pigs Marketing Board and the Bacon Marketing Board were operating during these years. There must be order in production and marketing, but it must not be an order dictated by the present reversal of order. The result of the subordination of human beings to production and of production to finance, is the gradual decay of production and, worse still, the decay of human personality. Cf. *The Servile State* and *The Restoration of Property*, both by H. Belloc.

following extracts from the Encyclical, *Quadragesimo Anno*: "The uplifting of the proletariat is the aim which Our Predecessor urged as the necessary object of our efforts. The condition of the workman has indeed been improved and rendered more equitable in many respects [since the days of Pope Leo XIII]. . . . But after modern machinery and modern industry had . . . taken possession of many newly colonized countries no less than of the ancient civilizations of the Far East, the number of the dispossessed labouring masses . . . increased beyond all measure. Moreover, there is the immense army of hired rural labourers, whose condition is depressed in the extreme. . . . The immense number of propertyless wage-earners on the one hand, and the superabundant riches of the fortunate few on the other, is an unanswerable argument that the earthly goods, so abundantly produced in this age of industrialism, are far from rightly distributed and equitably shared among the various classes of men. . . . This programme cannot, however, be realized unless the propertyless wage-earner be placed in such circumstances that by skill and thrift *he can acquire a certain moderate ownership*, as has been already declared by Us, following the footsteps of Our Predecessor."<sup>(38)</sup>

(c) BREAD.

We shall begin by quoting a few extracts from *Bread in Peace and War*, a splendid pamphlet published in October, 1940, by the Food Education Society of England. In this excellent work, some of the facts of the case are outlined as follows: "The switch-over to roller-milled flour [from stone-milled] in the eighties made a big difference to the nutritive value of the poor man's diet. . . . When the whole wheat is ground on stones, giving stone-ground wholemeal, the whole of the wheat grain, including the germ, is present in the resulting flour, with the exception of, perhaps, about 2 per cent. of the largest and roughest husk. . . . It is generally agreed that in normal times the diet of the poorer classes is deficient in calcium and vitamin B, and that in time of stress this deficiency may become serious. . . . The Medical Research Council recom-

(38) In his evidence before the MacMillan Committee, Mr. Montagu Norman said: "Broadly speaking, I believe that the salvation of industry in the country lies first of all in the process of rationalization, and that it is to be achieved by the unity or unification or marriage of finance and industry . . . . I hope sooner or later . . . . to establish another company which will unite the laity as a whole . . . . to assist industry towards the goal of rationalization." Rationalization means, in practice, as Mr. Hargrave pithily expresses it, the compulsory squeezing out and closing down of small factories and mills, so that the larger, heavily debt-burdened concerns may be "helped" by the Bank of England via the new industrial financing company. Cf. *Professor Skinner alias Montagu Norman* (pp. 154, 155).

mends that flour for the bread of the people should contain the germ of the wheat grain, as much as possible of the aleurone layer and the finer portions of the bran. Instead of the flour consisting of about 70 per cent. of the wheat grain, as it does at present, the percentage extracted should be at least 80 to 85 per cent. By this means the content of certain vitamins, of all minerals, and of fat, would be increased and the nutritive value of the protein would be improved. . . . The Medical Research Council further recommends that the bleaching or improving of flour by the use of oxidising agents such as nitrogen peroxide, or by any other process which damages the nutritive value of the flour should be prohibited. The total mineral content would be about doubled. . . . The whole daily requirement of iron would be realised in the bread portion of the diet alone. Anaemia from iron deficiency is a common cause of lowered vitality among poorer women, particularly in pregnancy, and among infants.”<sup>(39)</sup>

A few passages from another excellent pamphlet, *Our Daily Bread*, by Professor Joseph Reilly of University College, Cork, may be quoted in confirmation of what we have just read. “The trend of development in the treatment of cereals for human use is not in line with progress in the science of nutrition, but rather in the opposite direction. This applies especially to wheat as used by man in the form of the white loaf. The aim for a long time was to provide a product pleasant in appearance, irrespective of the loss of the finer nutritive constituents. The actual nature of the loaf has seriously changed within the last three or four decades. The bread used by the great majority of our people to-day is far less nutritious from many aspects than the cereal products of former times. Some interested parties say that this does not matter. With the great selection of other foodstuffs now available, these defects can readily be amended. Yet it must be realised that bread is the principal food of the working people. . . .

“No wheaten flour may now be milled . . . which is under 95 per cent. extraction. This will produce a brownish coloured bread. It will be much more nutritious than the pre-War white bread of 70 per cent. extract flour. . . . The distinction between wholemeal flour and brown flour should be noted. The former contains all the constituents of the grain. The latter is a mixture of white flour with varying proportions of the bran and other layers of the wheat grain. It does not contain all the separated fractions from the flour and is especially low in wheat germ. . . . The replacement of wholemeal by the white flour of the modern roller mills is, according to that great authority on dietetics—Sir Robert McCarrison—‘the greatest single factor in malnutrition.’ . . . It is important that this knowledge should be disseminated, if only

<sup>(39)</sup> *Bread in Peace and War* (pp. 48, 33, 35, 30, 31).

to dissipate the prejudice which seems to have been created in the public mind against the use of wholemeal flour by many decades of familiarity with white bread. This is especially so at the present time, but I would like to emphasise this fact that the public should not confuse the present high extraction flour (even 95 per cent. extraction) with wholemeal flour. What I mean by wholemeal flour is whole grain, stone-milled flour containing the germ of the wheat as well as all the other constituents of the wheat berry. . . . Even the roller-milled flour is often bleached still whiter by irritants or oxidized by so-called chemical improvers. Chemicals such as nitrosylchloride, chlorine, nitric acid, benzoyl peroxide or certain persulphates are also used. . . . Nitrogen trichloride has largely displaced other chemicals in the bleaching of flour. About 90 per cent. of the flour mills in North America and 85 per cent. of the flour mills in England employ this reagent. . . . An extremely white product results. It is claimed that this treatment, even though it increases cost, alters the gluten and gives the baker a more stable and stiffer dough so that on treatment with yeast a 'better' loaf results which will absorb more water—hence more loaves per sack of flour.”<sup>(40)</sup>

In spite of these undeniable facts, the struggle to secure good bread for the people, especially for the poor, will be exceedingly difficult. The big mills with their large output “pay” better than the older type which turned out better flour. The pamphlet, *Bread in Peace and War*, continues: “To-day [in regard to this struggle] we have to contend with an even more powerful opposition [than in 1917] because the flour-milling industry is in the hands of so few firms. This is a great danger. In 1930, when Mr. Hurst wrote his brochure on *The Bread of Britain*, the Co-operative Wholesale Society milled 22 per cent. of the flour, Ranks 20 per cent., Spillers 20 per cent., and independent firms 32 per cent.

<sup>(40)</sup> Op. cit., pp. 30, 29, 10, 33. The last remark goes to prove that bakers as well as millers will be financially interested in maintaining the demand for white flour.

“In the march of civilization as we go farther we fare worse. Knowledge of what is wrong is ignored or exploited, in either case for commercial gain. For instance, the steel-roller mill was introduced here in 1872. By it the coloured parts of the wheat, the embryo or germ and bran, were totally removed. The flour was dead white. In 1912, the discoveries of Hopkins and of the Pole, Dr. Funk, were announced from which grew the realization that the coloured part contained the nerve food . . . . The mistake of 1872, then, was discovered forty years later; yet, so far from rectifying it, the milling industry is on the eve of greatly amplifying the despoiling apparatus. Thus is knowledge ignored” (Dr. L. J. Picton in *England and the Farmer*, pp. 128, 129).

“Well-baked, properly milled, wholemeal bread need only be consumed in about three-quarters the quantity of white bread in order to satisfy hunger and regain health” (Viscount Lymington in *England and the Farmer*, p. 19).

Hurst said it would not be long before 80 per cent. was controlled. Now 90 per cent. is controlled by the three. Powerful interests such as these are never going to release their hold so long as they can persuade the public that white flour is the right stuff. . . . What are the circumstances which explain the resistance to the provision of a wholemeal bread? May they not be found in the fact that the entire industry of flour-milling in this country is now for practical purposes concentrated in one gigantic combination which approximates to the position of a single trust, inasmuch as two private and interrelated firms, with the Co-operative Wholesale Society as their sole rival, control the whole production of flour? Any departure from existing practice must mean a serious disturbance of invested capital amounting at this time probably to something like twenty million sterling, and the loss to the companies concerned of the highly profitable by-products of milling white flour. . . . Mr. John Burns, President, Local Government Board, announced that a Bill was in preparation to secure the purity of flour and to render illegal the use of phosphates and bleaching, July 23, 1912. The same Minister stated that a Bill dealing with the whole question of the purity of food, including flour, was in preparation, March 26, 1913. (Neither measure, however, saw the light). . . .

"It has been well-known for years that civilized diet is deficient in both vitamins and mineral salts. For centuries two of the most important foods of the world have been wheat and rice. Before 1850 these grains were pounded by hand or coarsely stone-ground, and little of the bran was lost, while the valuable vitamin B was retained. The introduction of steel rolls for milling enabled the miller to produce finer flour while the bran and so on were sieved off. These sievings contain the germ of the wheat (or rice) and incidentally the vitamin B and the mineral salts. The flour from the modern treatment is whiter, and the public, mistakenly thinking that whiteness means purity and goodness, demands the whitest possible flour. To obtain this the modern miller bleaches his flour with chemicals. The result of these operations is to produce a devitalised white powder which we make into bread, but it is no longer the 'staff of life.' The sievings, which contain the most valuable part of the wheat, are made into food-stuffs for poultry or other live stock. . . . Very powerful commercial interests, including a whole group of advertised cereal goods, drugs, preparations, etc., have been built up upon the circumstances that the milling trade has been ready and able to supply the raw material of these traders in the form of the so-called 'offal' of flour, which offal was, previous to 1880 (introduction of roller-milling) included in the daily food of the people and is now extracted from it. . . . The attention of the Minister of Food is called to a legal anomaly, now much discussed, and likely to excite

public feeling when it is more generally appreciated, viz., the dairyman or milk supplier who extracts cream from his milk (beyond a certain percentage) is visited with the most severe penalties; the miller who extracts the equivalent of cream from his flour goes scot free.”<sup>(41)</sup>

“In a democracy,” writes Mr. Kenny Williamson, “free speech is permitted. You can say what you think—within limits—the limits imposed by the Money Power. I have done a little broadcasting; but could I say what I thought, what I believed? Of course not!

“In 1938, I wrote in a script that experiments at Cambridge, upon rats fed exclusively on white bread, had resulted in the rats dying of various diseases (all due to mal-nutrition) within three months. I was not allowed to say this, however. Nor was I permitted to extol the virtues of wheatmeal bread. I was not allowed to explode the old lie that British wheat was unfit for making into wholemeal flour. The Money Power had mills at the ports and its machinery was designed for skinning the nutritious golden skin of the harder foreign wheat-berry, in order to produce snow-white flour, and also to supply the feeding-stuffs trade with ‘offals’ as the skins or rinds are called. If everyone, hearing my talk, made sudden demand for wheatmeal bread, millions of pounds worth of machinery would have to be scrapped. Sixteen million people might be permanently undernourished, but sixteen million pounds must not be lost! . . . Nothing likely to injure the Money Power was permitted. . . . Be a good boy and prophesy unto them smooth things, or else you won’t be able to give any more talks over the air of the B.B.C. Sixteen millions permanently undernourished? We are afraid it has nothing to do with us. Privately, of course, we agree with you, but orders are orders.

“It was the same in newspaper articles: nothing must be printed which might cause a falling-off of advertising revenue. In one group of newspapers the Jolly Millers spent over forty thousand pounds in advertising, so nothing depreciating white bread must appear in the paper. Won’t you write another article about the otter instead? Say just what you like. They live in water, don’t they, in rivers and swamps? . . . The Money Power cares nothing for human life, nothing for the soil that is the mother of human life. How long will men continue to respect the old system which is based on the Money Power? For the system not only ruins the soil and despoils human life, but periodically it becomes locked in a deadly struggle with its rivals. . . .”<sup>(42)</sup>

(41) *Bread in Peace and War*, pp. 23, 71, 42, 47.

(42) Quoted in the Monthly Bulletin of the Economic Reform Club, July, 1941.

We find the same story of the domination of the money interests in the U.S.A. "If you will refer to the Rockefeller and other experiments," writes William Howard Hay, M.D., "you will note that those little animals that were fed on the white flour preparations died sooner than did those fed on nothing at all. . . . It was known that the animals fed on the white flour preparations died of acidosis. . . . And it is not hard to see that the acid-forming tendency of the white flour, added to the total deficiency of alkalies carried by this form of so-called food, would be sufficient to poison the animal as its own waste would not do to the same extent, and death resulted from acidosis. . . . If the government would only interest itself in the prohibition of the processing of foods, there would be much accomplished toward a lessening of the deficiency evil in our land. The government is fully cognizant of the facts of nutrition, as many feeding experiments were conducted in the Section of Foods, Department of Agriculture; even the feeding experiments before referred to as occurring in the Rockefeller Institute were duplicated in this section, with comparable results. So Uncle Sam is a party to the demineralization of our national foods by not forbidding it. Part of very big business, the millers and the bankers, is interested in the denaturing of foods, and Uncle does not like to offend big business, for he has found that it does not pay. He watches the composition of the feed for calves and chickens, and is very severe on any one who sells corn-cob meal for these innocents, but he does not interest himself in the feeding of the future citizens in the slightest. This is not as it should be, of course, but what can we do about it? Big business needs the money so we will have to continue to eat of the emasculated food products which they are allowed to sell us, and which Uncle Sam helps them to advertise under very misleading statements. . . . There seems to be but one thing that we can do about it, and that is personally to refuse everything that is in any way processed or refined, and when enough are doing this there will be forced a change in the whole system of preparing and marketing foods."<sup>(43)</sup>

"Vitamin B—now known as aneurin or thiamin—is necessary for the structural and functional efficiency of the nervous system; consequently its adequate supply is essential to all neuro-muscular activities, including those of the heart, the stomach and the bowels. The structural and functional efficiency of the adrenal gland depends largely upon it. . . . Its insufficient consumption or utilization may give rise to anorexia, poor growth, lack of vigour, fretfulness or nervousness, cardiac and bowel irregularities and neuritis. . . . The chief cause of its insufficiency in the diets of our people is the almost universal use of white flour, from which it is lacking, in preference to wholemeal flour, in which it is abund-

<sup>(43)</sup> *Health via Food*, pp. 247, 283, 284

antly present, and the excessive consumption of vitaminless sugar.”<sup>(44)</sup>

The testimony of Lord Northbourne in this connexion is too apposite to be omitted. In *Look to the Land* he writes: “The health of man and the health of his land are not two distinct matters which can properly be considered separately and apart. . . . So if farming were unsound it would be strange if man’s physical life remained perfectly adjusted. . . . It is true that man cannot live by bread alone, but it is also true that he cannot live without bread: and if his bread is defective he cannot be expected to live well. . . . The typical food of most of us to-day is white bread. It is interesting to consider a loaf of white bread in the light of what has been said about food in general. The chances are that the wheat has been grown abroad, most probably under a system of continuous wheat growing, very likely on land the fertility of which is in some degree exhausted. After a period of storage, during which it may be chemically treated against insects, it is put through a modern roller mill. . . . So that, even if wheat is healthily grown, most of the life-giving and protective constituents are removed. . . . White bread is mere filling. It is probably no exaggeration to say that it generally does not nourish at all. . . . Sir Robert McCarrison used rats for his experiments [with regard to food]. Some were fed on the diet of the Hunza people and of certain other tribes whose health was remarkable. These rats prospered exceedingly. Disease was almost unknown. . . . Another set of rats were fed on the diet of the poorer classes in England (white bread, margarine, sweet tea, boiled vegetables, tinned meats, and jams). They grew badly. They got neurasthenia and bit their attendants. After only sixteen days they began to eat each other. They also got many diseases, and in addition lassitude, loss of hair, boils, bad teeth, and crooked spines. They became terribly like us.”

#### (d) REGIMENTATION OF MEDICAL DOCTORS.

A very interesting pamphlet entitled *Barrier to Health*, by Dr. Douglas Boyd,<sup>(45)</sup> draws attention to the increasing pressure on doctors to accept contract practice and points out that the powers controlling money are moving in that direction. He writes: “The growing number of doctors accepting contract practice is clearly a matter for alarm. It is obvious that many prefer to accept restrictions rather than suffer privations. . . . It is very clear that

<sup>(44)</sup> *Bread in Peace and War*, pp. 47, 48.

“White bread as we eat it now is a scandal and a curse to civilization . . . . White bread, like white sugar, is a shoddy cheap food that results in £5,000,000 a year being spent in advertisements for patent medicines” (Viscount Lymington in *England and the Farmer*, p. 19).

<sup>(45)</sup> The Abbey Press, Bangor, Co. Down, Ireland.



the wide-spread curtailment of private consultation is the result of general economic distress. Is it not strange that steadily deepening economic pressure should be accompanied by numerous opportunities for contract service? Knowing that credit is under highly centralised control, one may then justifiably suspect that those directing financial policy are more concerned with the regimentation of the medical profession and patients than with the general welfare? . . . To the impartial observer, cognizant of the facts, it is clear that the whole Medical profession is being ruthlessly taken in the grip of some form of Socialism, Fascism, Russian Communism, or whatever name one cares to give to *regimentation* and the enforcement of objectives contrary to the wishes of the majority. . . . The facts are quite clear. Almost every practitioner now must purchase a practice. This 'compulsion' follows the introduction of the panel system. Apart from any considerations of the success or otherwise of this system, the fact remains that it created a vast extension of bank credit. At the same time it became an obligation on almost every doctor to take out life insurances, in most instances being persuaded into the Endowment Class, which skilled investigation will show to produce most profit to the Insurance companies. It would be a credulous person who believed that the small group in control of Bank credit and the major insurance groups had no hand in the formation of such an enterprise. . . . Who, then, directs the policy of the Bank of England? No matter where we turn we find centralization under the domination of the financier. In every direction we see the result of an inhuman policy. We, in the Medical profession, have had the doubtful honour paid to us of being amongst the first of the professions to be placed under a system of regimentation, for the ease of control and the direct gain of those who direct the policy of financial institutions."<sup>(46)</sup>

#### (e) ADVERTISEMENTS OF PATENT MEDICINES.

We have seen, then, that the perversion of order due to the domination of finance has proved deleterious for agriculture, leading to the exhaustion of the soil and the neglect of the production of primary goods, ruinous also for man's food, that is, not only for the production and distribution of food but for the food itself, and injurious to the medical care of the human person. Let us now go a step further and see something about the sad effects of this domination not only on man's body but on man's soul.

<sup>(46)</sup> Op. cit., pp. 11, 12, 13, 14, 39.

"Medical science is largely occupied in adapting our bodies to an unnatural way of living, just as agricultural science is largely occupied in adapting our land to an unnatural way of farming. The results are by no means encouraging either way" (C. Henry Warren in *England and the Farmer*, p. 66).

It is true that in connexion with advertisements for *Secret Remedies* we are chiefly confronted with the results of human selfishness using the modern facility of advertizing. But the driving force of debt for heavy advertising and general expenses increases the urge to make false and exaggerated claims and improper appeals. The mad competition for inadequate purchasing power impels to indecent advertisements which have a desupernaturalizing and degrading effect upon society. Then again, fear of losing revenue and so being unable to pay bank overdrafts forces newspapers to refrain from publishing the truth about secret remedies and thus warning the public.

We have seen that the potential capacity of the world to supply its inhabitants with all they need is not availed of or, if it is availed of to some extent, the products are not distributed but destroyed. On the other hand, enormous sums are spent on advertizing the products that are not destroyed, that is, in making them known to people suffering from lack of purchasing power to buy what they need. Enormous sums are also spent in advertizing medicaments and remedies rendered necessary by the devitalization of food as well as by its insufficiency. "More and more," we read in the pamphlet published by the Food Education Society, "the English-speaking democracies are relying on devitalized foodstuffs and corrective drugs to maintain their health. This custom spreads from the cities to the country districts. This increasing consumption of tinned, concentrated and synthetic diet is not only seriously embarrassing the agricultural revival . . . but is disseminating devastating diseases."<sup>(47)</sup>

"Both town and country people," writes Lord Northbourne in *Look to the Land*, "need the right food. At present not one in a hundred of either can get it for love or money. It is not there. The commercial handler (who holds the cards) wants that which is standardized and easily stored or preserved, in quantity and at a low price. He 'educates' the public and the farmer must conform to the resultant demand, or go out of business. Cheap food has been the plausible excuse for all this. . . . The lowering of financial cost is our ideal. . . . So long as people go on being fooled by advertisement (blatant or concealed) of processed foods, so long will they and the farmers be at the mercy of vast distributing concerns, whose every interest seems to be opposed to the people's real nutritional necessities. . . . Milk must be pasteurized in order that it may be more safely bulked for handling by vast distributing concerns. . . . Purity is the advertiser's watchword. But in practice it has come to be almost synonymous with sterilization. Sterilization means killing. . . . Pasteurizing admittedly alters one of the phosphatic constituents of milk. That constitu-

(47) *Bread in Peace and War*, p. 23.

ent is closely concerned in the calcium metabolism of the body, which includes the formation of bones and teeth. . . . One section at least of the business community knows that we are unfit, and that is the section which relies on advertising for its livelihood. Consider, therefore, the proportion of advertising space allotted to patent medicines and cures of all kinds, processed foods recommended on grounds of health, flavourings, stimulants, and narcotics, not excluding stimulants and narcotics for the mind. To this list may be added cosmetics, the main purpose of which is to produce a spurious imitation of the bloom of health. . . . A state of low vitality in our plants and animals is no less discernible. . . . Liability to disease shows itself increasingly among classes of livestock bred and fed for high production, especially poultry and dairy cows."

The Report from the Select Committee on Patent Medicines ordered to be printed by the House of Commons on 4th August, 1914, and reprinted in 1936, contains a mine of information about *Secret Remedies*. We read therein: "We are getting a lot of quack remedies which were formerly confined to the United States. . . . While the trade in certain classes of secret remedies is carried on . . . with trifling capital, in other cases the amount of capital invested in manufacturing is very large. The annual turnover of the proprietors of Beecham's Pills, selling over a million pills a day, Sundays included, is about £360,000 a year. The proprietors of Seigel's Syrup, who have sold 100 million bottles in 40 years, pay upwards of £40,000 a year in wages alone.<sup>(48)</sup> In most cases the principal expenditure in connection with secret remedies is in advertising. The proprietors of 'Wincarnis,' for example, spend thus £50,000 a year, employing between 30 and 40 persons in their advertising bureau. . . .

"As so large a sum as £2,000,000 or more is spent annually in advertisements of these remedies in one form or another of advertising, the trade is naturally of great importance to newspaper proprietors. In the case of most newspapers these advertisements constitute one of the most considerable sources of income, while a number of small provincial newspapers could probably hardly exist at all without secret remedy advertisements. . . . As regards the advertisements of swindlers like Macaura, the 'eye quacks,' the 'deaf quacks,' the cancer-curers, the consumption-curers, the electric belt makers, the curers of rupture without operation, or 'fakirs' generally, most newspaper proprietors do not regard it as incumbent upon them to test the good faith of secret remedy

(48) Elsewhere the Report says: "For many years, this preparation bore the statement that 'an old woman, Mother Seigel, etc.' Your committee arrived at the conclusion that every detail of this statement was an invention. There never was a Mother Seigel, or this wonderful herb."

advertisers, any more than of advertisers of other goods. . . . We must point out further, in this connection, that the large sums received for the advertisement of secret remedies lead newspapers, either from discretion or under compulsion, to exclude from their columns criticism or discussion of secret remedies. When the British Medical Association, for example, issued their volume entitled *Secret Remedies* containing analyses, costs, etc., of a large number of proprietary medicines, not only was the volume not noticed editorially by most papers, but even an advertisement of it was declined by many journals, some of them of the highest class. A trial in Edinburgh in the course of which the judge described the business of the proprietors of . . . . as 'based on unblushing falsehood for the purpose of defrauding the public,' was, we were informed, with few exceptions not reported in the Press, and the remedy still has a considerable sale. . . .

### ***Fraudulent Remedies:***

"This is a large class, having an extensive sale, often at high prices, consisting of abortifacients, of alleged cures for cancer, consumption, diabetes, paralysis, locomotor ataxy, Bright's disease, lupus, fits, epilepsy, rupture (without operation or appliance), deafness, diseases of the eye, syphilis, etc., together with electric belts, apparatus for supplying oxygen to the system, 'ionised' waters and the like. . . . They are and are known by their makers, to be cruel frauds; and the sale and advertisement of them should be prohibited under drastic penalties. . . .

### ***Remedies making grossly exaggerated claims:***

"As an example of the profits made by the sale of this class of remedies, George Taylor Fulford, the proprietor of 'Dr. Williams' Pink Pills for Pale People,' left a fortune of £1,111,000. . . .

### ***Medicated Wines:***

"There can be no doubt that many persons acquire the 'drink habit' by taking these wines and preparations ( . . . . . , etc) either knowing that they are alcoholic . . . . or in ignorance that they are highly intoxicating liquors. The further charge is made that their drug content may lead to the 'drug habit.' . . . .

"The trade in abortifacients presents one of the most deplorable aspects of the secret remedy trade. Innumerable remedies for 'female irregularities' are advertised. A few of these are poisonous and have caused death, whilst most of them are wholly inactive for the purpose for which they are sold. . . . Many deaths from the use of this substance . . . . . for this purpose were reported to us. It can, of course, only produce abortion by producing lead poisoning, from which insanity, blindness, paralysis and death have resulted. . . .

The question of the total prohibition of its sale should be considered by the competent authorities. . . .

"Some papers of the so-called 'religious press,' we are told, show a wider hospitality to secret remedy advertisements, and many of an objectionable character have been found in its columns. It is also lamentably true that the cheap so-called 'home' weeklies, intended for the reading of girls and young women, contain advertisements of a grossly improper nature. Many improper advertisements from weeklies, sporting prints, 'religious' and 'home' papers, were exhibited to us—including 19 advertisements of drugs, obviously intended to be used as abortifacients, in one provincial Sunday paper. . . .

"It will probably now be learned without surprise that witnesses of unquestionable authority have assured us that grave evils, urgently requiring remedy, arise from the present sale and advertisement of secret remedies. We may quote the following as examples. As regards diseases arising from sexual intercourse, Dr. Reginald Edward Cross, M.R.C.S., L.R.C.P.: 'A very grave and wide-spread evil, urgently demanding legislative action.' As regards aural diseases, Mr. P. MacLeod Yearsley, F.R.C.S.: 'A widespread and grave evil, which I most decidedly believe requires legislative treatment.' As regards diseases of the skin, Dr. Arthur Whitfield, M.D., F.R.C.P., Physician to the Skin Department, and Professor of Dermatology in King's College Hospital: 'The harm done is appalling. . . . There is urgent demand for legislation.' . . . . And on the general question, Mr. G. Sidney Paternoster, Assistant Editor of *Truth*: 'There is absolutely no question about it, the public is defrauded of millions in the course of a year, and purely by false statements.' "(49)

The Earl of Portsmouth sums up the situation as follows: "In a healthier age with a less irrational system, it would have been impossible for such appalling mental and physical drugs as we now suffer from to have taken first place in our lives. Scarcity both in food and work has meant subnormal health and that in itself created a colossal vested interest in patent medicines. The dullness of our rationalized and regimented lives has created a demand for mass-produced amusements, 'the dogs,' and the football pools, and other such entertainment. Big profits lie in moneylending to create new issues promoting luxury business. So, too, with the vast growth of the tobacco industry, and the unreal sensationalism of the Press. Those who say that they could not in 1939 afford sufficient food to put into their stomachs . . . were driven with every excuse to expend money in sheer boredom on cigarettes, newspapers, cinemas, football pools, and hire purchase of radios,

(49) *Report on Patent Medicines*, pp. x, xi, xiii, xiv, xv, xx, xxiii, xxiv (published by H. M. Stationery Office).

which a healthier world . . . would have found less necessary to its existence. Most of this degeneration can be laid finally at the door of finance, just as to the same door we can lay the twenty to thirty million unemployed who haunted the streets of Europe and America. All this happens in a world where finance has all the power, and wields it without authority or any social design" (*Alternative to Death*, p. 36).

#### (f) FAMILY LIFE.

We have seen that the news of a drought and of the consequent loss of a wheat crop in the United States was received with acclamation in the Chicago Wheat Pit. Such an attitude is in complete opposition to the sentiments expressed in the prayers Holy Church orders us to recite in the Litany of the Saints. The Litany of the Saints is said or sung on Rogation Days, precisely in order to invoke God's blessing and protection on crops. The Collect of the Mass for Rain was evidently not drawn up by speculators in wheat, for in it we read: "O God, in Whom we live, move and have our being, grant us rain in due season, that when our temporal needs are sufficiently supplied, we may seek with more confidence after things eternal. Through Our Lord Jesus Christ." In Our Lord's account of the signs that shall precede the end of the world, He mentions famines. If the peoples of the world allow the financiers to continue to insult God by their attitude to His gifts, they will have themselves to blame for the famines.

There is, however, something still worse. One United States Senator, in 1933, in the presence of the increasing number of proposals to restrict the output of so much of what is required for the normal existence of human beings, declared that the finishing touch to the picture would be given by a Bill to restrict the procreation of children throughout the Union. In all probability, he was unaware that in England letters had already been sent to *The Times* suggesting this very thing. The following phrases are taken from one of them: "The poorer section of the population have outrun the demand for manual labour . . . they must learn to regulate the expansion of their families as the middle and upper classes have long been doing."<sup>(50)</sup> This is a very different ideal of married life from that set before us in the beautiful prayers prescribed by the Church to be said over the newly-wedded pair at Nuptial Mass. Therein the priest begs God that the wife may be a mother fruitful in offspring and that they may both see their children's children unto the third and fourth generation.

The existence of "surpluses" of production over consumption does not bring home to people who are suffering from the finance-mentality that the remedy is to be sought by going against the

<sup>(50)</sup> Quoted by Mr. Jeffrey Mark in *The Modern Idolatry*, p. 35.

tide and seeking to increase consumption. No, the remedy they suggest is to bring about a diminution in the number of producers. The fertility of money must be maintained, even if it leads to the sterility of the human race. The Central Bankers will doubtless be ready to oblige by lending money to the State to erect Birth-prevention clinics alongside the Banks in every important street. As the English taxpayers are still paying interest on the money borrowed by the English Government to finance the war that ended with the Battle of Waterloo in 1815, the gradually diminishing population will in all probability still be looking for money to pay the interest on this other loan, when the Archangel Gabriel will summon the last of them, along with the financiers, to listen to the full truth about the order of the world.<sup>(51)</sup>

"There is very little to encourage people to take the long view—and yet, from the point of view of the State, it is generally the long view that matters. Actually, there is every inducement for taking the short view. Money is the end almost universally sought, whatever the means of acquisition. Company law has been so framed that it is possible for men to make what they can while the going is good and escape responsibility altogether for their actions by the simple means of selling out at the right time and leaving others to deal with the consequences.

"A particularly glaring example of the emphasis of the short view is to be found in the career of the building companies of the nineteen-twenties and thirties. Admittedly, there was a need for houses, but not for houses to be thrown up with little or no regard for quality in great unsightly masses around our big cities and provincial towns. As soon as an estate had been developed and the profit reaped, the company was wound up, and when it was found later that the houses were unfit for habitation, the people to whom they had been sold on mortgage were left high and dry without recourse to anyone. That is one example from one industry. Many others may be quoted but they all have the same characteristics, that a man or group of individuals may bleed a business white and escape entirely the future consequences of their policy by winding-up or selling out before the long term results of their actions have made themselves felt.

"Society has also a very definite interest in seeing that its physical resources are not squandered. In agriculture, it has long been recognised that, whatever temporary advantages may be gained by over-cropping, in the long run no more can be got out

(51) Of course, the City had money invested on the other side too. "On this occasion he [Napoleon] had no option but to raise a loan for the defence of France. The City of London accommodated him with £5,000,000. With this sum he equipped the army which Wellington defeated at Waterloo" (*Monarchy or Money-Power*, by R. McNair Wilson, p. 107).

of the land than is put back into it. Industry is really very much the same.”<sup>(52)</sup>

We Catholics may not content ourselves with extolling the sublime dignity of the Sacrament of Matrimony and preaching the moral law. We must do that, but in addition we must do all we can to enable young people to get married at a normal age and to fulfil the sacred obligations of the married state. We must take to heart the words of the late Holy Father in the Encyclical on *Christian Marriage*: “Since it is no rare thing to find that the perfect observance of God’s commands and conjugal integrity encounter difficulties by reason of the fact that husband and wife are in straitened circumstances, their necessities must be relieved as far as possible. And so, in the first place, every effort must be made to bring about that . . . in the State such economic and social methods shall be adopted as will enable every head of a family to earn as much as is necessary according to his station in life, for himself, his wife, and the rearing of his children, for ‘the labourer is worthy of his hire’ (St. Luke, V, 7).” Under the existing monetary system, people were dying of under-nourishment, while food was being destroyed, because it could not be sold at a profit, and many of the survivors were exposed to cruel temptations against the moral law. Is it not right to subject that system to examination, seeing that money is destined by its very nature to facilitate members of families in procuring that sufficiency of material goods they normally require for a virtuous life?

We may fittingly conclude this chapter by a quotation from Pope Pius XII’s *Allocution of Christmas, 1942*:

“Moved always by religious motives, the Church has condemned the various forms of Marxist Socialism, and she condemns them to-day, because it is her permanent right and duty to safeguard men from currents of thought and influences that jeopardize their eternal salvation. But the Church cannot ignore or overlook

<sup>(52)</sup> *The Future of Auditing*, by A Group of Accountants (Gee & Company, Potters Bar).

With regard to the statement made by this group of writers that there has been little to encourage people to take the long view, it will be well to quote a few lines from the Report of the British Forestry Commission (1943). “Afforestation emphatically demands the long view, which has not been encouraged. Up to the beginning of the last war,” we read, “the United Kingdom (including Ireland) had no Forest Policy . . . The Forestry Commission was established in 1919 as the forest authority. Owing to the lack of stability of finance the Forestry Commission’s operations were subjected to a number of checks . . . The progress with private woodlands has been disappointing . . . The post-war position will demand speedy and large-scale action. The requisites for success are available. British conditions are suitable for the rapid growth of good timber. There is sufficient land available in the existing woodlands and uncultivated rough grazing.” Are not Irish conditions suitable also?



the fact that the worker, in his efforts to better his lot, is opposed by a system which is not only not in accordance with nature but is at variance with God's plan and with the purpose He had in creating the goods of the earth. . . . If the issue was once the liberation of a land hallowed by the life of the Incarnate Word of God, the call to-day is, if We may so express Ourselves, to traverse the sea of errors of our day, and to march on to free the holy land of the spirit which is destined to sustain in its foundations the unchangeable norms and laws on which would arise a social construction of sound internal harmony. With this lofty purpose before Us, We turn from the Crib of the Prince of Peace, confident that His Grace is diffused in all hearts, to you, beloved children who recognise and adore Him, Christ your Saviour, We turn to all those who are united with Us at least by the bond of faith in God."

## CHAPTER XX.

### THE POLITICAL PRINCIPLES OF ST. THOMAS AQUINAS AND THE FUNCTIONING OF THE GOLD STANDARD.

#### MONEY-MANIPULATORS AND GOVERNMENTS.

We have seen that for St. Thomas money is meant to be the servant of Politics and Economics. The art of manipulating money must not be allowed to fall uncontrolled into the hands of private individuals, as they will be tempted to work for instability of price-levels in view of their own gain. *A fortiori*, the rulers of the State must see to it that the manipulators of money do not get control of the government. Now these two evils—instability of national price-levels and control of governments by financiers—seem to have been allowed to grow apace under the gold standard monetary system. There is no need to dwell further on the former evil, as it has been sufficiently stressed. The latter needs a little elaboration.

Let us first take the testimonies of the rulers of States themselves. When the Federal Reserve Bank, created in 1913 by Mr. Paul Warburg, a German Jew belonging to the banking firm of Kuhn, Loeb and Company, had been a few years in existence, in 1916 to be precise, President Woodrow Wilson thus summed up the situation in U.S.A.: "A great industrial nation is controlled by its system of credit. Our system of credit is concentrated. The growth of the nation, therefore, and all our activities are in the hands of a few men. . . . We have come to be one of the worst ruled, one of the most completely controlled and dominated Governments in the civilised world—no longer a Government by conviction and the free vote of the majority, but a Government by the opinion and duress of small groups of dominant men."

If we pass to England, we shall find abundant evidence in proof of what Professor Soddy wrote about the Bank of England some years ago: "From being what is known as a bankers' bank, it has become now almost the Government's government."<sup>(1)</sup> Mr. Gladstone said: "From the time I took office as Chancellor of the Exchequer (1852), I began to learn that the State held, in the face of the Bank and the City, an essentially false position as to finance. . . . The hinge of the whole situation was this: the Government

(1) *The Rôle of Money*, p. 59.

itself was not to be a substantive power in matters of finance, but was to leave the Money Power supreme and unquestioned. In the conditions of that situation I was reluctant to acquiesce, and I began to fight against it by financial self-assertion from the first. . . . I was tenaciously opposed by the Governor and Deputy-Governor of the Bank, who had seats in Parliament, and I had the City for an antagonist on almost every occasion."<sup>(2)</sup> Mr. John Hargrave significantly adds: "It would astound the Grand Old Man to see the strides that the Money Power has made in building up and entrenching its position since his day."

On page 215 of the same work, Mr. Hargrave quotes Mr. Montagu Norman as saying that the difference between the Treasury and the Bank is "the difference between Tweedledum and Tweedledee." To confirm his affirmation that the Government—i.e., the Treasury—has to go, cap-in-hand, to the Bank of England in order to get necessary government advances, Mr. Hargrave cites what Sir Thomas L. Heath, Permanent Secretary to the Treasury (1913-1919), writes about it in his book, *The Treasury* (p. 78): ". . . . An Act of 59 Geo. III, c. 76, requires that whenever it is deemed necessary for the public service to make application to the Bank of England for any advance authorised by Parliament, such application must be made in writing by the First Lord of the Treasury or the Chancellor of the Exchequer for the time being to the Governor and Deputy-Governor of the Bank. . . . The practical effect is that the Chancellor has to write to the Governor and Deputy-Governor four times a year (towards the end of March, June, September and December) to ask them to move the Court of Directors to consent. . . ." Mr. Hargrave also quotes Mr. Vincent Vickers, Bank of England director 1910-1919, as follows: "It was not Mr. Winston Churchill, as Chancellor of the Exchequer, who initiated or was to blame for our return to the gold standard in 1925; it was not Mr. Baldwin who decided the terms of the Bank Notes and Currency Act . . . . 1928; nor later was it Lord Snowden who personally pigeon-holed that request for a Royal Commission on monetary policy and who substituted so soon afterwards the MacMillan Committee which seemed to some so redolent of Threadneedle Street. Since 1919 the monetary policy of the Government has been the policy of the Bank of England, and the policy of Mr. Montagu Norman." If we link with this the declaration already quoted from Mr. Reginald McKenna, distinguished banker and former Chancellor of the Exchequer, to the effect that "they who control the credit of a nation direct the policy of Governments," we have reliable testimony as to the real ruler of England. In conclusion we may add

(2) Morley's *Life of Gladstone*. Quoted by John Hargrave in his book, *Professor Skinner, alias Montagu Norman*.

to this that the Bank of England was empowered by the Income Tax Act of 1918, Section 68, to assess and tax itself with nobody in control.<sup>(3)</sup>

In point of fact, with the growing influence of American financial interests, power over the British Government seems to have passed to the other side of the Atlantic. Mr. Thomas Johnston, M.P., who in 1931 was Lord Privy Seal in the Labour Government, wrote: "The City, the financiers and the moneylenders in New York and Paris, refused to put up credits in support of a balanced budget. They demanded a cut in unemployment benefit. They wanted humanity crucified on a cross of gold. We declined absolutely and resigned. . . . Twenty men and one woman—a British Cabinet—waited one black Sunday afternoon in a Downing Street garden for a final decision from the Federal Reserve Bank of New York."<sup>(4)</sup>

Besides Mr. Thomas Johnston's spectacular testimony about the dependence of the British Cabinet on the Federal Reserve Board, there are others to the same effect. Some of them are quoted by A. N. Field in *The Truth about the Slump*. For example, Sir Josiah Stamp, in an interview in the *New York Evening Post*, reprinted by the National City Bank in its monthly circular for February, 1926, spoke of the United States Federal Reserve Board as follows: "Never in the history of the world has so much power been vested in a small body of men as in the Federal Reserve Board. These men have the welfare of the world in their hands, and they could upset the rest of us either deliberately or by some unconscious action. Mind you, I am not criticising them, but it is precarious to have such concentrated power vested in such a body."<sup>(5)</sup> Again, in his book *America Conquers Britain*, Mr. Ludwell Denny says: "Many nations may laugh at our State Department, but all must tremble before our Federal Reserve Board. High money rates in the United States early in 1929, for instance, forced an increase in the official discount rates almost at once in England, in ten European countries, in two Latin-American coun-

<sup>(3)</sup> *Tax-Bonds or Bondage*, p. 23. The Bank of Ireland was accorded the same privilege by the (British) Act of 1918 referred to in the text.

According to *The Sunday Dispatch*, Sept. 21, 1941, "in 1934—Hitler's second year of power—the Bank of England granted the Reichsbank a credit of £750,000 . . . . Germany needed lots of raw materials at the time . . . . When the Germans overran Czecho-Slovakia in 1939, Mr. Montagu Norman handed over the £6,000,000 of gold belonging to Czecho-Slovakia which the B.I.S. had deposited with the Bank of England . . . . Sir John Simon admitted that the Bank of England had not consulted the British Government about the matter."

<sup>(4)</sup> Quoted by Mr. John Mitchell in *Tax-Bonds or Bondage*, p. 12.

<sup>(5)</sup> Sir Josiah Stamp was on the Board of Directors of the Bank of England in 1932. Cf. *The Old Lady Unveiled*, by J. R. Jarvie (Webster & Co., 1933).

tries, and two in the Far East. And in almost every case that action restricted business and brought suffering to millions of foreign workers. That blow hit Britain hardest of all. It checked her trade revival. . . . As one British critic said: 'It proves our Bank [the Bank of England] is harnessed to Wall Street.' Berlin bankers, as reported in the *New York Times*, February 8, 1929, 'declare that it signifies defeat of England's purpose of restoring London to primacy as the world money centre. This wish is considered to have been largely responsible for the altogether too long retention of the 4½ per cent bank rate.' Nevertheless the Bank of England, in the face of the most bitter criticism, was forced to raise the money rate to the highest level since the autumn of 1921 to prevent its gold reserve from disappearing—chiefly because there was a speculation orgy in Wall Street. As a result, the British Board of Trade index soon showed a decline in commodity prices, which the British correctly attributed 'to the rise in European money-rates owing to the necessity which devolves upon central banks to withstand the pull of high call-money rates in America' (*Manchester Guardian Commercial*, May 30, 1929). *The London Herald*, organ of the Labour Party, had correctly forecast that 'more unemployment, a slump in trade and dearer living will follow inevitably the increase in the Bank of England discount rate from 4½ to 5½ per cent.' . . . 'The well-being of all of us, not only in England, but in all civilised countries, is affected by the good or bad management of the Federal Reserve system,' says the Hon. R. H. Brand, Director of Lloyd's Bank, London. . . . London is thus harnessed to Wall Street, instead of having Wall Street and the rest of the world dragging at her heels as in pre-War days.'<sup>(6)</sup>

Again, here is what Mr. Reginald McKenna had to say on this subject at the annual meeting of the shareholders of the Midland Bank on January 28, 1928: "To-day, as before the war, the price of gold in America is fixed, and we are apt to assume that the value of gold continues to govern the value of the dollar. But such an assumption is no longer correct. While an ounce of gold can always be exchanged for a definite number of dollars, the value of the ounce will depend on what those dollars will buy, and this, in turn, will depend upon the American price-level. If the price-level in America fluctuated according to the movements of gold, the purchasing power of the dollar would still depend, as it did formerly, upon the value of gold. But we know that this is not so. As I have just shown, the American price-level is not affected by gold movements, but is controlled by the policy of

(6) *America Conquers Britain*, pp. 169-171 (published by Alfred Knopf, New York). A good deal of what is quoted in the text from Mr. Denny's book is not in Mr. Field's work. In the original, the section is entitled by Mr. Denny "The Federal Reserve rules London."

the Reserve Banks in expanding or contracting credit. It follows, therefore, that it is not the value of gold in America which determines the value of the dollar, but the value of the dollar which determines the value of gold. The mechanism by which the dollar governs the external value of gold is obvious. If the price-level outside America should rise in consequence of an increase in the supply of gold, America would absorb the surplus gold; if, on the other hand, the external level should fall in consequence of a shortage of gold, America would supply the deficiency. The movement would continue until the price-levels inside and outside America were brought once more into equilibrium. Although gold is still the nominal basis of most countries the real determinant of movements in the general world level of prices is thus the purchasing power of the dollar. The conclusion, therefore, is forced upon us that in a very real sense the world is on a dollar standard. . . . I conclude that as long as conditions remain at all similar to those we know to-day America will be able to maintain control over the world level of prices."

Innumerable other opinions, Mr. Field continues, might be quoted in proof of the fact that the world's money and prices are chained to the policies pursued by the financiers who control America. But it will be sufficient to conclude with the balanced judgement of Professor Gustav Cassel of Sweden in his book, *Post-War Monetary Stabilisation*: "The monetary policy of the United States determines the value of the currency of every other gold standard country. The Federal Reserve Authorities therefore control not only the general level of prices in the United States, but also the price-level of all other gold standard countries in the world. . . . When the central bank system possesses a gold cover of over 70 to 80 per cent. for notes and deposits, while a ratio of 35 to 40 per cent. is required by law, it does not in the least matter whether this gold cover is increased or reduced by a few per cent. Hence the leaders of the United States bank policy are not obliged to pay any consideration whatever to minor fluctuations in the gold cover. This means that the Federal Reserve system is in a position, of course, within certain limits, to regulate the supply of the means of payment in the country without any regard to the movements of gold. Thus the Federal Reserve exercises an independent influence upon the level of prices. Other gold standard countries are compelled to follow suit and to adjust their price-levels in conformity with that of the United States. Otherwise they expose themselves to a depletion of their none too abundant stocks of gold or else to an influx of gold which they could not afford to leave unutilised. The increase or decrease in the stock of gold in the United States, which would be connected with such movements of gold, would have no material bearing on the monetary situation of that country, which, in spite

of the fluctuations of its monetary stocks of gold, would be quite able to keep its general level of prices constant. Consequently the price-level of the United States has a determining influence on the world price-level, which is actually regulated by the leaders of United States bank policy."<sup>(7)</sup>

### THE FEDERAL RESERVE SYSTEM.

"In consequence, then, of the huge accumulation of gold in the United States," writes A. N. Field, "the policy pursued by the United States Federal Reserve Board now determines the general price-level of commodities." Thus the Federal Reserve Board by its control of gold practically controls the trade of the world. We have seen President Woodrow Wilson's opinion about the United States' Government in 1916, when the Federal Reserve Board had been a few years in existence. "A great industrial nation is controlled by its system of credit. . . . We have come to be one of the worst ruled, one of the most completely controlled and dominated Governments in the civilised world. . . . The growth of the nation and all our activities are in the hands of a few men." Now we must ask what is the relation between the Federal Reserve Board and the few men, who, according to President Wilson, control the nation by controlling its system of credit?

First of all, in the same work from which we have been quoting, namely, *The Truth about the Slump*, Mr. A. N. Field makes clear that there was an all-powerful Money Trust in the United States. He does this by quotations from the Report of the Pujo Commission, set up by Congress soon after Woodrow Wilson had become President in 1912. It is unnecessary to cite here all the extracts which are to be found on pp. 78-80 of Mr. Field's work and on pp. 306-308 of *The Mystical Body of Christ in the Modern World*, but a few lines must be quoted again. The Pujo Commission reported that there was a Money Trust in existence in March, 1913, and it named the following concerns as constituting the inner and directing force:

J. P. Morgan and Company.

The National City Bank of New York.

Lee, Higginson and Company of Boston and New York.

Kidder, Peabody and Company.

Kuhn, Loeb and Company.

"The first group, which for convenience we will call the inner group, consists of Messrs. J. P. Morgan and Company, the recognised leaders, and Mr. George F. Baker and Mr. James Stillman, in individual capacities and in joint administration of the First National Bank, &c. . . . The second group, closely allied to this inner and primary group, is composed of the powerful interna-

(7) *The Truth about the Slump* (1931), chap. iv, pp. 28-32.

tional banking house of Lee, Higginson and Company, Kidder, Peabody and Company, with three affiliated banks in Boston.

"The third group consists of the international house of Kuhn, Loeb and Company. This firm is only qualifiedly allied to the inner group, yet through its relations with the National City Bank, &c. . . . it has many interests in common. . . . Together they have with few exceptions pre-empted the banking business of the important railways of the country. . . . The powerful grip of these gentlemen is on the throttle, the controls, the wheels of credit, and on their signal those wheels will turn or stop. . . . The gentlemen constituting this inner circle, however, violated no law in what they have done, so far as we can discover, but that is rather because . . . the law has not yet properly safeguarded the community against this form of control."

The Commission reported that by a system of interlocking directorates, stock-holding companies and other forms of domination, the above five banking houses controlled no less than 122 banks and financial and industrial companies with resources in capital and reserve totalling the prodigious sum of £4,449,000,000. A full list of the concerns thus controlled was published. The following is a summary:

| Class of Undertaking,                                                                  | Resources in dollars. |
|----------------------------------------------------------------------------------------|-----------------------|
| 34 banks and trust companies .....                                                     | 2,679,000,000         |
| 10 insurance companies .....                                                           | 2,293,000,000         |
| 32 transportation companies (rail-<br>roads, express and steamship<br>companies) ..... | 11,784,000,000        |
| 24 producing and trading companies                                                     | 3,339,000,000         |
| 12 public utility companies (power,<br>light, telegraph, &c.) .....                    | 2,150,000,000         |
| <hr/> 112 companies.                                                                   | <hr/> 22,245,000,000  |

In the 32 transportation companies controlled by the Money Trust were included the leading American railway systems, and among the 12 public utility corporations was the Great Western Union Telegraph Company controlled by Kuhn, Loeb and Company. Among the producing and trading companies controlled by the Money Trust were: Amalgamated Copper, American Smelting and Refining Company, The International Nickel Company, General Electric Company and United States Steel Corporation.

There was in existence, then, in 1913, an all-powerful Money Trust dominating and controlling economic life in the United States. Yet President Wilson, who had denounced the Money Trust, handed over control of the United States to those financiers by the Carter Glass Bill establishing the Federal Reserve Board.



The Bill was passed on Dec. 20, 1913. "Thirteen years later, the publication of *The Intimate Papers of Colonel House* (1926) showed that the Bill had been framed by the very men officially denounced a few months previously as controlling the Money Trust! These men were the people to whom Colonel House, as adviser-in-chief to President Woodrow Wilson, ran for advice as to how to frame a measure to curb the Money Trust. . . . All the time the good Colonel was firmly of the opinion that the Money Ring should be brought to book. Under date of July 26, 1911, he wrote as follows to Senator Culberson: 'I think Woodrow Wilson's remark that the Money Trust is the most pernicious of all trusts is eminently correct. A few individuals and their satellites control the leading corporations.' Yet when the Colonel, who, according to the Editor of *The Intimate Papers*, Dr. Charles Seymour of Yale, was the unseen guardian angel of the Bill and was indefatigable in providing the President with the knowledge that he sought, was framing the Bill, he laid chief stress on his frequent conferences with bankers."<sup>(8)</sup>

After a long talk with Major L. Higginson of Lee, Higginson and Company of Boston and New York, one of the concerns in the inner ring of the Money Trust, Colonel House wrote: "Every banker like Warburg who knows the subject thoroughly has been called upon in the making of the Bill. Major Higginson seemed thoroughly satisfied with the endeavours the Administration had made to construct a good and beneficent measure." No wonder Mr. Jacob Schiff, after the passage of the Bill, was able to write to Colonel House on December 23, 1913: "The bill is a good one in many respects, anyhow good enough to start with and to let experience teach us in what direction it needs perfection, which in due time we shall then get."

"The foregoing extracts show clearly enough that President Woodrow Wilson and his naïve friend and adviser, Colonel House, were mere putty in the hands of these astute financiers. Thinking they were freeing America from an octopus they merely fastened its tentacles more firmly than ever on the people of the United States."<sup>(9)</sup>

In view of what has been written in Part I of this book about the function of money according to St. Thomas, another remark must be made about the Federal Reserve Board. One significant

(8) *The Truth about the Slump*, pp. 85, 86.

(9) *The Truth about the Slump* p. 87. One of the bankers consulted by Colonel House was Mr. Frank A. Vanderlip, then President of the National City Bank. From Mr. Vanderlip's memoirs, it appears that he and Henry Davidson (of J. P. Morgan and Company) and Paul Warburg (of Kuhn, Loeb and Company) held a secret conference on Jekyll Island near Savannah, Georgia, and there arranged the bill, of which the framework was supplied by Warburg. Cf. *The Reign of the Elders*, pp. 59, 60.

alteration was quietly made in the Bill during its passage through the House of Representatives. "As *passed*, the Act says the discount rate shall be made with a view to accommodating commerce and business. As *introduced*, there was a further instruction that the rate should be made so as to promote stability of the price-level. This clause had vanished before the Bill reached the Senate and efforts since made to amend it in that direction have been totally unsuccessful."<sup>(10)</sup> One of the essential functions of money has thus been excluded from the aims of the monetary authority of U.S.A. The monetary authority of U.S.A. can disregard stability of the national price-level. On page 356 of his book, *An Outline of Money*, published in 1940, Mr. Geoffrey Crowther remarks: "In Great Britain there was a considerable body of opinion, led by economists but backed by industrialists, which demanded a policy of price stabilization. In the United States the same demand inspired Congress, and more than one Bill was introduced to put upon the Federal Reserve Banks the statutory duty of maintaining stable prices. Though none of these Bills reached the statute book, there was no doubt of the strength of the opinion that to seek for stability of prices, rather than of the exchanges, was the primary duty of the monetary authorities. But it has already been made clear that the pursuit of price stability is not compatible with maintenance of the gold standard."<sup>(11)</sup>

In Chapter V of *The Truth about the Slump*, Mr. A. N. Field shows that the creator of the Federal Reserve Board was the Jewish banker, Paul Warburg, who was born in Germany on August 10, 1868, and came to America in 1902, becoming a partner in Kuhn, Loeb and Co., and acquiring American citizenship, a few years before the Great War of 1914-1918. Paul Warburg married Miss Loeb, daughter of Mr. Solomon Loeb of the firm of Kuhn, Loeb and Company, in 1894, thus becoming a brother-in-law of the late Jacob H. Schiff, who had also married a Miss Loeb and who had succeeded as head of the firm. In a work in two volumes, *The Federal Reserve System: its Origin and Growth*, published in 1930, Paul Warburg himself proves that he was the real originator of the Federal Reserve Board. The Federal Reserve Law was duly passed by Congress. It differed very slightly from what

(10) *The Truth about the Slump*, p. 83.

(11) Readers are recommended to refer to Mr. A. N. Field's book (pp. 89-92) for an interesting account of the efforts made by Mr. James G. Strong, a Kansas member of the House of Representatives, to get his Bills accepted. These Bills embodied the obligation for the Federal Reserve Board to use its powers and authority to promote "a more stable purchasing power of the dollar so far as such purposes may be accomplished by monetary and credit policy." Mr. Field remarks: "A feature of the hearings on the second bill was the epidemic of invalidism which afflicted the members of the Federal Reserve Board when the time to give evidence approached."

was desired by Mr. Warburg, and that gentleman is reported to have said that this difference could be "corrected by administrative processes." The success of Paul Warburg's campaign for banking reform on the lines of what his brother, Max Warburg of Hamburg, and other Jewish bankers, had set up in Germany, was greatly facilitated by the great New York financial panic of 1907. It was the failure of the Knickerbocker Real Estate Trust Company which precipitated that panic. Among the members of the Knickerbocker Trust was Solomon Loeb of Kuhn, Loeb and Company. Now it was widely asserted in the United States Congress and elsewhere that the panic was deliberately created by financiers for their own purposes. At any rate it was used to favour Paul Warburg's scheme.

After having mentioned that Mr. Jacob Schiff of Kuhn, Loeb and Company, along with E. H. Harriman, played an active part in forming the huge amalgamations of railway and other capital known as trusts, Mr. Field goes on to quote from the *New Encyclopaedia of Social Reform* as follows: "Our railways foster monopoly directly and indirectly. By consolidation and combination they are building up numerous monopolies in the railroad field, and by the concessions to favoured trusts and combines like the Standard Oil, the Beef Trust, the Sugar Trust, &c., they help to build up vast monopolies in manufactures and commerce. The Standard Oil monopoly was directly created by a railway rebate. The Beef Trust is another excellent illustration of a giant monopoly that owes its creation to the fostering care of railroad discrimination. . . . The formation of vast industrial trusts began in 1872. . . . To-day there are 450 to 500 trusts, with an aggregate capitalisation, including the railroad and other franchise trusts, of something like 20,000 million dollars. And still more trusts are forming. . . . They are reaching out after the land. . . . They are establishing international relationships aiming to monopolise the globe in their lines of business. And they are joining hands with each other. . . . On the whole the situation seems to be this: The railways and other big franchise monopolies are co-ordinating with the great commercial combines into a gigantic machine controlled by a few financiers and created to manufacture or capture profit for them. Events are moving towards a consolidation of interests that will give a handful of capitalists practically imperial power through the vastness of their industrial dominions. . . . And the railways are generally regarded as forming the basis of the structure, or a large part of it. . . . Thus the gigantic railroad, industrial, and public utility corporations of the United States are all managed from what is known as 'the Wall Street end.' . . . The boards of directors are usually chosen by the banking interests, and of course all matters of policy are either approved of or devised by these same banking interests."

Mr. Field concludes Chapter V with a quotation from the book entitled *Other People's Money*, written by Mr. Louis D. Brandeis, the first Jew to be appointed a judge of the United States Supreme Court. In this book, which was published in 1914, Mr. Brandeis says: "The dominant element in our financial oligarchy is the investment banker. Associated banks, trust companies, and life insurance companies are his tools. Controlled railroads, public service and industrial corporations are his subjects. Though properly but middlemen, these bankers bestride as masters America's business world, so that practically no large enterprise can be undertaken without their participation and approval."

A great number of people thought that the United States had at last got an honest, powerful money system, when Paul Warburg's Bill was passed.<sup>(12)</sup> They hoped that they would be protected from panics and depressions in the future. Mr. Charles A. Lindbergh, member for Minnesota, was under no such illusion. He said in the course of the debate: "I propose to show that it [the Bill] will perpetuate the system which actual experience proves to have been the cause of centralising wealth, so that a few have robbed the people generally. It is perpetuating a system the very purpose of which is to enable the money lenders, rent collectors, dividend beneficiaries, and speculators generally, to take advantage of the actual producers so as to control production and fix prices." We shall see that Mr. Lindbergh was a true prophet when we study *Wall Street under Oath*, the account given by Mr. Pecora of his period of seventeen months (January, 1933, to July, 1934) as counsel for the United States Senate Committee on Banking and Currency in its investigation of stock-exchange, banking, and security markets practices.<sup>(13)</sup>

Before this Committee, Mr. Pecora informs us, came in imposing succession the demigods of Wall Street: J. P. Morgan, Thomas W. Lamont and other partners of J. P. Morgan and Company; Otto H. Kahn and his partners of Kuhn, Loeb and Company; Charles E. Mitchell and his colleagues of the National City Bank; George Whitney, Morgan partner, and his brother, Richard E. Whitney, President of the New York Stock Exchange; former vice-president Charles G. Dawes; Owen D. Young; Edsel B. Ford (son of Henry Ford), &c., &c.

Before we state the results of the investigation let us see how Kuhn, Loeb and Company compare with the more familiarly known J. P. Morgan and Company, in the estimation of Mr. Pecora. "They [Kuhn, Loeb and Company] could not, in general," he writes, "begin to match the Morgans in size, ramifications, or

(12) Among them was Mr. William Jennings Bryan, who should certainly have known better. Cf. A. N. Field, *op. cit.*, p. 83.

(13) *Wall Street under Oath* was published by The Cresset Press, London, in September, 1939.

power. As against the half billion dollars of Morgan deposits, Kuhn, Loeb and Company, at the end of 1929, had approximately \$89,000,000. Their capital, in 1929, did not rise above \$25,000,000, as against the Morgans' \$118,000,000. And their various partners held sixty-five directorships in forty-eight corporations, as against almost double that number held by members of the House of Morgan. In the field of investment banking, however—the origination and flotation of new issues of bonds and stocks—the discrepancy between the scale of operations of the two firms was much less marked. Even more than J. P. Morgan and Company, the eleven partners of Kuhn, Loeb and Company were essentially what Mr. Morgan had called 'merchants of securities.' Between 1927 and 1931, this firm originated over \$1,600,000,000 of bonds, a stupendous total for a single house in half a decade.

"The power of Kuhn, Loeb and Company, moreover, was much more effective than these blanket figures reveal, because of the fact that the firm's activities were largely concentrated in a single area. They specialised in railroad financing, and here especially they were a very formidable factor. Once upon a time, they had, in combination with Harriman, been powerful enough and bold enough to challenge J. P. Morgan, the elder, in a battle for railroad supremacy, with the famous Northern Security panic of 1907 as the result; and even after three decades of growing Morgan power, they held their own in this particular province. Indeed, from 1927 to 1931, Kuhn, Loeb & Company actually originated no less than fifty-four issues of railroad bonds, totalling \$1,137,000,000—far more than J. P. Morgan and Company during the same period, and a substantial part of the entire twelve billions added to the debt of all the railroads of the United States since the World War. Not only in the quantity of railroad securities handled, but in the broader field of influence and control in the railroad world, as well, they were rivals, on practically even terms, of the Morgans."

Mr. Pecora then speaks of the holding Company called the Alleghany Corporation formed by the Morgans, to offset which in the railroad world, Kuhn, Loeb and Company formed the Pennroad Corporation. But when J. P. Morgan and Company were privately offering stock in one or other of the Corporations they thus formed, to "preferred lists" of individuals, that is, making gifts of substantial dimensions, for they well knew the stocks were bound to rise, they did not forget Kuhn, Loeb and Company. Kuhn, Loeb and Company were amongst the favoured few, so were Bernard M. Baruch, Myron C. Taylor of United States Steel, Owen D. Young of General Electric Company, Ex-President Coolidge, General Pershing, William Woodin, Secretary to the Treasury, &c., &c.<sup>(14)</sup>

<sup>(14)</sup> *Wall Street under Oath*. pp. 3, 4, 27, 28, 30, 54, 55, 56.

Mr. Pecora says that the investigation, which came to an end in June, 1934, "brought to light a shocking corruption in our banking system, a widespread repudiation of old-fashioned standards of honesty and fair dealing in the creation and sale of securities, and a merciless exploitation of the vicious possibilities of intricate corporate chicanery. The public had been deeply aroused by the spectacle of cynical disregard of fiduciary duty on the part of many of its most respected leaders . . . of great banks, which combined the functions of a bank with those of a stock jobber. . . . Many aspects of the New Deal, of course, bore no direct relation to the subject matter of the Senate Committee's inquiry. But four statutes in particular grew out of the effort to cope with the abuses it had revealed. These marked the beginning of a new era in the history of American finance."<sup>(15)</sup>

That these statutes have had some good effects is fairly certain, but they and the others do not seem to have brought about an essential reform of the functioning of American finance. First of all, it has been freely stated that the Senate Banking and Currency Committee inquiry came to an end when it had successfully attacked opponents of the New Deal and when it should have logically gone on to examine the manoeuvres of New Deal friends. Again, concerning the Gold Bill of 1934, we read in *Money Creators*: "All efforts on the part of members of both the House and the Senate to delay the Bill long enough to learn its contents were thwarted. The Bill was not even printed and circulated in Congress as required by all Congressional precedent. . . . The strange thing about the Gold Bill of 1934 is that no one will claim authorship. After signing it, President Roosevelt publicly admitted that he had never read the Bill and yet he was unwilling to tell sincere Congressmen who the authors were. . . . The Chief Executive was very careful, when signing this Bill, to make it clear to those standing around, including the newspaper reporters, that he had nothing to do with writing it, and had not read it before signing; that he was taking it on official faith from the Secretary of the Treasury. The Secretary of the Treasury, in turn, also stated that he had not read it but that it was what the 'experts' wanted. Well may we wonder why the Chief Executive and the Secretary of the Treasury have not been willing to tell who wrote this Bill. . . . If it were announced to the patient and trusting American people that the Gold Bill of 1934 was written by a money-changer and that the preparation of it took place at this man's office in Wall Street, it is reasonable to suppose that the patient American people would begin to get an insight into the money creators' trickery. . . . It is strange that the Treasury Department was never interested in learning the names of those who brought gold

<sup>(15)</sup> *Op. cit.*, pp. 283, 284.

back to the United States, particularly in the few weeks following the passage of the Gold Bill in 1934. These people received 35 dollars per ounce, while the American who had 100 dollars in gold, and the poor people who had a few gold coins, were threatened by the President if they did not bring back their gold and get 20 dollars 67 cents per ounce. It certainly pays to be an internationalist."<sup>(16)</sup>

By the Bill of 1913 the Federal Reserve Board had the exclusive power of note issue to the reserve banks as well as the power to fix the discount rate and the accompanying power to increase or decrease the circulating medium of the country at will. The Bank Act of 1935 does not seem to have put any check on these powers. In July, 1938, Miss Coogan wrote: "The United States suffered a tremendous collapse, and only in the last month have there been signs of improvement. This collapse was brought about through a deliberate contraction of the money system to set the stage for the passage of more legislation intended to destroy all personal rights and enslave the working and middle classes of the country. In March, 1937, the Federal Reserve Board increased the required reserves of the member banks on the books of the Central Banks. Again in May of 1937 another increase took place. In the summer of 1937, 1½ billions of funds collected from the pay envelopes of the workers under the guise of Social Security was used to take out of existence 1½ billions of existing bank credit. Those forces set in motion, together with a deliberate drive on the security exchanges, brought about a terrific collapse, particularly in September and October of 1937, and March of 1938." The plan outlined in *The U.S.A. Bankers' Magazine* (26th August, 1934) is being pursued: "Bonds and mortgages must be foreclosed as rapidly as possible. When through a process of the law the common people lose their homes they will become more docile and more easily governed through the influence of the strong arm of government applied by a central power of wealth under the control of leading financiers. This truth is well known among our principal men now engaged in forming an imperialism of capital to govern the world. By dividing voters by the political party system, we can get them to expend their energies in fighting over questions of no importance. Thus by discreet action we can secure for ourselves what has been so well planned."<sup>(17)</sup>

The process of centralization of the control of exchange-medium in the United States begun in 1913 seems to have been continued by the Gold Bill of 1934 and the Bank Act of 1935. The Board of Governors appointed by the President and confirmed by the Senate only, according to the last-named Act, continues the

(16) *Money Creators*, by Miss G. M. Coogan, pp. 95, 104, 105, 103.

(17) Quoted in *The Weekly Review*, Oct. 5, 1944.

process by which Section 8 of Article I of the Constitution of the United States has been rendered nugatory. That Section of the Constitution provides that "Congress shall have power to coin money, regulate the value thereof and of foreign coin." Now Congress consists of two houses. The House of Representatives constitutes the direct representation of the citizens. The other part of Congress is the Senate, which does not directly represent the citizens. The House of Representatives has nothing to say in the exercise of the Sovereign Power of issuing exchange-medium.

### NATURALISTIC FORCES WORKING FOR CENTRALIZATION.

The accounts given of the forces at work in the United States, in such books as *All These Things*, by A. N. Field, and *Fools Gold*, by Fred R. Marvin, as well as in the issues of the *Revue Internationale des Sociétés Secrètes* of 1st February, 1938, and 15th January, 1939, are ominous for the future. The *Revue Internationale des Sociétés Secrètes* of 15th January, 1939, insists emphatically that "there is in the United States a Brains Trust of Jews and Scottish Rite Masons. . . . It must be borne in mind that for numerous reasons the American Supreme Councils of the Scottish Rite wield a preponderant influence over the Scottish Rite Masonry of the entire world. (17 bis) First of all, because the higher degrees were inaugurated and then remodelled by the American Jewish Masons, S. Morin and Dalcho, with the help of some other Jews. Secondly, the European Supreme Councils have taken their origin from those of the United States. Thirdly, there is a close alliance between the Supreme Councils of the Scottish Rite and the Jewish Masonry of the B'nai B'rith. Finally, the Supreme Councils of the Scottish Rite direct the majority of the lodges of the United States. Thus, thanks to the great number of Masons in the States, about 3,300,000, they exercise an enormous influence on the government."

Mr. F. R. Marvin, "the Senator from Alaska," insists upon the socializing tendency of the New Deal, in his able and enlightening book, *Fools Gold*. "The philosophy upon which the New Deal is founded," he writes, "is destructive. It has appeared during the ages under many names and has been propagated by many different groups and organizations. It is best known to-day as socialism and communism. This philosophy is un-Christian because it is based wholly upon a materialistic conception, would subordinate and, in the end, eliminate the spiritual side of life; all of which leads to the deification of man. This book is offered to present briefly—and only briefly—the nature of that philosophy; how it

(17 bis) For the list of the Supreme Councils of the Ancient and Accepted Scottish Rite of Freemasonry throughout the world, see *The Kingship of Christ and Organized Naturalism*, p. 143.



gathered force on the Continent many years ago; how, when, and by whom it was introduced into the United States; how it has been knowingly and intentionally advanced through the use of various organizations and movements resulting in a number of its leading exponents being installed in key positions in the Federal government; how it has shaped much of the restrictive, regulatory and confiscatory legislation now on the statute books; and how, if carried to its final conclusion, it will result in the complete socialization of this country and the abolition of the institution of private property, the foundation upon which rests all of our institutions, including the home and religion. . . . This book is not presented as a direct attack upon either the New Deal or the present administration at Washington. It is emphatically non-partisan. . . . The truth is, that for a number of years both the Republican and Democratic parties have imposed several socialistic nostrums upon the American people through the channels of legislation. Both parties—and the one is no more responsible than the other—have established boards, bureaus and commissions to put these socialistic proposals into effect. These boards, bureaus and commissions always started modestly and with comparatively small appropriations. Each succeeding year, however, they enlarged their personnel, expanded their functions and secured larger appropriations. As a Nation we have been drifting. *Slowly but surely, organized agencies have manœuvred us into the swift and destructive current of socialistic thought.* . . .

“Those who pick up the trail of the socialistic forces supporting the late Senator La Follette in 1924, and follow that trail down to the nomination of Franklin D. Roosevelt by the Democratic Convention in 1932, will find the connection between these forces and the delegates pledged in the primaries to insist upon the nomination of Mr. Roosevelt. Space permits hitting only a few high spots. . . . Let us turn to those who, because of the nature of their activities, have been labelled brain trusters. The unquestioned head of this group was—and probably still is—Professor Felix Frankfurter of Harvard. The Unofficial Observer, writing in the *Washington Post* of March 11, 1934, had this to say: ‘Prof. Felix Frankfurter’s intimacy with President Roosevelt dates back to the Wilson Administration. . . . President Roosevelt would have welcomed him in almost any position up to, and probably including, the Treasury portfolio or the Governorship of the Federal Reserve Board. . . . The most he (Frankfurter) would do was to accede to Roosevelt’s request that he supply the Administration with a hand-picked group of liberal lawyers’ . . . General Hugh S. Johnson . . . in the *Saturday Evening Post* of October 26, 1935, says: ‘Shortly after election there began to occur one of the cleverest infiltrations in the history of our Government. . . . The Professor (Frankfurter) himself has refused every official.

connection. His comings and goings are almost surreptitious. Yet he is *the most influential single individual in the United States*. His 'boys' have been insinuated into obscure but key positions in every vital department.' <sup>(18)</sup>

In his painstaking and well-documented work, *All These Things*, Mr. A. N. Field shows that the same socializing tendencies are to be found in the P.E.P. (Political and Economic Planning) and the New Deal policies in Great Britain and the United States respectively. The public is being stampeded and brutally coerced by the New Deal, whereas the English must be dealt with slowly and asked to forego freedom in the name of patriotism. <sup>(19)</sup> With regard to the personages engaged in the work of socialistic planning in the United States, Mr. A. N. Field quotes from a radio address by Mr. Louis T. McFadden, delivered on May 2, 1934. Mr. McFadden was a banker and an ex-President of the Pennsylvania Bankers' Association. He was in Congress from 1915 to 1934 and for over seventeen years was a member of the House Banking and Currency Committee and for twelve years its chairman. He was defeated for Congress in the autumn following the radio address from which we are about to quote, and, according to one testimony cited by Mr. Field, "by a flood of Jewish money in his district." In the radio address above mentioned Mr. McFadden said: "The original 'Brain Trust' was composed of Professor Raymond Moley, Professor Rexford Tugwell, and Justice Brandeis's contribution—A. A. Berle, Jr., and Bernard M. Baruch's contribution—General Hugh S. Johnson. To these must be added Professor George E. Warren and Professor James Harvey Rogers, the gold specialist twins, and another Mr. Justice Louis D. Brandeis confrere—Professor Felix Frankfurter, as well as James M. Landis, Jerome Frank, and another Bernard M. Baruch contribution—Donald Richberg, as well as Frederick C. Howe, Harry L. Hopkins, Clarence Darrow, Mordecai Ezekiel, Harold Ickes. One must not omit the Secretary of Agriculture, Henry A. Wallace, nor Henry Morgenthau, Sr., who is a sort of super-adviser of his illustrious son."

From various sources, Mr. Field gives sketches of many of these advisers, showing their Socialist and Communist tendencies and connexions. Space does not allow of more than a few words about the chief personages, Justice Louis (Lubitz) D. Brandeis, Bernard M. Baruch and Professor Felix Frankfurter.

Mr. Justice Brandeis, the first Jew to be appointed to the United States Supreme Court Bench, is a prominent Zionist leader. The

<sup>(18)</sup> *Fools Gold*, pp. 3, 4, 98, 100 (published by Madison & Marshall, Inc., New York, in 1936).

<sup>(19)</sup> Mr. A. N. Field refers to and quotes *Waters flowing Eastward*, by L. Fry. Cf. *The Rulers of Russia* (pp. 58, 59). On page 59 is quoted the sentence from the P.E.P. journal: "Only in war, or under threat of war, will a British Government embark on large scale planning."

*Chicago Daily Tribune* of July 22, 1922, said: "A Jew, Justice Lubitz Brandeis, ruled the White House by secret telephone." The Jewish-owned *New York Times* of 28th January, 1934, is quoted as saying: "The underlying philosophy of the New Deal is the philosophy of Justice Brandeis."

The Jewish financier, Bernard M. Baruch, the "adviser to Presidents Wilson, Harding, Coolidge and Hoover," who has now been made Minister by Roosevelt, specialized in organizing various concerns producing or dealing in tobacco, copper, tungsten, rubber and steel. He was appointed by President Wilson a member of the War Industries Board. In the course of an examination into the functioning of this Board by a Congressional Committee, the following passage occurs:

"*Mr. Jefferis*: In other words you determined what anybody could have?

"*Mr. Baruch*: Exactly: there is no question about that. I assumed that responsibility, sir, and the final determination rested with me.

"*Mr. Jefferis*: What?

"*Mr. Baruch*: That final determination, as the President said, rested with me; the determination of whether the Army or Navy would have it rested with me; the determination of whether the railroad administration could have it, or the Allies, or whether General Allenby should have locomotives, or whether they should be used in Russia, or used in France. . . .

"*Mr. Jefferis*: And all those different lines, really, ultimately, centred in you, so far as power was concerned?

"*Mr. Baruch*: Yes, sir, it did. I probably had more power than perhaps any other man did in the war; doubtless that is true."

Mr. Field then adds: "If the foregoing statements correctly represent the position, it would appear that during the portion of the War (1914-1918) in which the Allies were largely dependent upon supplies from the United States, the Allied Commanders-in-Chief in the field, and the Allied Governments behind them, had to conform in their plans of campaign to what it suited Mr. Bernard M. Baruch, Jewish war dictator of the United States, to permit them to have in the way of war supplies. According to statements made in various quarters, Mr. Baruch to-day (1936) has enormous control over the companies and corporations comprising the munitions industry of the United States."

Professor Felix Frankfurter, who is alleged to have supplied the legal brains for the Franklin D. Roosevelt Administration, is an Austrian Jew, born in Vienna in 1882. He was admitted to the American Bar in 1905, and is head of the law department of Harvard University. In 1917, Professor Frankfurter endeavoured to enlist the sympathy of ex-President Theodore Roosevelt on behalf of a man who had thrown a bomb into a procession in California,

killing ten persons and injuring fifty. In a letter of December 19, 1917, the ex-President replied: "Thank you for your frank letter. I am answering it at length because you have taken and are taking . . . . . an attitude which seems to me to be fundamentally that of Trotsky and the other Bolshevik leaders in Russia, an attitude which may be fraught with mischief to this country. . . . I have just received your report on the Bisbee deportation. . . . Your report is as thoroughly misleading a document as could be written on the subject. No official, writing on behalf of the President, is to be excused for failure to know and clearly set forth that the I.W.W. is a criminal organization. . . . Here again you are engaged in excusing men precisely like the Bolsheviks in Russia, who are murderers and encouragers of murder, who are traitors to their allies, to democracy and to civilization, as well as to the United States, and whose acts are nevertheless apologized for on grounds, my dear Mr. Frankfurter, substantially like those which you allege."

In his letter of 7th January, 1940, to President Franklin D. Roosevelt, Pope Pius XII said: "When that day dawns --and We would like to hope that it is not too far distant--on which the roar of battle will lapse into silence and there will arise the possibility of establishing a true and sound peace dictated by the principles of justice and equity, only he will be able to discern the path that should be followed who unites with high political power a clear understanding of the voice of humanity along with a sincere reverence for the divine precepts of life as found in the Gospel of Christ. Only men of such moral stature will be able to create the peace that will compensate for the incalculable sacrifices of this war and clear the way for a comity of nations, fair to all, efficacious and sustained by mutual confidence. We are fully aware of how stubborn the obstacles are that stand in the way of attaining this goal, and how they become more difficult to surmount."<sup>(20)</sup> If we take full account of the vigorous Naturalism of Freemasonry and the still more vigorous Naturalism of the leaders of the Jewish Nation down the ages, it is to be feared that Mr. Roosevelt will have considerable difficulty in maintaining that sincere reverence for membership of Christ inculcated in the Gospel, which the Holy Father says is indispensable for the creation of a just peace.

Another point must be briefly touched upon in this connexion. Some Catholics stress the fact that there are in the United States, for example, many nominal Christians who are wealthier than any individual Jew. That is true, but it does not prove anything against the point here stressed, namely, the superior driving force of the Jews, as an organized body, in the struggle Satan is waging for Naturalism. The Jewish international financiers are members

<sup>(20)</sup> Text as given in *The Pope Speaks*, by Charles Rankin, p. 179.

of a nation that refuses to accept the Supernatural Messiah and looks forward to its own naturalistic domination. The Morgan combination is doubtless powerful. Mr. Pecora informs us that "all the Morgan partners were likewise participants in the firms of Morgan, Grenfell and Company, of London, and Morgan et Cie, of Paris. Each of these European affiliates had distinguished resident members such as Mr. E. C. Grenfell, Member of Parliament, and Director of the Bank of England, and Mr. Vivian H. Smith, head of the Great Royal Exchange Assurance Corporation: men high in the financial circles of London and Paris, members of numerous directorates, and well-equipped to take care of any interests Morgan and Company might maintain in European territory."<sup>(21)</sup> Yet that unity of financial interests, great as it is, in spite of divergencies of nationality, has not the same cohesion as that, for example, between the Warburgs in the United States and Max Warburg and Company of Hamburg, of which firm a partner, Dr. Carl Melchoir, was the only non-Parliamentary member of the main German Peace Delegation at Versailles in 1919.<sup>(22)</sup>

Mr. Louis T. McFadden gives us some idea of these racial links, in his speech in the United States Congress on January 24, 1934: "Mr. Chairman," he said, "understanding that Henry Morgenthau is related by marriage to Herbert Lehmann, Jewish Governor of the State of New York, and is related by marriage or otherwise to the Seligmans, of the international Jewish firm of J. and W. Seligman, who were publicly shown before a Senate Committee of investigation to have offered a bribe to a foreign government; and to the Lewissohns, a firm of Jewish international bankers; and to the Warburgs, whose operations through Kuhn, Loeb and Co., the International Acceptance Bank, and the Bank of Manhattan Co., and other foreign and domestic institutions under their control, have drained billions of dollars out of the United States Treasury and the bank deposits belonging to United States citizens; and to the Strauses, proprietors of R. H. Macy & Co., of New York . . . and that Mr. Morgenthau is likewise related or otherwise connected with the Jewish banking community of New York and London, Amsterdam, and other foreign financial centres . . . it seems to me that Henry Morgenthau's presence in the United States Treasury . . . is a striking confirmation of the statement made by me on May 29, 1933."<sup>(23)</sup>

All these wealthy Jews are in agreement in their anti-supernatural outlook. The wealthy nominal Christians, on the other

(21) *Wall Street under Oath*, p. 10.

(22) Cf. *The Truth about the Slump*, by A. N. Field (p. 57). Dr. Melchoir took a leading part in the foundation of the Bank for International Settlements and became Chairman of the Financial Committee of the League of Nations.

(23) Quoted by A. N. Field in *All These Things*, p. 155.

hand, not only do not put themselves at the point of view of membership of Christ, but do not see anything un-Christian or unnatural in the reversal of order prevalent in the business world. This reversal of order consists in an organization such that members of Christ (actual or potential) are held to exist for the production of material goods and the production of material goods is considered subordinate to the manipulation of money. We need not wonder, then, that the Jews, in spite of divisions and rivalries amongst themselves, have practically eliminated the idea of membership of Christ from business. In that they have been powerfully aided by the naturalistic influence of Freemasonry on so many of the nominal Christians. It would be interesting, for example, to find out exactly, if it were possible, all that lay behind the fairly recent action of the Washington State Department in regard to Hungary. The *New York World*, Oct. 21, 1928, published an interview with a 'spokesman' of financial interests to the effect that the Hungarian monarchy would not be restored as announced by Premier Bethlen because "Count Bethlen knows the bulk of the money put up by the financiers was passed conditionally upon the continuation of the [Horthy] regency, and that any violation of the agreement would not only halt any future investments or loans, but cause the recall of the bulk of that already in the country, estimated at upwards of 200 million dollars." The *World* story continues: "That there will not be any change in the Hungarian Government is also the view of Ralph Beaver Strassburger, financier, number 60 Broadway, who is a member of the American group of Hungarian investors. He is in close touch with Budapest and goes there every year."<sup>(24)</sup>

### THE GERMAN-JEWISH INSPIRATION OF THE FEDERAL RESERVE SYSTEM.

We have seen that Mr. Paul Warburg, the creator of the Federal Reserve Bank, came to the United States from Germany in 1902. From the memoirs of Prince Max of Baden, we learn that his brother, Max Warburg, occupied a most influential position in German banking circles. The control of German banking over the lives of the German people is outlined for us in Chapter VI of *The Truth about the Stump*. Let us examine it briefly so that we may have some idea of the system Paul Warburg aimed at imposing on the United States and through the United States on the world. Mr. Field first gives us the opinion of Sir Oswald Stoll, who says: "The financial ring which girdles the earth is gathered from all nations. Powerful elements in it are essentially American.

(24) This is summarized from Ludwell Denny's book, *America Conquers Britain*, p. 164.

but the dominating influence is Teutonic."<sup>(25)</sup> Mr. Field then continues: "Of the German banking system in particular Sir Oswald said: 'Six great German banks control scores of thousands of millions of capital throughout the world, through direct and indirect associations and silent partnerships. See Document No. 593 of the United States Senate issued at Washington by the National Monetary Commission.' This American Government document is a bulky volume of 1,042 pages. . . . It shows how the financial ring holds German industry in the hollow of its hand."<sup>(26)</sup>

Mr. Field quotes Dr. E. J. Dillon on the close alliance in German trade between the banks and the kartels. "A kartel is a 'trust' or 'syndicate' of trades or industries. These trusts make binding agreements as to output, markets, profits, and prices. Each kartel has a monopoly of a given district. . . . Under the kartels the German retail dealer becomes a mere agent. He may buy and sell only from his local kartel. He may buy and sell only such goods as the kartel allows: and the buying and selling price and the quantity he may sell are fixed by the kartel. The kartels in their turn are controlled by the banks, which virtually own them. Most British people have heard of the great German dye trust. . . . The kartels of Germany were largely built up by Jewish bankers of that country, and later German-Jewish bankers in the United States played a prominent part in building up the great trusts there by means of which they brought American industry under their own control. . . . If the American people are to gain a clear understanding of the system of financial control which is about to be imposed upon international commerce through credit operations, and which has been gradually developing in the United States since the passage of the Federal Reserve Act, the best way is to observe the system as it exists in Germany."<sup>(27)</sup> Its home is in that country where it has been moulded into a perfect machine by a small group of men practically all Jews.

"It is not a question of the adequacy of the wage which the system allows for service as opposed to what service would bring in a free and open labour market, but it is question of the possibilities of exploiting everybody. . . . Should even the most powerful fail to become a cog in the system, he is economically broken, and he is a lucky man if he can gain a livelihood for himself and his family thereafter. As will be shown, this system of punishment has been introduced into the United States. . . . The key to the situation . . . lies in the German law which permits banks to hold shares in other banks and in industrial corporations. Until

<sup>(25)</sup> *Freedom in Finance* (published by Fisher Unwin in 1919).

<sup>(26)</sup> *The Truth about the Slump*, p. 45.

<sup>(27)</sup> The rest of what is quoted from Mr. Field is taken by him from an article by Mr. Arthur Kitson, which appeared in March, 1925.

the passage of the Federal Reserve Act such privileges were not accorded banks in the United States for fear that there might develop a system of overlordship which has reached such perfection in Germany. Eventual control of industry and the banking facilities of the country would necessarily drift into the hands of a few. But the Jewish system of Germany has led and directed such a movement for concentration and apparently with a conscious objective. The result is that the interlocking directorates of the greatest German banks, about six in number, dominate the country. The list would include: The Reichsbank of issue for the Government bankers' central bank, the directors of which are responsible for the depreciation of the German mark and the suffering which it entailed; the Disconto Gesellschaft; Max Warburg & Co. of Hamburg, to which was allocated the shipping of Germany, and which controlled the North German-Lloyd and Hamburg-American lines; the Deutsche Bank, mainly concerned in the development of the metal industries; and the Bank für Handel und Industrie (Darmstädter Bank). It is quite possible to contend that others should be included. . . . In any event with the Reichsbank as a key bank the list is substantially correct. The outstanding fact is that by a system of interowning stocks, interlocking directorates, assignment of shares of interest, and by a mutual arrangement of interests, the banking system is one whole . . . .

"The control lies, perhaps, in the hands of a hundred men who cluster in the directorates of the largest corporations, and of whom 95 per cent are Jews. As is usual in associations of this character, there are a few who lead. While the figure of Max Warburg, of Hamburg, may not loom large three thousand miles away as the dominating figure of this aggregation, since the death of Walter Rathenau, the Warburg influence has been the directing force, has furnished the financial *finesse* which has enabled his group greatly to increase its power, and this has been mainly accomplished through the faithful co-operation of his two brothers, Paul and Felix, in New York. At the present time these bankers absolutely control and exploit for their own gain four-fifths of the internal commerce of Germany, whether industrial, agrarian, or what not. The residual one-fifth represents small transactions between individuals in small communities in which the profit is nominal.

"The inquiring individual will wonder how it is possible to include within the above designation the word 'agrarian.' How are farm products controlled? The history of this phase of their undertaking is an interesting one, and its accomplishment furnished a most difficult task. But it was eventually achieved. The control of the markets, and the methods of transportation, the organization of land banks for the purpose of giving credit, these banks being linked in with the general system, all comprised the



machinery which enslaved the farmer. 'The workingman was captured and held through the imposition of social insurance laws, compulsory health insurance, for instance, as was fully described by Bismarck, who said that these laws were passed to throw 'a gold chain around the necks of workers.' "(28)

Thus we have seen the same bankers interested in the installation of Bolshevism in Russia and in the erection of a financial system in the United States after the German model. The National-Socialist rulers of Germany have taken over the system elaborated by the Jewish bankers. They have, however, introduced one important modification, inasmuch as the issuing of the national exchange-medium has been made completely independent of gold. It is adapted to the actualization of the potential resources of the country. *But the exchange-medium is loaned into existence and the Government controls all lending and borrowing.* This last point means slavery. The rejection of the supremacy of the Mystical Body of Christ by the deification and exaltation of the German race and blood reinforces this evil, for it means in practice the abrogation of the objective moral law, as we have seen.

All these systems thus tend in the same direction, namely, to the treatment of human beings not as *persons* but as mere *individuals*. It is the Servile State, the return of slavery in a worse form than before the coming of Our Lord. "Our Lord Jesus Christ," writes Pope Leo XIII, "is the origin and source of all good, and just as mankind could not be freed from slavery but by the sacrifice of Christ, so neither can it be preserved but by His power. . . . What the life of man is from which Jesus has been expelled . . . what is its morality and its end, may be learned from the example of nations which have not the light of Christianity. . . . Those who forsake Him . . . seek by that very act their personal destruction, and at the same time as far as

(28) *The Truth about the Slump* (pp. 53-55).. The period referred to above appears to be about 1924 or 1925.

"Most realists who have given the matter any consideration see that big business makes the profit out of Compulsory Health Insurance. The 'sweet refreshing fruits' of Compulsory Health Insurance go neither to the doctor nor to the patient . . . . From the viewpoint of big business the more so-called free services the lower the standard of wages can be made relative to the cost of living" (Dr. Douglas Boyd in *M. D. Private Bulletin*, September, 1942). In *M. D. Private Bulletin* of November, 1943, Dr. Boyd points out that "Sir William Beveridge is a well-known Fabian and associate of the Political and Planning Groups. It will be remembered that he was a co-worker with Mr. David Lloyd George in 1911 at the introduction of National Health Insurance based on the original German scheme. He was also largely responsible in bringing forward National Unemployment Insurance, which also originated in Germany, and now seeks to introduce a comprehensive system of State Insurance backed with proposals for compulsory labour."

they can, make society in general fall back into the very abyss of evils and disasters from which the Redeemer out of His love had delivered mankind."<sup>(29)</sup>

### THE FEDERAL RESERVE BOARD AND THE STRUGGLE FOR WORLD FINANCIAL SUPREMACY.

Some account of the part played by the Federal Reserve Board and the American Money Trust in the international struggle for control of raw materials, commerce and industry, is to be found in Mr. A. N. Field's book, *The Truth about the Slump*, and in Mr. Ludwell Denny's work, *America Conquers Britain*.<sup>(30)</sup> Mr. Field says that Mr. Ludwell Denny's book is "worth the closest study of all who desire to see civilization freed from its present domination." This praise for a remarkable book the present writer is happy to endorse. It is a pity, however, as Mr. Field remarks, that "although Kuhn, Loeb and Company are mentioned in the text, no entry appears in the index and the same is true of the important International Acceptance Bank," founded by Warburg in 1921. However, the omission is not a serious handicap for the reader who knows that "the frequent reference to the 'Harriman interests' is merely to the Warburg interests under another and less suggestive name, and the Pujo Commission report shows that the activities of National City Bank, of which Mr. Denny's book is full, have been closely associated with the Warburg group."<sup>(31)</sup>

"Internationally," writes Mr. Ludwell Denny, "there is a three-cornered struggle among the British, the American, and the European trusts, and consequent efforts of each to penetrate industries and markets of the others. I.G. (*Interessen Gemeinschaft Farbenindustrie*), the German Dye Trust, has tried repeatedly to form a world cartel. It has achieved limited agreements. But in the general field I.G. has failed to draw Britain into its European cartel. . . . Several times when Lord Melchett has been on the point of making agreements for Imperial Chemical Industries with the I.G. German-French cartel, the London Government for defence reasons has intervened to prevent such an alliance from becoming more than a partial gentlemen's agreement. The tendency is towards two great world trusts, German I.G. versus British I.C.I., with American capital trying to increase its influence over both foreign rivals. This has brought about a division in American capital, with the Morgan-Chase-General Motors group supporting British I.C.I. and the Rockefeller group supporting German I.G. British I.C.I. has acquired substantial minority holdings in General Motors, Allied Chemical and Dye, and du Pont. Chase Securities

(29) Encyclical Letter, *Tametsi*, On Christ Our Redeemer.

(30) Published by A. A. Knopf, New York, in 1930.

(31) *The Truth about the Slump*, by A. N. Field, p. 119.

Corporation of New York in co-operation with British I.C.I. formed in April, 1928, each holding equal stock, the Finance Company of Great Britain and America. That joint company announced that its business would be that of bankers, concessionaires, merchants, promoters, prospectors, miners, ship-owners, operating in chemical and other industries in Europe, the British Empire, and the United States. On its Committee, in addition to officers of British I.C.I. and Chase National Bank, are officials of General Motors, American International Corporation, American Car and Foundry, American Locomotive, International Paper, American Railway Express, Metropolitan Life Insurance, and Bethlehem Steel. Some of the British Board Members are Lord Reading, Lord Melchett, Lord Colwyn, and Sir Harry McGowan. . . .

"Countering that partial alliance between British I.C.I. and one group of American capital, is a partial alliance of the Rockefeller-Ford interests with German I.G. This latter alliance is represented by the newly-formed American I.G. Chemical Corporation. . . . I.G. agreements with American producers or affecting American producers, in addition to those mentioned above, are summarised by the Commerce Department . . . in 1928: The German Dye Trust's interests in the American Chemical industry include a dye-stuffs production pact with an American Company effected in 1924 . . . joint production with American rayon producers controlled by the British Courtaulds, &c., &c."<sup>(32)</sup>

Among the directors of the American I.G. Corporation are: "Mr. Edsel Ford, president of the Ford Motor Company; Mr. Walter Teagle, president of the Standard Oil Company; Mr. Charles Mitchell, chairman of the International Acceptance Bank. These Americans represent an aggregation of capital even greater than that of German I.G., and, when combined with the latter, create a potential financial concentration of unprecedented proportions. . . .

"As a result of these manifold developments in the international chemical industry—growing out of the conflict between the British I.C.I. and the German I.G., the Anglo-American Oil rivalry,

<sup>(32)</sup> Op. cit. (pp. 331-333). "We have been viewing with increasing disquiet the sale to 'America of Courtaulds' very valuable subsidiary, American Viscose . . . . Our curiosity is even further aroused by the actual identity of the parties to the contract. We would point out that Sir Edward Peacock is Baring Bros. and the Bank of England. He is also a director of the Bankers' Industrial Development Company, a concern that is run by the Bank of England in conjunction with the leading London Finance houses. The Purchasing Committee is headed by Morgan Stanley & Co., and comprises such firms as Kuhn, Loeb & Co., the Mellon Securities Corporation, Dillon Read & Co., Harriman, Riley & Co., and others . . . . There does seem to be a *prima facie* case for inquiring whether the actions of international finance have not in this instance been flatly contrary to the national interest" (*The Catholic Herald*, London, April 4, 1941).

and the world struggle between Ford and General Motors (du Pont)—there are thus beginning to form two great opposing international capital groups, American - British and American-German.”<sup>(33)</sup>

In connexion with the above, Mr. A. N. Field remarks that “in the light of the Pujo Report’s revelations as to the association of the American companies in both groups in the Money Ring under the Federal Reserve System, it is difficult to believe in the idea of fierce competition between them. For example, in 1928, when the National City Bank organized United Aircraft and Transport, Standard Oil, Ford, and their alleged deadly enemy, General Motors, were all represented on the same board.”<sup>(34)</sup> It seems far more likely that the directing powers in the American Money Ring are aiming at their own supremacy over Europe and the world. We may see indications of this in some of Mr. Denny’s revelations. Let us glance first at the growing American control of Great Britain.

At the end of the Chapter entitled *America Invades the Dominions*, Mr. Denny maintains that Great Britain is “unable to stand alone, either as a nation or as an Empire, against the growing European economic alliance pressing upon her from one side and the larger American economic unit challenging her from the other side. Britain is approaching the time when she must decide on a working agreement with the European cartel or with the United States.”<sup>(35)</sup> Britain’s financial alliance with some would say financial dependence on—the United States, which was well under way before the present war, will inevitably advance still further during the war. “By March, 1929,” writes Mr. Field, “American General Electric had bought 60 per cent. of the stock of British General Electric. Early in 1929 the leading electrical manufacturing concerns in Britain: British Thompson Houston, Metropolitan Vickers, Edison Swan and Ferguson Pailin were fused into the Associated Electrical Industries in which the principal shareholder was American General Electric. . . . In 1929 the Utilities Power and Light Corporation, an American concern, bought up the entire common stock of the Greater London Counties Trust, controlling the seven chief power companies of Britain, supplying power on a monopoly basis to 95 cities in England and Scotland. It also controls the Edmundson Electrical Corporation owning twelve electric supply companies in Britain. A British Government inquiry was made into this American ownership of the motive power of British industry. The Minister of Transport, Colonel Ashley, told the House of Commons, on Feb. 18, 1929, that efficient operation was

<sup>(33)</sup> *Op. cit.*, pp. 333-334.

<sup>(34)</sup> *The Truth about the Slump*, p. 124.

<sup>(35)</sup> *Op. cit.*, p. 123.

of more consequence than 'whether the capital happens to be British or American.'<sup>(36)</sup>

"The late Lord Birkenhead obliged the American owners by becoming the ornamental British chairman of the [last-mentioned] concern. . . . Under the heading 'Grabbing Raw Materials,' Mr. Denny tells of the amalgamation in 1928 of the British Mond Nickel Co. and the International Nickel Co. of New Jersey, with control in America according to the *New York Times* (and *Manchester Guardian Commercial*). The Mond Company is, as is well-known, a Jewish concern. . . .<sup>(37)</sup> Although Britain has smelting control of 70 per cent. or so of the world's tin output, yet in June, 1929, the British-American Tin Corporation was organized and was said to represent more than 80 per cent. of the British controlled tin production."<sup>(38)</sup>

The following British Press communiqué appeared on February 19, 1941: "Mr. Averall Harriman will come to London within a fortnight. President Roosevelt indicated that Mr. Harriman will handle such questions as the British Defence Estimates, Priorities, and Contracts." On this communiqué, *The Social Creditor* of March 1, 1941, makes the following comment: "Messrs. Harriman, the New York financiers, are more or less 'Gentile front' for Messrs. Kuhn, Loeb and Company. 'They were granted enormous concessions, amounting to thousands of millions of dollars, by Lenin and Trotsky, for the industrialisation of Russia. 'These were carried out in the Socialist paradise practically by slave labour, directed by American technicians, thus providing the American 'Prosperity' boom. Evidently, it is not too early to prepare for the 'reconstruction' of Europe in general, and Great Britain in

(36) Quoted by Mr. Ludwell Denny from Washington *Editorial Research Reports*, April 1, 1929, p. 263.

(37) Nickel is one of the six metal and non-metal industrial minerals—antimony, chromite, nickel, tin, nitrates, potash—in which the United States depends almost entirely on (uncontrolled) foreign sources as compared with four—mercury, potash, sulphur, talc and soapstone—in the case of Britain. Since Germany has retaken Alsace, she has a very large portion of the world's supply of potash, which is essential for commercial fertilisers and largely used in the manufacture of glass, soap, and explosives, etc. At the beginning of the war, Great Britain and U.S.A. had, if not monopolies, at least extremely large holdings of the world's supplies of nickel (International Nickel Company and Mond Company merger controlling 90 per cent); tin (British-American Tin Corporation); copper, oil, rubber, and large holdings of zinc.

(38) *The Truth about the Slump*, by A. N. Field, pp. 120-123.

"The basic industry is steel in peace and war. To that older basic industry this age has added the electrical, automotive and chemical industries . . . . Hence the importance of such materials as coal, iron, manganese, chromite, nickel, tungsten, antimony, vanadium, copper, lead, zinc, tin, aluminium, nitrates, potash and rubber" (*America Conquers Britain*, p. 189, by Ludwell Denny).

particular, through the same channels and similar 'Socialist' methods."

Let us now take some proofs of American financial interest in Germany. "American General Electric is said to have large holdings in Italian Super-Power which is making that country independent of British coal. . . . In 1929 it increased its holding in the German electrical manufacturing trust, the A.E.G., to one-third, and made an agreement with it for co-operation in every country in Europe. . . . In the winter of 1928-29, slackness in shipbuilding accounted for 32 per cent. of Britain's unemployed. Germany's mercantile marine has been brought up to 80 per cent. of its pre-War strength by the building of new tonnage. This building has been financed mainly by the 'Harriman interests' which, as we have seen, seems to be just another name for the Warburg group. America, we are told, has now on a conservative estimate a three-quarter interest in the North German Lloyd line, and another big first mortgage on the Hamburg-America line."<sup>(39)</sup> "Germany's new ships," writes Mr. Denny, "including the victorious S.S. Bremen, represent Yankee money. . . . The United States is thus rebuilding a new German commercial fleet. This is a combination of American capital and German skill—similar to the combination in the chemical, automobile, aviation, electrical, and other industries—to compete with the British. The effect is threefold. First, it makes Britain's task of maintaining a profitable merchant marine naval reserve more difficult. Second, it enables American capital to profit in the trans-Atlantic trade with vessels of lower operating costs and stronger competitive power than American-flag ships. Third, it retains the most lucrative, coastwise, and Atlantic-Panama-Canal-Pacific trade for American-flag ships, which, under the protective policy excluding foreign ships, enables this country to build up a merchant naval reserve."<sup>(40)</sup>

It is worth noting that, in 1914, both the German Emperor and the banking house of Kuhn, Loeb and Co., were large shareholders in the Hamburg-America line. So much we learn from the memoirs of Sir Cecil Spring-Rice, British Ambassador at Washington from 1913 to the end of 1917.<sup>(41)</sup> Again, the Governor of the Bank of England, Mr. Montagu Norman, spent part of his apprenticeship in New York, with the banking firm of Brown Brothers & Co., now Brown Brothers, Harriman & Co.<sup>(42)</sup>

In Chapter XVII, we saw that the centre of Jewish financial activity was moved from Spain and Portugal to Amsterdam and again from Amsterdam to London at the time of the "Glorious

(39) *The Truth about the Slump*, pp. 120, 125

(40) *America Conquers Britain*, p. 366.

(41) *The Truth about the Slump*, p. 94.

(42) *Professor Skinner alias Montagu Norman*. by John Hargrave, p. 20.

Revolution." Our epoch seems to have witnessed the transference of the centre from London to New York, the Great War (1914-1918) being utilized for the purpose. Though many, including the present writer, do not agree with Major Douglas's social credit scheme of reform of the monetary system, nobody questions his knowledge of the financial world. According to Major Douglas, the real objectives of the Great War (1914-1918) were the Bolshevik Revolution in Russia, the League of Nations, and the financial subjugation of Great Britain. Thus we see that he agrees with what has been said above about the removal of the Jewish financial centre from London to New York. Then about 1930, he pointed out the proximate preparations for the next war. We read in *The New English Weekly* of Jan. 8, 1940, from the pen of Eric S. de Mare, that, about ten years before, Major Douglas had written "If there is a spark of nobility left in this country [England] the day the next war breaks out, the local (i.e., national) representatives of Finance will face a firing party in the Long Gallery of the 'Tower.'" Major Douglas was evidently aware of the truth which was emphasized by *The Weekly Review* of May 30, 1940, in the following terms: "The most important of the things we have said and repeated—and repeated with insistence—is the truth that the German army which now proposes to destroy this country . . . was revived by the bankers of London and New York, led by the Bank of England. That is the major political event of our time, and only here in *The Weekly Review* was any word breathed of it."<sup>(43)</sup>

Major Douglas seems to have been quite well aware of the reason for the weakening of France after the Great War. Another war was being prepared, in order to consolidate the position already attained and proceed further with the preparations for the coming of the natural Messias. According to Major Douglas the objectives of the international financiers in the present conflict are as follows:—

"(1) The establishment of the International Police State on the Russian model, beginning with Great Britain. 'Can we finally rid Europe of barriers of caste and creed and prejudice? . . . Our new civilization must be built through a world at war. But our new civilization will be built just the same' (Mr. Anthony Eden, Broadcast to America, September 11, 1939).

"This contemplates the complete abolition of civil rights.

"(2) The restoration of the Gold Standard and the Debt System.

<sup>(43)</sup> This extract is taken from the leading article. In another article in the same issue, signed by Mr. H. Belloc, we read: "The German revival could not have succeeded, of course, had it not been supported by the international money power and particularly by the Bank of England." Cf. the statements by Hans Heymann in *Plan for Permanent Peace*, p. 53.

"(3) The elimination of Great Britain in the cultural sense, and the substitution of Jewish [Masonic] ideals.

"(4) The establishment of the Zionist State in Palestine as a geographical centre of World Control, with New York as the centre of World Financial Control."<sup>(44)</sup>

These statements of war aims require to be amplified somewhat, in order to take full account of the combat under Satan against the Supernatural Life of Christ in the world. Behind the financial conflict there is always the struggle of Satan against Our Lord. Readers will remember Palmerston's anti-supernatural plan treated of in Chapter XV. To a person cognizant of that plan, it is clear that the break-up of Austria was one of the aims of the last war. Austria was broken up at the Peace Conference and Germany was left almost intact, nursing a grievance. Another war was therefore inevitable. Since then, Vienna has been brought completely under the domination of Berlin. In spite of the National-Socialist reaction against the Jewish Nation, Soviet Russia freed Prussia, at the beginning of the new war, from the fear of having to fight on two fronts, and thus enabled the long-prepared subjugation of France to be quickly accomplished. The anti-Catholic vigour displayed by the National-Socialist Government promised to be such a mighty asset in the elimination of the Supernatural Life of Europe that its anti-Jewishness was offset—for the moment at least. Does the present war of Germany against Russia prove that Prussia has definitely turned against the forces that have contributed to raise her up? Is there a bid by German finance to shake itself free of Judæo-American trammels and put itself at the service of the German race to dominate Europe—and the world? There may be, but we must not forget that the financiers who enabled Germany to rearm knew that the war was bound to come and knew all about the anti-Jewish attitude of the National-Socialist Party. All that had been taken into account.

One thing at least is certain. Satan wants to lure on his dupes in both warring camps to strive for a naturalistic union of States, that is, for some form of organization from which the influence of the Vicar of Christ will be excluded. This will make for increased regimentation of human beings and more complete elimination of respect for human *personality*. Unless there is a return to the full acknowledgment of God's Rights, men will be treated more and more as mere *individuals*, that is, as animals without personal rights.

At the Congress of the Third International of Communist Parties held in 1935, a resolution was passed urging the unity of all peoples against Fascism. By the term Fascism was meant, of

<sup>(44)</sup> Major Douglas's statements concerning War Aims are taken from *Tax-Bonds or Bondage*, by John Mitchell, pp. 9, 12.



course, every form of opposition to Communism including, needless to say, every attempt to eliminate the class-war and to return to the corporate organization of the State insisted upon by Pope Pius XI in the Encyclical Letter, *Quadragesimo Anno*. Accordingly, Communist writers and papers have been continually alluding to the Governments of Spain and Portugal as Fascist. It is ominous to see all those persistent attacks on every attempt on the part of any State to acknowledge the Divine Plan for order. Behind this opposition to every vestige of Fascism, it is clear that there is the satanic hatred of the Supernatural Life of Grace.

This book had been written a considerable time, when *Germany's Master Plan*, by Joseph Borkin and Charles A. Welsh, appeared. In this work, published by John Long, an account is given of the steps that had to be taken by the United States Government in consequence of the cartel activities of American firms and financiers. A cartel means a combination or agreement, national or international in scope, in which the members seek to control one or more phases of the production, pricing and distribution of a commodity.

## CHAPTER XXI.

### THE PRINCIPLES OF ST. THOMAS AQUINAS AND MONETARY REFORM.

#### GENERAL PRINCIPLES.

In Chapters I, II, and III, we saw the Political and Economic principles involved in the full acknowledgment of the Kingship of Christ. Those principles were drawn from the Encyclical Letters of the Sovereign Pontiffs and from the writings of the Angelic Doctor who, to quote again the words of Pope Pius XI, "is our source for economic and political science."<sup>(1)</sup> In the modern world, the welfare of men, who are Christ's members, actual or potential, is subordinated to the production of material goods and the production, distribution and exchange of material goods are made subservient to financial manipulation. This fundamental disorder is based upon the denial of human personality. Accordingly, to rectify it, the fact of man's personality and of his personal relation to God must be insisted upon.

The teaching of St. Thomas concerning man as an *individual* and as a *person*, elaborated in the second part of Chapter I, has been strikingly set forth by Pope Pius XI in the Encyclical Letter, *Divini Redemptoris*, on Atheistic Communism. The illustrious Pontiff begins with man's personality and gives a summary of the personal duties incumbent on man in consequence of God's Rights to his love and service. Man's duties to God are the foundation of his personal rights. "Man has a spiritual and immortal soul," writes the Pope, "he is a person, marvellously endowed by his Creator with gifts of body and mind. He is a 'microcosm,' as the ancients said, a world in miniature, with a value far surpassing that of the vast inanimate cosmos. God alone is his last end, in this life and in the next. By Sanctifying Grace he is raised to the dignity of a son of God, and incorporated into the Kingdom of God in the Mystical Body of Christ. In consequence he has been endowed by God with many and varied prerogatives: the right to life, to bodily integrity, to obtain the necessary means of existence; the right to tend towards his ultimate goal in the path marked out for him by God; the right of association and the right to possess and use property. Just as matrimony and the right to

(1) *Encyclical Letter, Studiorum Ducem.*

its natural use are of divine origin, so likewise are the constitutional and fundamental prerogatives of the family fixed and determined by the Creator. In the Encyclical on Christian Marriage, *Casti Connubii* (1930), and in Our other Encyclical on Education, *Divini illius Magistri* (1929), We have treated these topics at considerable length."

But man is also an *individual* and as an *individual* he is a part of society. Society, however, is meant to serve him in so far as he is a *person*, and all social regulations have for object the development of human personality. "God has likewise destined man for civil society," the Pope continues, "according to the dictates of his very nature. In the plan of the Creator, society is a natural means which man can and must use to reach his destined end. Society is for man, not man for society. This must not be understood in the sense of liberalistic individualism, which subordinates society to the selfish use of the individual; but only in the sense that by means of an organic union with society and by mutual collaboration the attainment of earthly welfare is placed within the reach of all. Further, it is society which affords the opportunities for the development of all the individual and social gifts bestowed on human nature. These natural gifts have a value surpassing the immediate interests of the moment, for in society they reflect the divine perfection, which would not be true were men to live alone. But on final analysis, even in this latter function, society is made for man, that he may recognise this reflection of God's perfection, and refer it in praise and adoration to the Creator. Only man and not society in any form is endowed with reason and a free will subject to the moral law.

"On the one hand, man cannot be exempted from his divinely-imposed obligations toward civil society, and representatives of authority have the right to coerce him when he refuses without reason to do his duty. Society, on the other hand, cannot defraud man of his God-granted rights, the most important of which We have indicated above, or make their use impossible. It is therefore according to the dictates of reason that all earthly things should be for the use and benefit of man, and so, through him, be referred to the Creator. This accords with the words of the Apostle of the Gentiles, who writes to the Corinthians on Christian salvation: 'All things are yours, and you are Christ's, and Christ is God's' (1 Cor., III, 23). While Communism impoverishes human personality by inverting the terms of the relation of men to society, to what lofty heights is man not elevated by reason and Revelation!" The tendency to the perversion of order, common to all socialist schemes and modern schemes of planned economy, must be borne in mind in all discussions on monetary reform.

Money, according to St. Thomas, was invented by the art of

man for the convenience of exchange by serving as a common measure of things saleable.<sup>(2)</sup> As a common measure, it ought to be stable. "As a measure used for estimating the value of other things," writes St. Thomas, "money must keep the same value, since the value of all things must be expressed in terms of money. Thus exchanges can readily take place and, as a consequence, communications between men are facilitated."<sup>(3)</sup> The Saint had previously remarked, in the same chapter of the Commentary on the Ethics of Aristotle, that "it is the same with money as with other things, namely, that one does not always get what one wants for it, because it is not always endowed with the same purchasing-power. . . . But, nevertheless, things should be so arranged that it should be steadier in value than other things." It may not always be possible, the Angelic Doctor insists, to get the same amount of goods for money. This can happen without injustice where supplies of goods become scarce for some cause outside our control, but every precaution must be taken not to have the difficulty arise through manipulation of the exchange-medium itself. We have seen that planned deflations are against justice.

Thus money is *essentially* an exchange-medium. It is a claim for goods or services admitted as acceptable by the authority of the society in which it circulates. Stability in value is a property or necessary attribute following from the essence of an exchange-medium or accepted claim for goods or services. An exchange-medium, which renders price-stability impossible, is opposed to justice. Money as a stable exchange-medium is meant to facilitate families in procuring by exchange the sufficiency of material goods required for the virtuous life of the human personalities composing them. The virtuous life of human persons is simply their ordered development as members of Christ.

Now we have seen two great evils growing apace under the gold standard *régime*. The first of these evils has been the general instability of price-levels in all countries. This has led to the concentration of wealth and power in the hands of the relatively few and to harassing insecurity in the lives of the many.<sup>(4)</sup> The second of these evils has been the gradual growth of control over governments by the manipulators of credit money. As examples of this second evil, we have seen that President Wilson of the

(2) Ia IIae, Q.2, a. 1, c.

(3) *Comment. in Ethic.*, Lib. V, Lect. IX.

(4) We have already quoted Mr. Geoffrey Crowther to the effect that "the pursuit of price-stability is not compatible with the maintenance of the Gold Standard" (*An Outline of Money*, p. 356). We have seen besides that the urge to get interest on debt, which is behind the alternate booms and slumps, has led not only to unemployment and starvation in every country but to something of a deadlock in international trade, coupled with the destruction of food, the lessening of production and the urge to war.

United States confessed that sovereign power was not in his hands; and that Mr. Thomas Johnston, M.P., Lord Privy Seal in the English Labour Government in 1931, and the other members of the British Cabinet were compelled to wait humbly for a final decision from the Federal Reserve Bank of New York in regard to unemployment benefit. It must be borne in mind also that the financial forces which control the Central Banks represented at the Bank for International Settlements—twenty-six of them were founded after the 1914-1918 war—mean to retain their power after the present war (1939-?). Mr. Paul Einzig, in his book *Montagu Norman, a Study in Financial Statesmanship*, published in 1932, informs us that “a condition on which Mr. Norman and his collaborators insisted was that the Central Banks should be independent of their Governments.” He even adds that “they insisted rather dogmatically” on this. From a question asked in the British House of Commons, we learn that in the Report of the Bank for International Settlements, dated 27th May, 1940, the names of Mr. Montagu Norman, Governor of the Bank of England, and Dr. Funk, German Economic Minister, figure on the list of directors. Evidently the Bank for International Settlements is meant to survive the present conflict. The President of the Bank is from the United States, and we know the power that is in the hands of the Federal Reserve Board, owing to the enormous quantity of gold buried in Kentucky. At the international conference held in Genoa in 1922 it was resolved that “Banks and especially banks of issue (central banks) should be free from political pressure, and should be conducted solely on lines of prudent finance.” Again, at the World Economic Conference held in London in 1934, it was resolved that it was essential, in order to provide an international gold standard with the necessary mechanism for satisfactory working, that independent central banks with the requisite powers and freedom to carry out an appropriate currency and credit policy should be created in such developed countries as had not at present an adequate central banking institution.<sup>(5)</sup>

## NATIONAL MONETARY REFORM.

### (a) ABANDONMENT OF THE DOMESTIC GOLD STANDARD.

From what we have seen of the functioning of the Domestic Gold Standard, it will be evident that it is opposed to the Common Good to have the volume of exchange-medium in a country proportioned, not to the actualization of the country's potential productivity, but to the amount of gold that may happen to be in the country. “The aura of security that still hangs about gold,”

<sup>(5)</sup> Cf. *Minority Report No. III of the Irish Banking Commission*, by Mr. P. J. O'Loughlen, p. 26.

writes Mr. Geoffrey Crowther, "is, in fact, the only remaining sound or semi-sound argument left for the Domestic Gold Standard. In France and America there would probably be anxious distrust in the national currencies, if they were not known to be 'backed by gold.' In England, we already have a more rational approach. As has already been pointed out, the gold backing of the Bank of England's notes has been reduced virtually to nothing, and the whole gold reserve has been concentrated in the Exchange Equalization Account, where it is available for export but not as currency backing. The ordinary man is probably not yet aware that this has happened, but after a few years it will be accepted by the public that money does not need either to be gold or to be backed by gold in order to be good money. When that time comes, the Domestic Gold Standard will have died a natural death without its demise having done anybody harm."<sup>(6)</sup> About this first point of reform there will be no difficulty.

#### (b) ISSUING OF LAWFUL EXCHANGE-MEDIUM BY STATE.

Great evils have resulted from the functioning of the gold standard and the control of the exchange-medium of countries by private individuals. To remedy these evils in a manner fully in accordance with the political and economic principles of St. Thomas, three points must be emphasized. The first point of reform is that the *creation* or issuing of exchange-medium must be taken out of private hands.<sup>(7)</sup> The issuing of claims to goods and services valid and acceptable to all the citizens of a country is by right the prerogative of the authority exercising jurisdiction over the whole country. This is clearly seen by the fact that additional credit-money issued or loaned into existence, if it does not happen to coincide with a proportional increase of goods for sale, "will raise prices and make the value of everybody's money in the country worth less in goods, so repudiating part of the nation's debt in goods and services to the owners of money."<sup>(8)</sup> To put

(6) *An Outline of Money*, p. 333.

(7) The three points which will be developed under (b), (c) and (d), are taken from *Money Creators* (Chapters XII and XVII), by Miss G. M. Coogan. In his Foreword to this book, Mr. Robert L. Owen says that "it contains scientific truths—not quackery." Mr. Owen's standing in the banking world has already been referred to.

(8) *The Rôle of Money*, by Professor Soddy (p. 91). The private creators of exchange-medium are not concerned about the alterations of the price-level. Their preoccupation is with interest on money. "Professor Soddy is very insistent that . . . the banks by the issue of new money to themselves or their borrowers actually enforce a direct levy in kind on the wealth-on-sale of the community (i.e., on all there is for sale) . . . . Anyone can see that this is the case when a counterfeit note is put in circulation, but the forced levy on the wealth-on-sale is just the same whoever creates the new money" (*The Root of All Evil*, by Sir Reginald Rowe, p. 52).

this another way, whoever originates the exchange-medium must, by the very nature of money or exchange-medium obtain something for nothing, that is, he must obtain the original purchasing-power throughout the State, at a trifling cost. Again, whoever has the power to issue the exchange-medium controls the volume of it. Arbitrary changes in the volume of money cause prices to rise or to fall. Whoever originates and controls the volume of money thus controls every single economic operation. If a private group exercises the power to originate the exchange-medium and then manipulates the volume of it, that group becomes a power greater than the government itself. It becomes a super-government, paralysing the efforts of the lawful government for the Common Good. It is perfectly idle to talk about a Democracy or a Republic, when the sovereign power is really being exercised by an invisible super-group.<sup>(9)</sup> In his excellent book from which I have already quoted, viz., *Economic Tribulation*, Mr. V. C. Vickers points out this truth and its consequence. "Through our own base carelessness and ignorance," he writes, "we have permitted the money industry, by the very virtue of its business, gradually to attain a political and economic influence so wide and powerful that it has actually undermined the authority of the State and usurped the power of democratic government. . . . This national and mainly international dictatorship of money, which plays off one country against another and which, through the ownership of a large portion of the Press, converts the advertisement of its own private opinion into the semblance of general public opinion, cannot for much longer be permitted to render Democratic Government a mere nickname. . . . The finance industry, the exchange bankers and the Stock Exchange grow rich upon the ups and downs of Trade, and are largely dependent on variations and changes of the price levels of commodities. But productive industry grows rich upon stable markets, a constant price level, and the absence of violent economic fluctuations. . . . Under such general conditions the Communist is naturally content to abide his time; for he observes that the trend of affairs is slowly converging towards the very conditions he most desires to see—a growing discontent with finance and the money system, an increasing weariness of the present form of party government, and an increasing poverty and loss of influence among those who have so recently been the mainstay and backbone of the country."

(9) "We have always maintained that the foreign policy of this country where it came into touch with exceptional expenditure upon international action—notably in connection with English armament— . . . depended upon the decision . . . of the Bank of England supported by their financial allies beyond the Atlantic . . . They were certainly opposed to an adequate army" (*The Weekly Review*, Oct. 17, 1940).

As nations have to struggle to maintain their national sovereignty against the international manipulators of money, the sovereign authority in the nation must take over the *creation* of the entire medium of exchange, consisting of the lawful, physical or tangible money of the country. Private individuals engaged in finance cannot be entrusted with the struggle to safeguard national sovereignty against "the deadly and detestable international Imperialism of money," to use the words of Pope Pius XI.<sup>(10)</sup> This is especially important since bankers in every country have already succumbed to its rule and are accustomed to look upon the trends favoured by it as indicative of the true line of progress for the world. They have hitherto conspicuously failed to practise the virtue of general or legal justice.

Accordingly, the entire medium of exchange, *consisting of the lawful money of each country*, should be paid into use by the Sovereign Power in the country. No private promises-to-pay should be allowed to circulate as legal tender, but should be subjected to the penalties applying to counterfeit money. The money created and paid into use by the Sovereign Power should be non-interest-bearing at the source and non-cancellable, except by recalling it through taxation. It should not be brought into existence as a loan. The whole amount of new money issued should be paid into circulation to defray legitimate government expenses or to pay off existing government debt. The people, as a whole, would thus share the benefits and the advantages involved in a change in the volume of money in existence in a nation. "By placing this first buying power in the hands of the government, the benefits fall to all the people, for by whatever amount the new money is issued, tax collections may be correspondingly reduced. This statement can be twisted into the thought that taxes can be abolished by merely issuing money *ad infinitum*. This is fallacious, for new money should be paid into use (circulation) only as the total stock of consumer goods—the things the people have produced and need in civilization—has been increased by expanded production."<sup>(11)</sup> Besides, it seems opposed to the dignity of human personality that the issuing of exchange-medium necessary for the Common Good should place some in a position of inferiority, as happens when money is *loaned* into existence. As we shall presently see, the Sovereign Power in the State should not engage in *lending* money.

(10) The Pope's words in the Encyclical Letter, *Quadragesimo Anno*, are: "funestus et execrandus rei nummariae 'internationalismus' seu 'imperialismus internationalis' cui, ubi bene, ibi patria est." This "International Imperialism" will tend to eliminate all that is enshrined in the Catholic concept of "patria." This end coincides with that of Marx's dictum: "Workmen have no country."

(11) *Money Creators*, by Miss G. M. Coogan, p. 333.



(c) LENDING OF LAWFUL EXCHANGE-MEDIUM BY  
BANKING GUILD.

The *creation* of exchange-medium, then, should be withdrawn from private individuals. It should be reserved to the National Government, but the *lending* of money should be completely divorced from money origination. This is the second point of monetary reform. The *lending* of the lawful money issued by the governmental monetary authority should not be carried out by the governmental monetary authority, but by privately-owned Corporations erected into a Guild and functioning under a Guild Charter. Let us take these two proposals in turn.

"The most dangerous thing that could be done would be to place the merchandising of money in the hands of the National Government. Such a step would give the internationalists their final weapon to destroy the property and personal rights of loyal citizens."<sup>(12)</sup> Government in the lending business is the essence of Socialism or Communism. For a government to create money as *loans* is even more vicious than for private banks to create money as loans; for, in the case of private banks, arbitrary discrimination is not the primary motive in denying loans. No private business can long endure if the Government engages in the lending of money, even money created by itself, or determines what businesses may acquire savings from the people in return for part ownership. This seems to be a grave defect in the German banking system, even though the fallacy of making the volume of exchange-medium of a country depend on the amount of gold under the control of the government has been decisively shown up in that country. It is quite true that the volume of exchange-medium ought to be proportioned to the development of a country's productive capacity, not to the amount of gold in its Central Bank. But the German financial system as a whole, in conjunction with the race-theory, will tend to disregard human personality. The Reichsbank creates bank credit as *loans* to the German Government, and the German Government allows this new bank credit to reach the channels of trade by granting *loans* of it to whatever businesses it arbitrarily chooses. This means that the German Government is *determining* what businesses may or may not borrow. Such acts of a government allow it to *aid* the businesses it chooses via *granting loans*, and destroy those it chooses through *denial of loans*. This method destroys the individual person's right to the disposal of his own earnings and the inalienable right of the human person to own, use and control honestly acquired private property. As has already been remarked, the human being is thus in danger of becoming a mere *individual*

(12) Op. cit., p. 334.

at the mercy of the State. He is not being treated as a *person*.<sup>(13)</sup>

With regard to the second proposal, namely, that the lending of money should be carried out by privately-owned Corporations, "each of the existing banks should be divided into two separate institutions or at least into departments of the original bank. The first set would be *girobanks*.<sup>(14)</sup> The Americans designate them 'check banks.' All banks carrying deposits subject to check would be required to treat these deposits as trust-funds of money held for the depositors. . . . A full 100 per cent. reserve has the status of a trust-fund the real owners of which are the depositors.'<sup>(15)</sup> . . . Thus bank-deposits would once more become real *deposits* entrusted to the banker and withdrawable on demand. No interest would of course be paid on them; on the contrary, the depositors would have to pay the bank for its book-keeping service in arranging for transfers by cheque. . . . In addition to

(13) Miss Coogan wrote as follows in 1937: "If the Government controls the lending of money, it can determine who may or who may not borrow money, and hence, can control every single business in the country. Controlling every business means controlling every economic activity; control of every economic activity gives power to control also the cultural and spiritual activities of the citizen. Lenin recommended Government origination and control of the lending of the medium for exchange. Unless the power to originate money is returned to sovereignty and scientifically exercised, and lending is restricted exclusively to private, independent, State-chartered corporations, it is nothing short of childish prattle to talk about preventing the onrush of Socialism, Communism, or whatever name one wants to use to designate an anti-Christian State, in which all but the 'chosen few' are hopeless slaves."

(14) A Girobank is a bank in which the money (coins or bullion in the early days) remains the property of the customers or members, thus being a *depositum* in the strict sense, the banker being a custodian or bailee. The owners can withdraw the money and the ownership of it can also be transferred by written orders. Hence, when the claims are circulated from one to another, they are said to make a giro (a circuit or turn) from hand to hand.

"*Deposit* has an entirely different meaning to-day from *depositum*, just as the word *bank* itself has changed its meaning. In Roman Law, *depositum* means anything entrusted for safe-keeping to another who does not acquire any property in the thing. It can be translated a *bailment* or—to invent a new term—an *entrust*. This primitive function still subsists in modern banks—in the plate, jewellery, securities, etc., kept in a banker's safe or strong-room. Nowadays a deposit is the liability of the banker to pay a sum on demand, a right of action which he has created against himself in order to purchase an asset or counter-claim. It is not a *depositum*, it is not the cash in reserve, it is not some thing or some value entrusted to the banker as bailee. Even if the customer lodges legal tender, this is not a *depositum* but what in Latin is called a *mutuum*, i.e., a loan. . . . A 'deposit' no longer means a *depositum* but a debt." Cf. *Money*, by Professor O'Rahilly, pp. 57, 48, 49, 70.

(15) Irving Fisher, *100% Money*, 2nd Ed. (1936).

girobanks there would be loan-banks but not so limited in their scope, for lending or investing. How would these new savings-banks get money to lend? From their own money (capital), from the money received from customers (savings accounts), from the money repaid on maturing loans. . . . The only new limitation on bank-loans would be a wholesome one, namely, that no money could be lent unless there was money to lend. That is, the banks could no longer overlend by manufacturing money out of thin air so as to cause inflation and a boom. . . . Under the 100 per cent. system, banks would make loans just like anybody else, either out of their own savings or out of somebody else's, precisely as the earliest lending banks did before they were perverted by somebody's 'bright idea' to lend other people's money while still letting these other people think they had that money to use as money.'<sup>(16)</sup>

"It must be distinctly understood that this scheme does not involve the nationalisation of banking. There are three functions involved: (1) The issue and cancellation of money, which pertain to the community. Historically the banks have managed to annex this monetary function, which the '100 per cent.' plan proposes to restore to the State; (2) The transfer of money-claims by book-entries. Historically this giro-function was a service provided by the State or by the City; but it is proposed to allow private institutions to conduct it if they wish; (3) Money-lending. As I already remarked, the banker of to-day would be insulted if you called him a money-lender! But, apart from the safe-keeping of valuables and the custody of a fund (transferable by giro) this is really the only strictly banking function. It is *not* proposed to nationalise this. 'The 100 per cent. system would involve only a nationalisation of the *monetary* function now usurped by the banks, not a general nationalisation of banking. . . . So far from nationalising the banks, the 100 per cent. system might afford the banks the only escape from nationalisation. For if in another decade we should have another depression like the one we have just been passing through, the banks would probably find themselves permanently in the hands of the Government. It would be better for the banks to give up gracefully their usurped function of minting money—in the form of bank-notes—and be content to conduct their strictly banking business, unmolested and uninterfered with by booms and depressions—so largely of their own making. The 100 per cent. system would afford protection both ways; for it would also safeguard the Government against the domination of the banks. . . . We must denounce the notion that bankers, because they deal in money, have any right whatever to control money, to manufacture and destroy money and

(16) Op. cit., pp. 17, 92.

so to lower or raise the value of the monetary unit of our nation.' "(17)

Mr. A. N. Field gives an excellent account of the functioning of banking under this system. "Banking business," he writes, "would be divided into two departments: (1) a cheque-account department, and (2) a loans department. A borrower would interview the loans department, and on depositing his collateral, would be given a loan of an agreed amount for an agreed period. The money loaned would be paid over in actual cash by the loans department to the credit of the customer's account in the cheque-account department. All cheque accounts would thus be credit accounts, with actual cash in hand in the bank. The cheque department would be on a trust-account basis, with everything fully covered. Its income would be derived by charging a fee to customers, varying according to the amount of work involved in keeping their accounts. The department would thus stand on its own feet as a business proposition. The loans department would receive money on fixed deposits, make advances to customers, discount bills, and so on. From the customer's point of view, the chief change would be the disappearance of the overdraft system." (18)

In drawing up the Charter for the Banking Guild or Corporation, particular care must be taken that the needed exchange-medium be readily obtainable by those engaged in agriculture. They supply the primary necessities of bodily life and, therefore, they must have the preference over those who supply articles of secondary utility or luxury articles. We have seen how the present reversal of order, by which men are subordinated to production, and production, distribution and consumption to the manipulation of finance, has told heavily against agriculture with its slower rhythm. The evil must be undone: money must be brought into order. "The fundamental processes of farming are governed by Nature's Laws and not by our own: seed times and harvest, the period needed to produce an animal, the age at which a cow can begin to give milk—these and many other things which set the pace of farming operations are out of our control. The unit of time is not the day or the week, but the year; sometimes indeed it is longer, and covers the whole period of the rotation. . . . From about 1880 onwards the opening up of the North American prairies led to the production of quantities of wheat which was sold here at prices far below those at which our farmers could produce it. Public opinion was entirely against the imposition of any tariff on food, and farmers both on the prairies and at home were left to solve the problem as best they could.

(17) Irving Fisher, *op. cit.*, pp. 201, 203, 215. The whole quotation is from *Money*, by Professor O'Rahilly, pp. 350-351.

(18) *The Truth about New Zealand*, pp. 147, 148.

The prairie farmers suffered and had to accept a very low standard of living and to adopt methods which led ultimately to terrible destruction of the soil. The home farmers suffered equally; many went under, and there was great distress in the countryside."<sup>(19)</sup>

"A State is composed of two elements," writes Mr. A. N. Field, "the nation and the territory, and a primary object . . . is to secure the nation in possession of its territory. This requires protection against external dangers; and, the nation being composed of families, it further requires that these families shall be secure in possession of their respective portions of the nation's territory. If any third agency has power to separate the people of the State from occupation of the territory of the State the whole structure is imperilled. Under the mortgage system every period of low prices makes the hold of the people on their homes and farms very precarious, producing discontent and unrest, and, if reaching a certain point, a revolutionary situation. Our own [New Zealand] local history shows that depressions throw the people into the arms of the Socialists, and prosperity swings them to Conservatism: a fact which speaks for itself. A stable price-level is thus a first necessity of national stability, a matter on which more will be said later.

"There are several other requirements however. A State cannot be in a healthy condition if increased production of material wealth is swallowed up by inflated land values: this is inevitable when land is on a commodity basis. Nor is a State in a sound position when private persons can detach its citizens from occupation of the soil. The most effective way to meet the first of these requirements is to demonetise land. This can be sufficiently achieved for practical purposes by recognising existing monetary values, but checking their future growth."<sup>(20)</sup> . . . Taken on the whole, farming [in New Zealand] has now been reduced largely to tenancy under the money-lenders. At the same time much of the rougher and poorer land has gone out of occupation, and farmers have been turned off holdings that would yield a modest living but could not be made to pay interest as well. Many such idle holdings are reported, with rubbish growing on them, and presently costing more to recondition than they will ever be worth. Such are the results of sacrificing farming to finance. The

(19) *English Farming*, by Sir John Russell, pp. 13, 16.

(20) Cf. what Mr. Field suggests here with what Sir Reginald Rowe advocates on page 131 of *The Root of All Evil*, in order to prevent profiteering in site values. Sir Reginald holds that an Act of Parliament should be passed, after a valuation of the whole country, giving the State the option to purchase any part thereof at the price thus decided to be its fair present value. This is very different and quite apart from the scheme of land nationalization advocated by him a few pages earlier. In that suggestion he differs from Pope Leo XIII and Pope Pius XI.

wrong interest has been put first, and a high price will ultimately be paid for the error.”<sup>(21)</sup>

The reader must complete these remarks by a study of Mr. Hilaire Belloc's splendid pamphlet on the restoration of property, especially property in land.<sup>(22)</sup> He lays down certain principles in view of the restoration of proprietorship in England, which is “the typical example of a country in which the desire for land and the sense of ownership in it has, for the mass of the people, fallen to its lowest.”<sup>(23)</sup> These principles must be carefully borne in mind in countries where the problem is one of safeguarding existing proprietorship and going against the current of financial domination. “The fourth principle,” he writes, “will, when it is stated plainly, appear fantastic, but it is essential. The burden laid upon the land of the small owner, the tribute he has to pay—wherein I include usury in all its forms—must be a minimum. In other words, when you are attempting to re-establish a peasantry under adverse conditions, that peasantry must be privileged as against the diseased society around it. To-day false statistics could easily be prepared showing that a great mass of the English land is in the possession of those who till it; but as a fact it is really in the possession of money-lenders—principally the banks. The ownership is nominal; the real control is in the money-lending power which exacts tribute. Now, unless you are prepared to start afresh with a system under which usury shall not drain the life-blood of the tiller of the soil, your efforts will fail. Even co-operative banks, of which we will speak later, should play a subsidiary, not a dominating part. . . . We can spread (and it is the duty of every good citizen to spread), a knowledge of the arbitrary power possessed by modern banks and proclaim the duty of controlling it. That general action is open to us, and of great service it is. . . . Any development of the guild system would modify the position of the banks and weaken their monopoly. As small property gradually developed, the banking monopoly would progressively lose more and more of its power. For instance, bank credit, by the law of its being, discriminates in favour of

(21) *The Truth about New Zealand*, pp. 126-128.

(22) *An Essay on the Restoration of Property*, by Hilaire Belloc (The Distributist League, 7 & 8, Rolls Passage, London, E.C.4).

(23) “The historical process [by which the English peasantry were swallowed up by the greater landowners and became a proletariat] is now familiar to many—perhaps by this time to most educated men, though our official academic history long remained silent upon it. First came the strengthening of the greater landowners by the loot of the Church in the sixteenth century, then in the seventeenth century came the eating up by the greater landowners of the smaller yeomanry, notably under that ironically entitled ‘Statute of Frauds,’ passed by Parliament, that is, by the greater landowners themselves (who were by that time masters of the country) in the reign of Charles II” (Hilaire Belloc, *op. cit.*, p. 63).

the big capitalist and against the small man; but it would begin to sing a different tune when it had to meet the power of organised corporations of small men and when differential taxation began to make it more and more difficult for the large unit, no matter however well supported by bank credit, to eat up the small."<sup>(24)</sup>

#### (d) STABILITY OF PRICE LEVEL.

To understand how stability of the price level is to be obtained, we must consider the method by which it is proposed to issue and lend lawful exchange-medium. Sir Reginald Rowe gives an excellent summary of Professor Soddy's proposals<sup>(25)</sup> for England as follows: "The huge balance of liabilities for cash which the banks have in fact no means of meeting should be met by the Nation by an equivalent issue of National money in the form of notes, and there should be no further creation or destruction of money by the banks. A national issue equal to the total of current account bank deposits would be needed, say £2,000 million. The State would take over from the banks securities to this amount. Where these were collateral securities against loans, their owners could redeem them by repaying the loans. Where the State became the owners of Government securities, having paid for them with national notes, it could cancel these securities. Any other securities could be exchanged by market process for Government securities. The conclusion of the whole matter would be that the banks would hold money (physical money in the form of notes) to the exact value of their total current account deposits. It would be real money, a great part of which (i.e., all current account balances) they could not lend, but must hold in trust for its individual owners. [Money on time-deposit could be lent in the fashion already explained above under (c)]. The banks could not create money to lend, as now. One obvious result would be that when £2,000 million had been issued in new notes, that amount of

<sup>(24)</sup> Hilaire Belloc, *op. cit.*, pp. 68, 69, 87. See also what he says on page 81 about wholesale and retail exchange. Though a small man is heavily handicapped in retail exchange, "he may struggle on. But wholesale exchange and all the machinery of it have been captured by highly centralized capitalism." He mentions in particular wheat and jute.

Along with Lord Northbourne's *Look to the Land* (Dent and Sons), the excellent work of the Earl of Portsmouth (Viscount Lymington), *Alternative to Death* (Faber and Faber), is to be highly recommended for its exposition of the right relation which should exist between finance and farming. Unfortunately, in *Alternative to Death* (pp. 7, 121), in stressing the respect due to the order of nature and the great truth of the Immanence of God in the world, the author goes too far and compromises the great complementary truth of God's Transcendence.

<sup>(25)</sup> Contained in *Wealth, Virtual Wealth and Debt*, pp. 196-199.

national debt would have been cancelled. It should be emphasised that the issue of further new money would not be at the mercy of any Government, but in the hands of a statutory independent body, which would work scientifically on data readily obtainable. Its economic thermometer would be price level, the maintenance of average price level being its single aim when increasing or decreasing the supply of money."<sup>(26)</sup>

We can supplement the above succinct statements by quotations from Miss Coogan's *Money Creators* and A. N. Field's *The Truth about New Zealand*. According to the former, a scientific statistical authority, called in U.S.A. Monetary Trustees, appointed by and directly responsible to the legitimate Government, should determine the rate at which lawful money should be issued or withdrawn, in order to maintain the price index of the main commodities constant at a level which would permit full employment. "The Monetary Trustees," she writes, "should maintain scientific records of prices—price indices which would reliably indicate at what levels the *aggregate* of raw commodities and aggregate finished goods are changing hands at any particular time. Once raw material price levels had reached a point wherein the nation's productive and business activity had absorbed its unemployed, and the price structure was high enough to afford sufficient national income to carry the legitimate private debt structure of the nation, that price level should be maintained. The fluctuations thereafter should be minor, because the flow of money would always be scientifically related to the actual quantity of physical consumer goods available for distribution. . . . In case it became necessary to curtail the volume of money, that could be done through taxation. . . . Only a decrease in the volume of consumer goods, due to famine or disaster, would necessitate a decrease in the volume of money. . . . If price levels are too low, too large a share of the products goes to satisfy those who own claims on the fixed assets and those engaged in actual pro-

(26) *The Root of All Evil*, pp. 53, 54. It may be interesting to read some of Professor Soddy's own vigorous phrases on the point: "As regards transition stages," he writes (in *The Rôle of Money*, p. 211). "fix a price index on the cost of the more important expenses of an average middle-class household, require the banks always to keep pound for pound of national money against their current accounts drawable by cheque, set up a national advisory statistical bureau on an independent scientific basis, and reconstitute the mint for the issue of all money. Avoid as the plague schemes for nationalizing banks. The object is to stop private minting and nationalize money itself . . . ." To nationalize the banks is to make money-creating and money-lending powers *both* a national function. Hence Professor Soddy is rightly opposed to it. A recent pamphlet of his, *The Arch-Enemy of Economic Freedom*, published by himself at Knapp, Enstone, Oxon, England, is strongly recommended to students of finance.



duction receive less than would enable them to consume the products of industry. After the desired price level is reached, money should be paid into the stream by the Monetary Trusteeship only as goods appear ready for distribution, which goods cannot be moved into consumption at the existing price levels without additional money. Given an adequate supply of money, the volume of goods distributable at a given price level would be limited only by the capacity of the nation to produce the goods. The volume of goods produced would be limited only by the amount of natural resources, fixed capital, and the number of workers available. . . . The result would be, *not* a fluctuating dollar as the deceivers shout, but a stable dollar, as common sense proves. Stability means *constant purchasing power* of a dollar in terms of things people buy. . . . The national Monetary Trustees would be required to file for publication, once a month, an intelligible and easily understood report, which would indicate exactly how much currency was outstanding as at that date. . . . At any time currency was issued, the exact amounts and exactly to whom and how issued would be made public information. There is no reason why such reports could not be simple and understandable to every one."<sup>(27)</sup>

The Monetary Trustees should be exclusively *full* citizens of the country, should have an unblemished record for honesty and integrity and should have had no connexion with international banking, either as owners, partners, employees or advisers. They should receive adequate salaries, but should benefit in no way whatsoever, except as citizens of the country, in the amounts of money added to or withdrawn from the money stream.<sup>(28)</sup>

Mr. A. N. Field treats of stability of price level in connexion with the exchange rate with Great Britain. "Up to 1914," he writes, "our New Zealand pound was tied up very closely with the British sterling pound: one could always be obtained for the other with very small fluctuation in the rate of exchange. . . . In August, 1914, the British pound became inconvertible paper, and the New Zealand pound followed suit. The exchange rate remained pretty constant between the two until the slump set in. The banks then gradually let the rate widen to 10 per cent., and then in January, 1933, the Government put it up to 25 per cent. At this point it has since been held, except for one very slight reduction."<sup>(29)</sup> The fixed exchange policy was thus broken between 1931 and 1933, but thereafter it was resumed on a different level. This fixed exchange money policy means that if commodity prices in Britain remain steady, commodity prices in New Zealand also remain steady. If British prices fluctuate violently—as they have

<sup>(27)</sup> *Money Creators*, pp. 251, 252, 338, 254, 255.

<sup>(28)</sup> *Money Creators*, p. 250.

<sup>(29)</sup> For the advantages to New Zealand of the higher exchange rate, cf. *Money*, by Professor O'Rahilly, pp. 404-409, 423.

done to a ruinous extent—New Zealand prices must also fluctuate with equal violence. That is the position so long as the one monetary unit is freely exchangeable for the other at a fixed rate. At present the fixed rate remains, but free exchange is prohibited.

"The alternative monetary policy to a fixed exchange is to regulate the supply of money in New Zealand to maintain a steady internal price level, and let the exchange rate fluctuate as the outside price level fluctuates. Low prices in Britain would then mean a low exchange rate. Exported produce would bring all the time a steadier price in our money. Money would thus be made a much more accurate measure of value than it now is. This would naturally mean a reduction of financial anxiety and worry for everyone exchanging goods and services in return for money payments, which is practically everybody. If the people maintained production, the money end would take care of itself. This is the most urgently needed social reform in the world.

"The banks in the past have regulated the quantity of money in circulation so as to be able to deliver sterling on demand at the fixed rate of exchange. . . . Methods of regulation would suffice to maintain a steady internal price level. Those controlling the issue of money, instead of watching the exchange rate, would simply watch the various price indices now compiled, and any additional ones they thought necessary to have compiled. If prices started rising above the point fixed, money would be withdrawn from circulation: if prices began to fall more money would be got into circulation. This is done all the time now. To vary the circulation of money, interest rates on overdrafts and fixed deposits are altered; bank advances are contracted or expanded. . . . In controlling money to keep the price level steady no attempt would be made to control the price of individual commodities.<sup>(30)</sup> What would be done would be, in effect, to make up a market basketful of staple commodities, the quantity of each article in the basket being in proportion to the quantity passing in trade. The objective would then be so to regulate the volume of money in circulation that a New Zealand pound-note would, as nearly as possible, always buy this basketful. Flour might be up, butter down, and every item moving according to demand and supply, but, averaged over the lot, possession of a pound-note would enable its holder to walk home with just about the same total basketful all the time.

(30) What is said here by Mr. Field in *The Truth about New Zealand* must be supplemented by the teaching of Pope Pius XI in *Quadragesimo Anno* on the rôle of Vocational Groups. When the Guilds or Vocational Groups are organized and functioning under a State Charter, the activities of the groups will be directed to the Common Good and they will strive to arrive at a just price for the goods or services they furnish. The State will exercise supreme control.

"Stabilizing money takes the money factor out of price fluctuations, and leaves just the non-monetary factors of demand and supply of commodities. As one well-known writer on these subjects has pointed out, the money factor is like the tides of the ocean, and the commodity demand-and-supply factor is like the waves of the sea, bobbing up and down to different levels all the time. The tides are the big factor determining the level of the water, and the waves a comparatively small factor, even in the greatest storm. The money factor is like the tides, and is the principal thing determining the price level. If it is got under control we can have a stability and a prosperity in industry that we can never know to-day."

Mr. Field then shows by means of index figures the practical working on the exchange rate with London of a stabilized price level in New Zealand and adds that the effect of the exchange movement would be to iron out price fluctuation to a large extent. He concludes the chapter with the observation that "stability in internal purchasing power is the only sensible basis on which to control money. Money must be made a just measure of value. If it is not, every money transaction perpetrates injustice, with debts on one level and prices of commodities on another level. And injustice sooner or later means the disintegration of the existing social order."

Some important remarks on this aspect of national monetary reform are to be found in *Minority Report No. III of the Irish Banking Commission* (1938), drawn up by Mr. P. J. O'Loughlen. In Chapter I of his report and in his Appendix II, Mr. O'Loughlen stresses the fundamental disorder of modern economic life, which has been so much insisted on in this book, namely, the subordination of members of Christ to production and of production to finance, or, to put it more succinctly, the domination of money over society. After a brief allusion to the foundation of twenty-six central banks in twenty-six different countries, affiliated to the Bank for International Settlements established at Basle, he quotes from the Majority Report, from which he is a dissident, the following statements on the functions of a central bank. "The principal duty of a central bank is to maintain the integrity of the national monetary unit. To carry out this task the central bank has to ensure the maintenance of external stability (in terms of gold, or sterling, or some other currency), and to take care of the monetary reserves of gold or foreign exchange, and also *to have certain means to influence the currency and credit position within the country.*" Mr. O'Loughlen then adds: "The objective of monetary policy, here so plainly stated, namely, the control or restriction of currency and credit within the country, appears to me to be one in which the interests of bondholders, and those who trade in money, are given complete precedence, and the interests

of the ordinary people in each country, who need remunerative employment above all else, are considered to be of a very minor importance. I have already stated my view that the currency and credit position within the country should reflect its own power to produce wealth, its capacity for development, and the necessity to provide employment for its people. It is the stated view of my colleagues (of the Majority Report) that these things . . . . . are secondary considerations and should be sacrificed to maintain a fixed foreign exchange rate."

Now, the maintenance of stability in purchasing power of national exchange-media has not been a desideratum wherever the money power has exercised domination over society. In fact money has come to dominate, as we have seen, largely through the disregard of this indispensable condition of the just functioning of an exchange-medium. Mr. O'Loughlen rightly insists upon aiming at stability of the price level in view of reversing the present disorder. "Owing to our attaching the Irish currency to that of Great Britain," he writes, "prices in Ireland have been determined hitherto by the prices ruling in England, with disastrous results for Irish agriculture. . . . As agriculture will have to keep its costs down to the lowest possible level in order to retain its market in England, all hope of either a rising standard of living, or of an increasing internal market, will be in vain; and in vain, also, will be any hope of increased employment in the rural areas. . . . Self-government does not consist in having a flag and the trappings and appearance of independence, but in having effective control over vital national interests. We have been persuaded by the Banking Commission of 1926 to relinquish all but the appearance of control over such important and vital national interests as our price level." But "there is no special validity attaching to any particular price level. The price level for any country is the level at which that particular country is best able to attain and maintain the fullest possible use of its resources. As the circumstances vary within wide limits, the levels of prices at which they will be able to maintain full employment will vary also. The maintenance of fixed rates of foreign exchange tends to force the prices in different countries to conform to a common level, thus preventing the development of price levels which are most conducive to the maintenance of full employment, and a remunerative return for industry. . . .

"It is quite practicable to develop such levels of wages and prices within a particular country as are most conducive to the common good, and the appropriate, and indeed the only, means by which such a policy can be carried out is a national monetary system which has regard principally to the internal conditions of the country in which it operates, and which is directed to the maintenance of full employment for productive purposes, and also

of such prices and wages as are most conducive to national well-being. On the other hand, a monetary system which aims at being international and which, by maintaining fixed rates of foreign exchange, forces internal conditions to accord with those of other countries, precludes us from adopting measures which would enable remunerative prices, or wages on which people can live in decent comfort, being realised in practical daily life. . . .

“ If a fixed rate of foreign exchange is abandoned, and a policy of the internal development and use of all our resources is followed, there is no reason whatever to apprehend any wide or constant fluctuations of the exchange rates. As between England and ourselves, the movements of the exchange rate would correspond with movements in the levels of prices in the two countries; and price levels, apart from abnormal conditions such as another war, will tend to move slowly and gradually. My proposals would not introduce wide or rapid fluctuations of prices in Ireland; but would allow the two countries to adjust themselves to each other in accordance with their respective purchasing power, which would not be subject to any greater condition of instability than at present. Not only is this the case, but active steps could and should be taken by the Irish monetary authorities to minimise such inconvenience to importers and exporters as a moving rate of exchange may otherwise bring, by taking appropriate steps for this purpose. These steps should be:—

“(1) To establish and maintain a forward market for foreign exchange in Ireland.

“(2) To provide and control an equalisation fund, designed not to peg the rate of exchange at an arbitrary level, but to render as gradual as possible any movements of exchange rates which were the results of an active policy of internal development. . . .

“ In Appendix I, I have outlined the character and scope of an Economic Development Commission which would be able to organise and to direct the unused productive resources of the nation, with the object of maintaining full employment, and so raising the standards of economic life. . . . An effective balance between expansion and contraction of the volume of money would require to be maintained by the Economic Development Commission. The practical daily test of the fluctuations of such a balance would be the maintenance of a constant and equal activity of the country's production and consumption, as disclosed by statistical indices [to be compiled by the Economic Development Commission], and the absence of any considerable degree of unemployment. . . . The Economic Development Commission should be in close touch with the Currency Commission, the Department of Finance, and the banks, and should be represented

on the Foreign Exchange Committee which I recommend should be established.”<sup>(31)</sup>

Of course, Mr. O’Loghlen’s recommendation, on page 41 of his Report, to the effect that the banks should not be allowed to inflate the volume of credit, is unnecessary, when the State has reserved to itself the exercise of its sovereign right of issuing money. We have seen this in sub-sections (b) and (c).

#### (c) CONCLUDING REMARKS ON NATIONAL MONETARY REFORM.

The foregoing ideal of national monetary reform in harmony with the political and economic principles of St. Thomas has been set down, in order that Catholics and all men who believe in the Divinity of Our Lord, after having grasped the connexion between the propagation of Naturalism and the manipulation of the exchange-media of different countries, may have a clear idea how to go to the root of the financial disorder. This clear idea of the radical remedy to be applied, namely, the resumption by the State of the position of sovereign power, which has been allowed to fall into private hands, is all the more necessary now that national independence itself is threatened by international money-manipulators. It is vital for the future of the world that private individuals with ill-defined or carefully-concealed international connexions should not continue to exercise the sovereign right of issuing money, uncontrolled. “Free competition and still more economic domination,” writes Pope Pius XI, “must be brought under the effective control of the public authority, in matters appertaining to this latter’s competence.”<sup>(32)</sup> That this effective control may licitly take the form of the complete return of the sovereign right to the State, Pope Pius XI quite definitely teaches: “It is rightly contended,” he says, “that certain forms of property must be reserved to the State, since they carry with them an opportunity of economic domination too great to be left to private individuals without injury to the community at large.”<sup>(33)</sup>

The method of control of the issue and lending of money in view of stability of the internal price level, outlined in the preceding pages, represents an ideal towards which we should tend. We may have to content ourselves for the time being with the more moderate plan of reform sketched by Professor O’Rahilly in his book, *Money*, and in his criticism of the Irish Central Bank Bill in the *Standard* (Dublin), but we must not lose sight of the ideal. There are many who will not be roused to the effort re-

<sup>(31)</sup> Minority Report No. III, by Mr. P. J. O’Loghlen, pp. 26, 42, 45, 50.

<sup>(32)</sup> Encyclical Letter, *Quadragesimo Anno*, On the Social Order.

<sup>(33)</sup> Ibid.

quired to relegate money to its rightful subordinate position and so contribute to the return to order in the world, if the full ideal is not kept clearly before them. They will be afraid of any compromise with the evils they see.

In order that the State may be able to seek the Common Good of its subjects in such wise as to facilitate their efforts to live their lives as members of Christ, it is clear that effective control must be exercised over the issue and cancellation of money. Care must be exercised also to correct another defect in modern elective governments, which has largely contributed to the domination of money. Men who attain to political power as a result of a party triumph at the polls are often devoid of training, administrative experience or special aptitudes. It seldom happens that a popularly elected minister has the mental formation necessary to apply the considered policy of the legislature to the problems of daily life or is competent to discuss matters with heads of departments who have spent their lives in public administration. However able and energetic a minister may be, he seldom has the training and never can have the time to understand fully all the documents he signs or to know of all the decisions that are made in his name. Inevitably, ministers who are only a short time in office are dependent to a greater or less degree on their permanent officials—some absolutely. In practice, the permanent officials are the Government. Now, owing to the domination of money in our day, the permanent heads of the Treasury Department, who are the spokesmen of the "ruling powers" of the modern world, are by far the most influential.

The net result is that elected ministers can seldom perform any act, outside of previously sanctioned routine, without the consent of a small number of permanent financial experts. In other words, everything must pass through the Finance Department for a visa. Thus while the work of government is carried on in the offices, Parliament and elected assemblies generally are reduced to the position of centres of discussion, largely futile, on legislation that is conceived, drafted and administered by permanent officials under the dominant influence of finance. Now, how many permanent officials of Treasury Departments throughout the world have given thought to the reversal of order in the modern world, by which members of Christ are subordinated to production, and production, distribution and consumption to money? Many of them are certainly not even aware of the disorder and easily support the forces working for the undoing of national sovereignty, the elimination of the small independent owner, the prevention of diffused property, and the regimentation of human beings.

Lest anyone may think that, in insisting so strongly upon the control of finance over elected governments, there may have been exaggeration, it will be well to quote a recent issue of *The*

*Weekly Review* on the subject. In the issue of Nov. 6, 1941, we read: "Financial control is in the hands of a cosmopolitan clique with beneficiaries in every country of the world; it is therefore sometimes thought that, in order to counter it, something in the nature of a world Government is necessary. Nothing could be further from the truth. Finance lives by the subservience of nations and individuals in nations to its dictates. It will cease to live, as soon as the nations dethrone it in their own countries and begin to make themselves and their Governments responsible for the equitable use of money. . . . So long as men recognize the nation as a desired unit, national finance and the control of currency must be in the hands of Governments."

Since the preceding paragraphs were written, the writer has read Lord Perry's pamphlet, *Beware Bureaucracy*, in which the ideas above outlined are forcibly expressed by one with inside experience. He writes: "I do not suggest anything so dramatic as that the bureaucrats have unlawfully seized power; or that they are the willing tools of some underground conspiracy to convert Britain to a Socialistic State without the people being aware of their purpose. This view, I know, is held in many quarters. The cunning draftmanship of legislation during the past decade; the insidious pursuit of foreign policies of hesitation and appeasement; . . . the use of the Companies Acts permanently to crystallize Government Departmental Control of private enterprise; the careful 'placing' of advisers known to be favourable to particular schemes of National Planning—all these activities give colour to such contentions. I do not support them, and am not concerned to support them. What I do support and am very much concerned to emphasize is the belief that whether or not the seduction of Britain from her old traditions of free enterprise and individual responsibility is deliberate or accidental, it is going on. . . . I am primarily, a man of business, but it has been my lot in two wars and through some years of peace to see the operations of bureaucracy from within. . . .

"The House of Commons has become a veritable manufactory for new legislation. In piling up Statute Law, Parliament finds time only to discuss the outline of an enactment; administrative detail is left nominally in the hands of a Minister, but in fact and practice, for the Bureaucracy to frame under the guise of Regulations as the inexperience of Whitehall in its ignorance may desire. Thus the commonsense and knowledge of the world possessed by our legislators is lost, and responsibility to the Electors—the Democratic System—is betrayed. . . . Let it be emphasized that whatever new fields of government the bureaucrat commands, he does not add to his responsibility. That is still borne by the political ministers whom he directs, whom he tutors and whom he paralyzes. The natural trend, then, of a political minister's pro-



fessional advisers is towards legislation which gives wide scope to the Department which launches it. It is this thirst for power which inspires that type of legislation which Lord Hewart in his book, 'The New Despotism,' found so objectionable—legislation which leaves Departments free to lay down rules and to impose regulations against which there is no appeal either to the Courts of Law or to the Parliament itself. . . . For instance, in the Rating and Valuation Act of 1925, the Minister—that is, in practice, the Department—was given the right to do whatever he thought expedient and to make orders which might actually 'modify the provisions' of the very Act itself. In effect, the Department was given *carte blanche* to interpret or vary the Act as it thought fit. . . .

"Every Head of a Department and the Minister himself all stand in spellbound awe of the curious taboo known as 'Treasury Sanction.' Why this should be is difficult to comprehend and still harder to explain. In ordinary business it would be the Cashier's office—an important but quite subordinate functionary. But in the Bureaucratic Hierarchy the Treasury fiat overrides the judgment and decision of all other Departments of State. . . .

"Lord Hewart, writing in 1929, sums up the methods of the 'new Despotism' as: (a) to modify provisions of statutes; (b) to take power to determine as the Minister thinks fit; (c) to secure that the Minister's decision shall be final and conclusive; (d) to secure that the Minister's order shall not be subject to appeal to any Court; (e) to secure that the Minister's rules, orders, and regulations shall have effect as if enacted in the Act; (f) to secure that the making of the order shall be conclusive evidence that the requirements of the Statute have been complied with.

"All of these processes are deliberately planned devices to remove the making of laws from the Parliament of the People and place Power in the hands of the bureaucracy. They bypass the administration of justice and the preservation of individual liberty so that Regulations enacted by irresponsible bureaucrats shall control our daily life, penalize the freedom of our conduct and destroy the rule of Law. . . . In so far as these things are necessary for defeating the alien enemy with whom we are at war, we need not, and do not grumble. But let us beware of the Bureaucracy, the hidden enemy within our gates, who whilst Germany was still a friendly nation, had already arrogated Power and planned regulations for our enslavement. Power is a difficult thing to relinquish. What to-day we are told to endure as a war necessity, we shall be told to accept to-morrow as a necessity of reconstruction."<sup>(34)</sup>

<sup>(34)</sup> Op. cit., pp. 3, 4, 5, 6, 11, 12, 17, 22, 23, 24, 25.

Lord Perry insists that the Treasury or Finance Department must function exclusively as the Account Office of each nation. He expresses

Lord Perry abstracts from the point whether the "Bureaucratic Planning" which is going on under the domination of finance is deliberate or accidental. The Right Hon. Lord Hewart of Bury, Lord Chief Justice of England, from whose book, *The New Despotism*, Lord Perry quotes, writes in that book as follows: "The complaint is not that rules and regulations are made, though they are made, to be sure, in the most embarrassing multiplicity. The complaint is that they are made at such a stage, in such a form, and in such circumstances as to deprive, at one and the same time, both Parliament and the Law Courts of any real authority in relation to them. The citizen is delivered over to the Department. The Department becomes judge in its own cause. The measure which produces these results is itself the handiwork of the Department. More than that the method is not occasional or sporadic. It has become quite systematic. The conclusion is irresistible that it is manifestly the offspring of a well thought out plan."

We have seen what Pope Pius XI said about the terrible power accumulated in the hands of the relatively few who control the creation of money and determine the allotment of credit. The reversal of order involved in the domination of finance, namely, the subordination of man to production, and of production, distribution and consumption to money, has contributed enormously to the growth of individualism. "On account of the evil of individualism," writes Pope Pius XI, "things have come to such a pass that the highly developed social life, which once flourished in a variety of prosperous institutions organically linked with each other, has been damaged and all but ruined, leaving thus virtually only individuals and the State. Social life has entirely lost its organic form; the State which is now encumbered with all the burdens once borne by associations rendered extinct by it, is in consequence submerged and overwhelmed by an infinity of affairs and duties."<sup>(35)</sup>

The growing domination of finance over individuals, who are supposed to be politically free but who are becoming more and more economically dependent, will lead to ever-increasing regimentation and bureaucracy, and to legislation of the kind deplored

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it in business language as follows: "From being the final arbiter on all questions of policy and expenditure the Treasury must return to its proper place as Accountant to the Board of Directors of Great Britain Home and Colonial Ltd. A trusted and powerful servant of the Management it must by no means be permitted to usurp the powers of the Nation's Shareholders through their elected Chairman and Directors, either openly or by packing the Departments, head, body and tail, with its nominees and sycophants" (op. cit., p. 23). Cf. also *Humanity's Challenge* (Pamphlet issued by The Service for Economic Action, 115 Essex Road, Southsea, Hants).

<sup>(35)</sup> Encyclical Letter, *Quadragesimo Anno*, *On the Social Order*.

by Lord Perry and Lord Hewart in the texts quoted. It is inevitable. The root-remedy is the return of supernatural reverence for the personality of members of Christ. The remedy in the natural order will be to get rid of the reversal of order mentioned above, by putting money and its manipulators in their proper place. To that, however, must be added the revival of the guilds in a form adapted to present-day conditions. "Just as it is wrong," writes Pope Pius XI, "to withdraw from the individual and commit to the community at large what private enterprise and industry can accomplish, so too it is an injustice, a grave evil and a disturbance of right order for a larger and higher organization to arrogate to itself functions which can be performed efficiently by smaller and lower bodies. This is a fundamental principle of social philosophy, unshaken and unchangeable, and it retains its full truth to-day. . . . The State should leave to these smaller groups the settlement of business of minor importance; it will thus carry out with greater freedom, power, and success the tasks belonging to it, because it alone can effectively accomplish these, directing, watching, stimulating and restraining, as circumstances suggest or necessity demands. Let those in power, therefore, be convinced that the more faithfully this principle be followed, and a graded hierarchical order exist between the various subsidiary organizations, the more excellent will be both the authority and the efficiency of the social organization as a whole, and the happier and more prosperous the condition of the State."<sup>(36)</sup>

It may be well to conclude this section by drawing attention to another aspect of this question. It is a pity that some of those who have gallantly striven to undo these evils and put money in its proper place, have not a better grasp of the real history of the world. For example, Professor Soddy, to whose vigorous writings on money the present writer is happy to confess his indebtedness, uses the word "medieval," at least once, as a term of contempt.<sup>(37)</sup> On the other hand, he speaks of Cartesian Economics as if the term "Cartesian" were synonymous with true and lasting progress.<sup>(38)</sup> Now we know that Nominalist Philosophy was one of the causes why the advance of physical science, to which Descartes amongst others contributed, has not resulted in greater order and happiness for mankind. Descartes was the initiator of one of the modern currents issuing from Nominalism, and Nominalism itself was a departure from and a revolt against the "medievalism" of St. Thomas Aquinas, whose sane economic principles we have seen in outline. Nominalism was cultivated in the Universities in spite of the warnings and entreaties of the

<sup>(36)</sup> Encyclical Letter, *Quadragesimo Anno*, *On the Social Order*.

<sup>(37)</sup> *Wealth, Virtual Wealth and Debt*, p. 201.

<sup>(38)</sup> Cf. *The Rôle of Money*, p. 7.

Popes.<sup>(39)</sup> In the very passage, in which Professor Soddy uses the term "medieval" as equivalent to "backward" and "non-progressive," he is deploring the fact that scientific discoveries have not been utilized to give ordinary people a better opportunity to cultivate their higher faculties and "live on a less animal-like plane." Now he has only to recall how Catholic Church *Holydays* gave way to Bank *Holidays* to realize how low we have fallen since medieval times. The ordinary people were deprived of the Church *Holydays*, on which they had an opportunity of turning to the things of the soul. Then, when it was found that some more rest was needed by the poor animals, in the interests of production and return on invested money, they were granted Bank *Holidays*. The very name is significant of that disorder, the domination of money, which Professor Soddy has so ably combated in his works. That disorder is a reversal of the order of medieval times.

## INTERNATIONAL TRADE AND MONEY.

### (a) THE BANK FOR INTERNATIONAL SETTLEMENTS AND INTERNATIONAL TRADE.

We have seen something of the growth of Central Banks aiming at setting themselves free from national control. They have rapidly increased in number since the establishment of the Federal Reserve Board in the United States in 1913. We have seen also that the Federal Reserve Board by its control of gold practically controls the trade of the world. We know too that the network of Central Banks, with the Bank for International Settlements as the apex of the system, has for object to provide the necessary mechanism for the "satisfactory" working of the international gold standard. Dr. Funk of Germany and Mr. Montagu Norman of Great Britain retain their seats on the Board of Directors of the Bank for International Settlements under the presidency of Mr. Thomas H. McKettrick of the United States, in spite of the war which has been raging since 1939.

Some additional information concerning the Bank of International Settlements is to be found in the address given by Sir Charles Addis, K.C.M.G., to the members of the Institute of Bankers, on 3rd April, 1930.<sup>(40)</sup> "The Committee appointed to organise the new Bank was composed of fourteen members appointed by the Central Banks of the principal powers concerned, Great Britain, France, Belgium, Italy, Germany, Japan and the United States. They met in Baden Baden on October 3rd, 1929, and continued in session for a period of six weeks. Basle, Swit-

<sup>(39)</sup> Cf. *Antimoderne*, by J. Maritain, p. 137.

<sup>(40)</sup> It is quoted from the *Journal of the Institute of Bankers*, for May, 1930, by C. M. Hattersley, in Appendix K of *This Age of Plenty*.

zerland, was finally selected as the seat of the new Bank. . . . It was naturally the aim of the Baden Baden Committee, composed as it was of bankers, to provide the Bank with complete freedom of administration, and to exclude as far as possible any political interference with its procedure. But this at once gave rise to a very difficult question. . . . The problem was how to reconcile the freedom and independence of management indispensable for the successful working of any financial institution with that degree of Government interference and control which in the last resort is inseparable from the assertion by any Government of its sovereign rights.

"The difficulty was solved by dividing the Statutes into two Sections. Of the sixty articles, forty-seven are regarded as administrative, and the Board of the Bank are free, by a two-thirds majority, to alter them as and when they please. The remaining thirteen articles of the Statutes, which deal with the objects of the Bank, the composition of the Bank, the exercise of the right to veto, etc., are regarded as constitutional and cannot be altered until the change has been proposed by a two-thirds majority of the Board, confirmed by a General Meeting, and sanctioned by a fresh Swiss Law supplementing the Charter of the Bank, for which the agreement of the Governments signatory to the treaty authorising the Charter is required. . . . The Charter takes the form of a Convention which was signed at the Hague on January 20th, 1930, by Germany, Belgium, France, Great Britain, Italy and Japan of the one part and Switzerland of the other part. . . . The Charter, as well as certain fundamental articles of the Statutes of the Bank, can only be altered by a fresh law passed in agreement with the other signatory powers. The Bank and its foreign employees are exempt from taxation. The signatory powers, including Switzerland, also agree that the Bank, its property and assets and its deposits, shall be immune as regards their respective territories from any seizure or confiscation, in time of peace or war, and from any prohibition or restriction of exports of gold or currency. . . .

"The Board of the Bank is composed of the Governors of the seven Central Banks of Belgium, France, Germany, Great Britain, Italy, Japan and the United States, and of seven representatives of finance, industry or commerce of the same nationality as the Governors who appoint them. . . . The Governors of the Central Banks other than the original seven . . . may each submit a list of four candidates for directorship. . . . From these lists the Board may elect, by a two-thirds majority, not more than nine persons. The full Board will thus be composed of twenty-five Directors. [France and Germany have each one additional representative for Reparations].

"In explaining the objects of the New Bank, it may be con-

venient to begin with the negative clauses. . . . The Bank may not operate for its own account in currencies which do not satisfy the practical requirements of the gold or gold exchange standard. It may not enter into any banking operation which conflicts with the monetary policy of Central Banks. . . . The Bank may not issue notes, but it can buy and sell and earmark gold. If it is prohibited from making an advance to a Government, there is nothing to prevent it from buying its Treasury Bills if currently marketable, or lending money to its Agent, the Central Bank. The Bank for International Settlements may not accept bills, but it can discount them. It may not deal in other than gold or gold exchange currencies for its own account, but it can do so for account of others, whether banks, firms or individuals, so long as the Central Bank does not object. In fine, the general intention of the restrictions is not so much to restrain the operations of the Bank, as to ensure that they shall be confined to transactions through or with the consent of Central Banks. Its chief function is to act as a centre of co-operation for Central Banks."

Four possible lines of development of the Bank for International Settlements were outlined in the *Midland Bank Review* of June/July, 1930. Of these "the fourth line of monetary activity will, if followed, carry us in the direction of stabilizing the value of gold. The Bank has the power, subject to the indispensable support of central banks, to ensure an even expansion of credit supplies irrespective of any shortage or plethora of gold. If gold, as seems on balance likely, becomes scarce in relation to supposed monetary needs, the Bank may make good the deficiency through its powers of lending, discounting bills and buying securities, thus acting in much the same way as a central bank in its own country, with the advantage that it is not bound by any statutory or customary cash or gold ratios." As Mr. C. M. Hattersley remarks, "in the same way that Central Banks to-day, by advances and investments, create the 'bank-cash' upon which the commercial banks operate, so the Bank for International Settlements will be in a position to create a kind of super-bank-cash upon which, in turn, the Central Banks will rely."<sup>(41)</sup>

#### (b) INTERNATIONAL PLANNING AND THE GOLD STANDARD.

Every country on the gold standard has stable rates of exchange with the others. Three different methods of securing this have been evolved. The first based on the free coinage of gold may be called the gold specie standard. That based on the convertibility of paper money into bullion is called the gold bullion standard. The third is known as the gold exchange standard.<sup>(42)</sup>

(41) *This Age of Plenty*, p. 404.

(42) Cf. Article, *Money*, in the *Encyclopædia Britannica*.

Mr. Geoffrey Crowther explains the distinction between these three with his customary lucidity. "A currency system," he writes, "in which gold coins either form the whole circulation or else circulate equally with notes is known as the 'full gold standard.' When gold coins do not circulate, but the Central Bank is nevertheless under legal obligation to buy and sell gold in exchange for currency at a fixed price and in unlimited amounts (sometimes with a minimum amount fixed but never a maximum), it is known as the 'gold bullion standard,' as the currency is then convertible not into gold coin but into gold bullion. . . . You could still get gold for your notes, but only if you were prepared to take at least one bar of gold, at about £1,700 a bar. The man in the street could no longer get gold for his notes. . . . A third form is the 'gold exchange standard,' under which the legal obligation resting upon the Central Bank is to redeem the currency not in gold itself but in some other currency which is itself convertible into gold. The gold exchange standard is usually adopted by a small or poor country which designates as the currency in which it will redeem its own notes at a fixed rate the currency of one of the large gold standard countries. But whatever form the gold standard may take, its essential characteristic is that the currency is, either directly or at one remove, either in volume or in value, linked to gold."<sup>(43)</sup>

This is the theory of the functioning of the gold exchange standard. Dr. Robert Eisler will illustrate for us the system in practice. "It is obvious," he writes, "that the introduction of the gold exchange standard allows of another large scale expansion of the world's fiduciary circulation over and above that produced by the transition to the gold bullion standard. . . . If, say, the Polish National Bank includes in its gold-exchange reserves (instead of so much gold) an equivalent amount of Federal Reserve dollar notes—which need not be covered by more than 35 per cent. gold—an addition of 1/3rd of this quantity of gold will enable the Federal Reserve Bank to compensate the restriction of note circulation in America caused by the export of the dollar notes in question to Poland. And if instead of dollar notes the Bank Polski holds cheques on the Chase National Bank of New York, this bank is only obliged to hold the usual proportion of cash reserves (i.e., no more than 10 per cent.) in dollar notes against this liability, against which the Federal Reserve System need not hold more than 35 per cent. in gold. Therefore a cheque figuring for full 100 per cent. of its gold value in the gold exchange reserve of the Polish National Bank will immobilise only 3.5 per cent. of its value in Federal Reserve gold. This is the magic wand which

<sup>(43)</sup> *The Outline of Money*, pp. 314, 30.

enabled the U.S.A. to lend, during the four years 1925-1928, 4,789 million dollars to Europe on long account, not to mention an enormous volume of short term lending, although the gold reserves of the Federal Reserve System were never higher than 4,810 million dollars (April, 1927) during this period.”<sup>(44)</sup>

Accordingly, the currency of a country on the gold exchange standard, instead of being convertible into gold, is convertible into foreign currencies which are equivalent to gold. The gold exchange standard, therefore, presupposes the existence somewhere of a gold specie standard or at least of a gold bullion standard. It practically comes to this, that in all exchanges between countries, the currencies, in which the prices of things are expressed, have all to be calculated in terms of gold. Only on this condition can trade between the countries take place. Thus those who control gold stand at the cross-roads and take toll of the passers-by or turn them back, as the case may be. This is really only a more complete centralization and systematization of what was going on during the 19th century, since gold became practically the monopoly of a relatively small number of financiers. No country could contract out of the system because any country which tried to do so was immediately denounced as the possessor of unsound money.

In his book, *Economic Peace Aims*<sup>(45)</sup>, Oswald Dutch gives us an outline of a planned reorganization of currency and State finance after the war. A few extracts will suffice to show what some financiers hope to achieve: “A Central European Bank will be established with its headquarters in a neutral State, preferably Switzerland. This Central Bank will of course make use of national banks and their branches as executive organs for monetary exchange and for carrying out all further banking transactions. No individual State will issue its own money. The old national currencies will be provisional legal tender at the rate corresponding to their conversion to the new dollar currency. . . . The activities of the European Central Bank will be absolutely independent of any influence of the Government of the European Commonwealth or of any national Governments. Apart from coming under the part control of the American Federal Reserve Banks and the Bank of England, however, it will be a separate and independent institution. In the initial stages the Central Bank will, it is true, represent nothing more than a form of large-scale branch of these two Banks. It will only gradually become a separate institution as European economy grows stronger: even then the democratic parent institutes must retain their right of control.

<sup>(44)</sup> *The Money Maze*, pp. 39-41, quoted by C. M. Hattersley in *This Age of Plenty*, pp. 165, 166.

<sup>(45)</sup> Edward Arnold and Co., London, 1941.



"It will be a question whether it is practically possible to start off with the issue of dollar notes only or whether the Central Bank will be able to issue coins as well. If this is not possible for technical reasons, the coins of the national currencies can be retained as small change, at a fixed relation to the dollar. . . . The establishment of a common European currency on the gold basis would not only have a decisive effect on the economic reconstruction of the Continent; it would above all ensure the co-operation of all those peoples who, for the first time since 1914, would once more be standing on a firm monetary basis. . . . Only one who has lived the last twenty years in Central Europe can realize what it will mean to the people of this territory if Europe once again has a real gold currency, and no longer a gold-edged or manipulated currency. Despite all the attempts to shake the people's faith in gold and to create all manner of substitute currencies and cover, gold still retains its magic influence. . . . A common European currency will do far more to bring the many peoples of Europe together and to unite them than the finest political doctrines, world philosophies and programmes could ever hope to do. The establishment of a common currency . . . must, like the political Board of Reconstruction, be a lightning stroke. That is, it must come into force on the day of the Armistice. All the negotiations between the European Governments must be concluded before the war ends. . . .

"All the assets of the German Reichsbank and of any other banks in Europe which may still be functioning will be taken over by the European Central Bank. They will be used to cover part of the issue of dollar notes. In addition, the Democratic States will grant further supplies of gold as backing for money in circulation. The sum made available with eventual assets of the European banks must be sufficient to provide a minimum cover of 40 per cent in gold and foreign exchange for the fiduciary issue. . . . The Commonwealth (Continental Ministry of Finance and the European Parliament), together with an Anglo-American Control Board, will supervise the budgets of the Member States."<sup>(46)</sup>

<sup>(46)</sup> Op. cit., pp. 200, 202, 203, 201, 204.

It is interesting to see this author opposing a manipulated currency to a gold currency, as if a gold currency were not a manipulated currency.

In his book, *Plan for Permanent Peace*, Hans Heymann outlines an even more elaborate scheme than that of Oswald Dutch for world-control by a hierarchy of banks and bankers. As *The New English Weekly* of Oct. 15, 1942, says: "It is the complete diagram for the organization of humanity upon what the author calls the 'new' principles of 'socialist capitalism,' which are really the old methods of financial imperialism writ larger." The Naturalism of the book is appalling and is bound to lead to disaster, if the attempt is made to realize the scheme.

What are we to think of such an organization of the world by those who control the world's gold stocks? Perhaps the best answer will be the words of Mr. Jeffrey Mark in reference to the attempts to make the Bank for International Settlements as autocratic with regard to world finance as the Bank of England is with regard to British finance. " 'This bankers' dream,' " he writes, " will certainly make for a ' stable ' banking system for the world. With the whole of the world's gold stocks centralized, and with each country's internal banking-system co-ordinated under an all-powerful central bank, bank crashes and bank ' runs ' (whether on a localized or national scale) will be impossible; an illusory gold-backing to a world-currency can be successfully maintained, and international gold-tokens issued and ' redeemed ' in any quantities which suit the policy of the board of the World Bank. At the same time all hope for freedom and plenty—for the individual, for industry, and for nations—will automatically disappear, and the world will be relentlessly driven into complete helotry under an international gold-idol. The actual graduation of power will then arrange itself as below:—

### Gold

Bank for International Settlements  
(World Bank)

Central Banks of the World

Joint Stock Banks  
(Members of Federal Reserve Banking System)

Branch Banks of the above

Industry

Public "(47)

**What is the fundamental reason why it is to be feared that such an organization as the one outlined is destined to bring about disastrous results? It is easily given. The whole organization is naturalistic or anti-supernatural. The attitude of those who will sit on the Supreme Council towards Our Divine Lord and His Vicar may be guessed from the Naturalism of the proposer, the author of the work quoted. " 'The nation and national feeling,"**

(47) *The Modern Idolatry*, pp. 214, 215, 229. This book appeared in 1934.

he writes, "are as exalted a creed as religion and religious feeling. The world would be poorer and sadder did not these ideas stand side by side with science and economics. . . . Religion and patriotism, these two great ideals, have become a curse to mankind wherever the attempt has been made to suppress and crush them. Once patriotism is subordinated to international collaboration it will be as much a private matter as religion has now become."<sup>(48)</sup> To put nationality on the same level as the Mystical Body of Christ and to relegate religion to the private sphere, for example, are indicative of a mentality completely opposed to the Divine Plan for order in the world, proclaimed by Our Lord Jesus Christ and His Church. We know that "everything must crumble that is not grounded on the one corner-stone, which is Christ Jesus."<sup>(49)</sup> "Christ only," writes in his turn Pope Pius XII, "is that 'corner-stone' upon which civil society, like the life of the individual man, must rest if it will rest secure."<sup>(50)</sup> We know too that "Antichrist shall make all, both little and great, rich and and poor, freeman and bondman, to have a character in their right hand, or on their foreheads. And that no man may buy or sell, but he that hath the character."<sup>(51)</sup>

Perhaps the comparison employed by *The New English Weekly* of Oct. 15, 1942, in its review of the book by Hans Heymann, *Plan for Permanent Peace*, mentioned in Note (46), will help the ordinary reader to grasp the root-objection to a Central International or Supranational Bank of the kind denounced by Mr. Jeffrey Mark. "It is generally admitted," writes the reviewer, "that the Postal Union has worked well. . . . But the trade exchanges between peoples . . . have been a continuous cause of annoyance, suspicion and downright robbery. Well, what would the postal service have been like if it had been run upon the lines of international finance? Suppose that the Postal Union had been created by a monopolistic group of international postage-stamp producers, who had made it a rule to restrict the supply of stamps to any nation which did not have a favourable balance of letters. Each nation would then have to try to despatch more letters than it received so that its correspondents would always be owing it letters. It is easy to foresee the results. The epistolary 'creditor-nations' would be those which showered unnecessary letters on their correspondents, who would thus become epistolary debtors, receive fewer stamps from the stamp oligarchy and therefore fall deeper into debt. The creditor nations on the other hand, having

(48) *Economic Peace Aims*, pp. 19, 20, by Oswald Dutch.

(49) Encyclical Letter of Pope Pius XI, *Divini Redemptoris*, On Atheistic Communism.

(50) Encyclical Letter, *Summi Pontificatus*, *Darkness Over the Earth*.

(51) Apocalypse, XIII, 16, 17.

an augmented supply of stamps but fewer letters to answer, would seek with increasing difficulty to find correspondents who still had a surplus of stamps: and would presently go to war with one another to seize each other's 'spheres of correspondence.' The tendency would be for the whole system to slow down to a stand-still, spasmodically starting up again whenever the Stamp Oligarchs chose to issue a charitable grant of stamps outside of the rules of the game. To have such a Postal Union would be a palpable piece of insanity: but would it be any more mad than to tolerate the present domination of world trade, by a system of debts accounted in international currency?"

In the light of what has just been written and of what we have seen in previous chapters, we can understand the observations of *The Weekly Review* of May 22, 1941, on some statements by Mr. Cordell Hull, United States Secretary of State. It first quotes Mr. Hull as saying: "There is little point in planning for foreign trade unless the outcome of the war is favourable to the free peoples of the world." It then gives five points to guide the world or five aims inspiring the United States in the present conflict, according to the same minister. These five aims are: (1) excessive trade restrictions are to cease; (2) raw materials are to be available to all; (4) consuming countries are to be protected by international regulation of supplies; (5) international financial aid is to be given for the essential development of all countries. *The Weekly Review* comments on these points in the following terms: "As it is improbable that the international financial aid will take the form of gifts, Mr. Hull might be interpreted as follows: All countries to accept international financial aid; the international financial aiders to choose the essential enterprises for development; international agreements to regulate supplies for countries designated as consumers, these countries thus being at the mercy of the regulators; raw materials to be allotted to countries agreed upon and in the regulated proportions; no discrimination in the application of these principles; trade restrictions to continue, but not those regarded by international financiers as excessive; the American financial interests to determine what is excessive and which are the free peoples upon whom to impose the system outlined above."

Accordingly, it looks as if all countries, but especially those with important mineral resources, are destined to share the fate of Bolivia. "Tin," writes the American author, Ludwell Denny, "is making Bolivia a colony of the United States. As we have seen in examining American financial penetration, Wall Street bankers and corporations either own or have a mortgage on much of Bolivia's resources and have an appreciable control over Bolivian fiscal affairs if not over its domestic and foreign policies. . . . Washington's

political domination of Bolivia has been outlined above in the case of the recent frontier 'war' with Paraguay. The net result is that the Bolivian people, living in the midst of great natural riches, are poor; living in a nominally independent republic, they are subservient to the United States. . . . Extraordinary bad labour conditions exist in the [tin] mines—American properties in Bolivia are no exception.”<sup>(52)</sup> “The Americanisation of Europe and the far places of the earth advances,” he writes elsewhere. . . . “To many this transformation of the world into a cheaper imitation of all that is crude and little that is good, in American civilization, seems a frightful thing. But the Americans do not doubt. We are smitten with that most potent of illusions, that we are ‘the Chosen People.’ . . . Business conquest is as much a religion to Americans as spiritual conquest was to the early Christians and physical conquest was once to the Britons. . . . Geniuses of mechanical efficiency, we cannot organize an equitable distribution of our national wealth. Instead we exploit nations less rich. . . . Too wise to try to govern the world, we shall merely own it.”<sup>(53)</sup>

On the other hand, we have seen that the German banking system leads also to the treatment of even Germans as mere individuals. *A fortiori* will this system, when reinforced by the German race-theory with its abrogation of the objective moral law, lead to the oppression of non-Germans.

We can, therefore, readily see that, with the existing monetary systems, the third fundamental essential of a new order laid down by His Holiness, Pope Pius XII, in his Christmas (1941) Allocution, will be difficult of realization. His Holiness set forth this third essential point as follows: “Within the limits of a moral order founded on moral principles, there is no place for that cold and calculating egoism which tends to hoard economic resources and materials destined for the use of all, to such an extent that the nations less favoured by nature are not permitted access to them. In this regard, it is a source of great consolation to see

<sup>(52)</sup> *America Conquers Britain*, pp. 202, 203, by Ludwell Denny. With regard to the bad labour conditions in Bolivian tin mines, he refers to *The Bankers in Bolivia*, pp. 40-42, by Margaret A. Marsh. Ludwell Denny's book was published in 1930.

In the lecture on Social Justice quoted in Chapter I, Père Gillet, O.P., points out that those who invest money in an industry should at least interest themselves in the conditions of labour therein. It is a question of Social Justice and, indirectly, of Commutative Justice. The worker in an industry has a right to conditions which safeguard his right to live a human life as becomes a human person—conditions of salary and of duration of work, of lodging, of promiscuity, and of hygiene. The shareholder may not content himself with merely pocketing dividends: he has a social duty to fulfil, which obliges in conscience.

<sup>(53)</sup> *Op. cit.*, pp. 404, 407.

admitted the necessity of a participation of all in the natural riches of the earth, even on the part of those nations which, in the fulfilment of this principle, belong to the category of givers and not to that of receivers. It is, however, in conformity with the principles of equity that a solution to a question so vital to world economy should be arrived at methodically and in easy stages with all necessary guarantees, always drawing useful lessons from the omissions and mistakes of the past. If in the future peace, this point were not to be courageously dealt with, there would remain in the relations between peoples a deep and far-reaching root blossoming forth into bitter dissensions and burning jealousies and which would lead eventually to a new conflict."

The anxiety above expressed with regard to the preparations being made by naturalistic organizations for the peace at the end of the present war (1939—?) finds an echo in the statement of the American Hierarchy, issued after their meeting in November, 1942. The Statement, from which I quote a few passages, reached me long after I had written what precedes.

"In the discharge of our pastoral responsibility," their Lordships said, "we are gravely concerned about the world peace of tomorrow. Secularism cannot write a real and lasting peace. . . . Exploitation cannot write a real and lasting peace. Where greedy might and selfish expediency are made the substitutes of justice there can be no securely ordered world. . . . The spirit of Christianity can write a real and lasting peace in justice and charity to all nations, even to those not Christian. In the epochal revolution through which the world is passing, it is very necessary for us to realize that every man is our brother in Christ. All should be convinced that every man is endowed with the dignity of human personality, and that he is entitled by the laws of nature to the things necessary to sustain life in a way conformable to human dignity. In the post-war world, the profit element of industry and commerce must be made subservient to the common good of communities and nations if we are to have a lasting peace with justice and a sense of true brotherhood for all our neighbors. The inequalities of nations and of individuals can never give to governments or to leaders of industry or commerce a right to be unjust. They cannot, if they follow the fixed principles of morality, maintain or encourage conditions under which men cannot live according to the standards befitting human personality. . . . We urge the serious study of the peace plans of Pope Pius XII which insist that justice be inspired by love—first, love of God and, then, love of every human being. 'The command of love among individuals found in the Gospels,' said Benedict XV, 'differs in no respect from that which should reign among states and peoples' (*Pacem Dei*, Benedict XV, 1920). If we are not to

have a Christian peace, then we shall be given only an armistice and we shall begin to prepare for a third world conflict.”<sup>(54)</sup>

(c) PROPOSED REFORM OF MONETARY SYSTEM IN VIEW  
OF INTERNATIONAL TRADE.<sup>(55)</sup>

Sir Reginald Rowe depicts in excellent fashion the deadlock and confusion in international trade after the war of 1914-1918. “When the United States and France became large creditor nations after the war, they did not say to the other nations: ‘If you will not take a loan we will take gold from you.’ They said: ‘We will not give you a loan: pay up the gold.’ . . . The other nations were prepared to continue year by year to get more hopelessly into debt, since they were never asked to pay beyond England’s willingness to take payment in the form of surplus imports. When, however, the United States called upon them to pay up, she took their gold. This compelled them to contract their currency, thus forcing down prices. This ruined their producers and industries and put their people out of work. In this way it was brought home to the debtor countries in what a Fool’s Paradise they had been living. Even when they put an embargo on the export of gold they were liable to have the exchange value of their currencies depreciated by sales of those currencies in excess of the demand for them—hence the imposition of exchange limitations. They saw that in order to rectify their position they must either increase their exports or diminish their imports. They were unable to increase their exports—or if they did, they got no more foreign currency for them, owing to the fall in the price of those exports—and they were therefore driven to try to diminish imports, but . . . the imports of one country are the exports of another, so that when they restricted imports they automatically restricted exports, with the consequence that world trade has been rapidly diminishing until it is now [1935] a third of its 1929 value.

“It will be seen that tariffs, quotas and exchange restrictions were the means employed by all the nations in their attempts to rectify their debtor position. They were not in themselves original causes of the restriction of world trade. . . . The original cause was the imperative need, with which each nation was faced, of rectifying its debtor position, because although most of them had belatedly abandoned the Gold Standard, they were still liable

<sup>(54)</sup> The text is quoted as given in the *Letter from America* of December 4, 1942.

<sup>(55)</sup> These Proposals of which an outline is given here are to be found in the Appendix to Sir Reginald Rowe’s book, *The Root of All Evil*. The Appendix is published as a separate pamphlet by the Economic Reform Club, 32, Queens Avenue, Muswell Hill, London, N.10.

to have their currencies sold on the exchange by the creditor nations which owned them, so knocking down their exchange rate. . . . A system which permits private individuals of one nation not merely to damage their own country by knocking down its exchange, but also to upset the trade of the other countries with the rest of the world, is indefensible. This buying and selling of currencies by private individuals, across the exchange, was recognised by the MacMillan Committee as a source of great danger as long ago as June, 1931. . . . It was the cause of England's crisis in September, 1931, and it may at any moment become the cause of a further crisis. So long as the fear of having their exchanges knocked down exists amongst the nations, it is useless to preach to them that they should reduce their tariffs or eliminate quotas or exchange restrictions.

"In order to remove this fear we believe that it is necessary to recognise internationally the same principle which each nation recognises internally as between its own citizens, namely, that the giving of a claim discharges a debt, but that it is for the creditor to exercise or refrain from exercising that claim. If an individual in England owes £5 to another, he has discharged his debt when he pays him £5. The £5 is, however, of value only because, being legal tender, it will buy goods and services. The debtor is not under any obligation to see that his creditor does buy goods and services. . . . It is unreasonable that foreigners should be required to pay their debts to Englishmen in pounds, to Frenchmen in francs, and to Americans in dollars. They do not manufacture these currencies in their own countries; they can only acquire dollars, for example, if America is prepared to allow them to sell their goods to American importers. The dollars which the American importer pays for these goods are then the property of the foreign exporters and can be used by them . . . to pay their debts in America. If, however, America, as she does, deliberately excludes foreign goods by means of tariffs, then foreign nations cannot possibly acquire dollars and it is preposterous that America should be able to insist upon their attempting to do the impossible. . . . Nations should only be required to make payment in their own national currencies because their obligation is, in fact, to supply their own goods in exchange for the goods they import, and their own national currencies alone buy their own goods.

"Next, it is the business of the banking system to facilitate trade and to act as a clearing house between exporters and importers. We propose, therefore, that exchange rates should be immutably fixed by agreement between nations and that there should be no international currency (gold). The scientific basis of that fixation would have regard to the price levels of the various countries and the rates necessary to give each of them of the one part, and the rest of the world of the other, approximate



equilibrium. For example, if a Canadian dollar would buy on an average, about a quarter as much satisfaction in Canadian goods and services as a pound would buy in England of English goods and services, then 4 dollars should equal one pound. Whilst that is the theoretical basis of computation, in practice it would be necessary to fix the rate, by negotiation, at some approximately correct figure, whether 4,  $4\frac{1}{2}$  or 5 dollars to the pound. If it were then found, in practice, that these rates did not result in English exports to the world being approximately equal to English imports from the world, it would be necessary to adjust the English price level. When, however, this had been done, that English internal general price level would have to be kept stable. This does not, of course, mean that prices of individual commodities in England would have to be fixed, but merely that the General Price Index figure would have to be kept at the same point. . . . A given income, taken over the average of all prices, would give its owner approximately the same satisfaction in goods and services, i.e. in his standard of living, in 10, 20 or 30 years as it does now. Surely this is a better standard of value for a unit of money than to say to the individual: 'Prices may be doubled in 10, 20 or 30 years and a given sum of money only buy half as much then as now, but we will guarantee that that sum of money will buy the same quantity of gold in theory, though in practice, if more than an insignificant number of you ask for it the Government will declare a moratorium and you will not be able to have it. . . .'

"The value of the pound would, therefore, depend upon its purchasing power over English goods generally, i.e. upon the internal general price level. . . . Assuming fixed exchanges and no international money payments, if a nation kept its internal general price level stable, all would be well with it. But suppose it raised its internal general price level by issuing more new money than was justified by expanding production, it would immediately begin to lose its export trade. For example, supposing the rate of exchange between Canada and England had been rigidly fixed, by agreement between the two nations, at four dollars to the pound, a dollar would always be worth five shillings. Let us now assume that an Englishman had been in the habit of buying something which cost in Canada 80 dollars, and which therefore cost him £20. If Canada were then to inflate, i.e. issue more Canadian money than was justified by the volume of business to be done, prices in Canada would rise. The Englishman would now find that his commodity cost in Canada, let us say, 120 dollars, and with a rigidly fixed exchange cost him, therefore, £30 instead of £20. He would cease to buy from Canada: in other words, Canada would lose her export trade.

"Similarly, if a country, e.g. Japan, came out of equilibrium with the rest of the world by lowering its general price level, its

traders would export more, but would import less. . . . She would not even get the other nations into debt to her; she would merely have acquired claims on foreign goods (blocked credits in foreign currencies) which, through her own action in dropping her price level, she could not clear by taking imports. The Japanese importer could not afford to buy the more expensive goods of foreign countries, take them into Japan and sell them at a profit. The credits, therefore, created by the Japanese exports would remain unused and useless."

The Economic Reform Club pamphlet sums up the proposals as follows:--

- (1) That each nation should have its own national money.
- (2) That each nation should keep its internal general price level stable, using Price Index figures for this purpose.
- (3) That the exchange values of these national currencies, i.e. the exchange rates, should be immutably fixed by agreement between the co-operating nations, regardless of gold.<sup>(56)</sup>
- (4) That there should be no international money.
- (5) That all international trade should be done on Bills of Exchange negotiated, as at present, through the ordinary channels of the Banks, and rediscounted by them with the National Central Bank.
- (6) That no private individual or private institution should buy, sell or own foreign currencies.
- (7) That all the foreign currencies acquired by a nation through the sale abroad of its goods . . . . should be held for the nation by its National Central Bank, the individual citizens of that nation receiving their own national money at the fixed exchange rate in lieu of those foreign currencies.
- (8) That there should be a Central Bankers' Clearing House which would in no sense be an International Bank, but merely a common meeting place where the respective National Central Banks of the co-operating nations could meet one another to exchange the claims which they might hold to the goods of one nation, for claims to the goods of others, and where they might cancel out their claims on one another.

The object of each nation would be to keep its imports in approximate equilibrium over a period of time with its exports. Each nation would, therefore, be as much interested in its import as in its export trade, and international trade would become an exchange of goods and services between the nations to their mutual advantage, instead of a desperate struggle by each to

(56) It will be noticed that, when Sir Reginald Rowe and the Economic Reform Club are speaking of fixed exchanges, they are envisaging a very different set of circumstances from those in which Mr. P. J. O'Loughlen proposes the abrogation of fixed exchanges.

lower its general price level with a view to underselling others and getting them into a position of unpayable debt.

This last point has been treated in excellent fashion in *A Twentieth Century Economic System*, also published by the Economic Reform Club. In it we read: "The responsibility which this scheme places squarely upon each nation to keep its own imports and exports in equilibrium must in no circumstances be transferred to a Central International Clearing Bank. If a Central International Bank were entrusted this task instead of each nation being free to solve its own domestic problem in its own way, we should once more be back to the old condition of financial war to control a central monetary authority which, in its turn, would control the domestic affairs of so-called independent nations."

It may be well to quote here what Sir Reginald Rowe wrote about the Morgenthau Plan in a letter to *The Times*, which remained unpublished. "The Morgenthau proposals," he said, "quite frankly put gold on its former pedestal or nearly there. This means that any country possessing or producing large stocks of gold, which add nothing to the world's real wealth, will be enabled to obtain a large proportion of that real wealth without adding to it. Can anybody who realises this approve of it? The actual movement of gold, unless I am much mistaken, would continue to be from one hole in the earth (the mine) to another, but the second hole would be underneath the guardians of the new international fund instead of as now under Fort Knox. Apart from this, the proposals issued by Mr. Morgenthau involve to so serious an extent, if indirectly, the subjection of the internal monetary policy of any 'member country' to the judgment of twelve individuals that these financial apostles may in effect come to rule us all."

Professor Soddy's criticism of the Morgenthau and the Keynes Plans will be found in the pamphlet, *The Arch-Enemy of Economic Freedom*, already referred to.

## INTERNATIONAL ECONOMIC CODE.

At the end of Chapter VIII of his useful work, *An Outline of Money*, already quoted more than once, Mr. Geoffrey Crowther speaks of the necessity of as precise a code of international economic law as can be contrived and of agreement amongst the powers to use their economic power against any transgressor of the rules. We have already insisted in Chapters II and III that the Holy Father's voice must be the deciding factor with regard to the morality of the political and economic decisions of any future League of Nations. His Holiness, Pope Pius XII, has pointed out in his Encyclical Letter, *Summi Pontificatus*, that the standards adopted by the modern world are corrupted at their source,

because the peoples of the world, owing to decay of faith in Christ, are losing touch with the principles of right dealing. The Pope alone can found the new order on the immovable rock of Christian Revelation and natural law. Without him, all these much-vaunted schemes are hardly worth the paper on which they are written.

Two points concerning economics must be made the subject of special international agreement. The first concerns trading in money. Trading in a country's monetary standard of measurement as a commodity and thereby varying its value should be made a punishable crime exactly the same as attempts to interfere with national weights and measures. Nations should agree upon the penalties to be inflicted for all attempts to interfere with their respective exchange-media and upon the mode of procedure for extradition, etc., in the case of such crimes. Stock-exchange speculations in money, then, should be forbidden altogether, as opposed to peace and order, national and international. Secondly, stringent regulations should be made for stock-exchange speculations in general. The reform of the stock-exchange all over the world is long overdue. We have already seen how speculations opposed to social justice and the Common Good are favoured by the private manufacture of bank-credit. Stock-exchange speculations aiming at gain by all kinds of deceitful manoeuvres are opposed to the Christian social doctrine of the Just Price. Such speculations substitute for the just price a forced or factitious price fixed by one or several in view of private gain.<sup>(57)</sup>

Finally, I would recommend the following remarks on Death Duties by the Earl of Portsmouth, in *Alternative to Death*, to the consideration of my readers: "Death Duties are the enemy of

(57) Mgr. Pie of Poitiers, in 1855, asked to have decrees concerning speculation placed on the programme of the Vatican Council.

In the Middle Ages, great severity was shown towards crimes against social or legal justice, such as monopolies or factitious prices. Certain points of examination of conscience for Confession, taken from old manuals, are quoted in *L'Usure aux temps présents*, by Père Dehon: "I accuse myself of having arranged a monopoly with those of my trade, that is to say, of having made an agreement to sell a thing at too high a price, or to buy it at too low a price, or to keep it, in order to raise the price. I accuse myself of having succeeded in selling an object for more than it was worth, by lying and deceptive statements. I accuse myself of having sold a thing necessary to my neighbour at more than it was worth."

(Cf. *La Bourse et la Conscience*, by Edg. Janssens, Professor at Liège University, pp. 24-26, and *L'Encyclique Vix Perrenit*, by L'Abbé P. Tiberghien (Editions Spes), pp. 63, 64.

In the Lecture on Social Justice, already quoted, Père Gillet, O.P., points out that those who invest their money in such things as cinemas and dance-halls, in view of gain and regardless of the Common Good, sin against social justice. He says the cinema has become a school of immorality and that dance-halls are centres of immorality.

continuity and personal responsibility. . . . The policy of imposing Death Duties on responsibly held property can only benefit the banker, the speculator, and mass capitalist, and as a corollary, the Communist, who desires a proletarian dictatorship and slave values to achieve his ends. . . . Land is not the only class of responsibly held property to which freedom from Death Duties should apply. Industrial concerns which are a matter of family ownership and direction, and where conditions are sound and healthy for the workmen, should likewise be relieved of Death Duties for the same reason that continuity and security in personal relationship are thereby established. . . . The principle of the limited liability company is wrong in that it substitutes for responsible ownership an anonymous direction which may conceal all sorts of financial subterfuge and inter-relationships. It results in the monopolies and so-called gigantic rationalization inherent in the slave state. At the other end of the scale the limited liability company allows for all the fraudulent machinations of the professional bankrupt. Shares held in limited liability companies should, therefore, be subject to Death Duties. Bonds held in so-called trustee securities should be subject to an even higher rate of Death Duties, for these bear even less risk and even less responsibility than holdings in the ordinary stock of limited liability companies.

“The international ownership of money is a source of even greater irresponsibility, and even greater evils, since it may involve the sacrifice of one's own people for the sake of irresponsible gain. It covers up the causes of wars and slumps, and creates a vast insecurity over the whole world in the name of progress. There can be no peace until the family is secure and that aggregation of families known as the nation is also secure in what it can itself control. This may not eliminate war, but it will certainly eliminate the most fertile causes of war. Therefore, it is right to discourage such holdings by the imposition of severe Death Duties upon them. . . . By such means land would be once more regarded in its true light as a most precious possession, demanding the greatest responsibility in ownership. By the same token it will discourage what the French so rightly call the *Société Anonyme*, or Limited Liability Company, in favour of the open and responsibly owned small business. It will discourage the conception fostered by the Government in ever-increasing range since the days of William and Mary that, for the sake of immediate political advantage, the misery of usurious debt can be fastened about the necks of future generations.” As an example of the monopolies to which he alludes, the Earl of Portsmouth mentions the economic power of the Palestine Economic Corporation in 1941. He then adds: “The Headquarters of the Palestine Economic Corporation were not in Palestine or the Levant nor in Eng-

land which is responsible for law and order in Palestine. Instead they were in New York on Lexington Avenue." He then gives the names of the Directors from Moodie's *Manual of Investments*, 1942.

## APPENDIX.

### POPE PIUS XII'S FIVE PEACE POINTS.

In his allocution to the Cardinals on Christmas Eve, 1939, His Holiness formulated the essential requisites of a satisfactory peace as follows:—

1) The right to life and to independence of all nations, great and small, powerful and weak, must be secured. The will of a single nation to live must never be equivalent to sentence of death on another nation. Reparation must be made for past violations of these rights, in accordance not with military force or arbitrary self-interest but with the rules of justice and mutual equity.

2) The order thus established, if it is to have the characteristics of true peace, viz., tranquillity and stable duration, must be accompanied by spiritual and material disarmament, mutually agreed upon, organic and progressive. Unless this is secured, terms of peace will, sooner or later, show that there is no life in them. The nations must be delivered from the slavery of the race for armaments and from the danger of material force becoming, instead of a protection for rights, a tyrannical instrument for their violation.

3) In creating or reconstituting international institutions, which have so high a mission, it is important to profit by the experience of the ineffectiveness or faulty functioning of similar institutions in the past. Since it is practically impossible to foresee and provide for everything at the time when peace is being negotiated, it is important that juridical institutions be established to guarantee the faithful execution of the terms of peace and, in case of admitted need, to review and amend them, so as to avoid unilateral and arbitrary breaches and interpretations of those terms.

4) To achieve a better European order, attention must be paid to the true needs and just demands of nations and peoples, as of ethnic minorities. Even if these demands are in conflict with existing treaties or other juridical titles, they merit benevolent examination with a view to a peaceful solution, even, if necessary, by an equitable, prudent, and agreed revision of the treaties.

5) The best and most complete terms of peace will prove a failure unless governments and peoples acquire more and more of that spirit which alone can give life, authority and binding force to the dead letter of international conventions: a sense of deep

responsibility, judging human laws by the standards of the law of God: the hunger and thirst after justice, blessed in the Sermon on the Mount: that universal love which summarily expresses the Christian ideal.<sup>(58)</sup>

## POPE PIUS XII'S ALLOCUTION, CHRISTMAS, 1941.

### THE FIVE ESSENTIALS OF A NEW ORDER.

#### (1) *Rights of Small Nations:*

Firstly, within the limits of a new order founded on moral principles, there is no room for violation of the freedom, integrity and security of other States, no matter what may be their territorial extension or their capacity for defence.

If it is inevitable that the powerful States should, by reason of their greater potentialities and their power, play leading rôles in the formation of economic groups, comprising not only themselves but smaller and weaker States as well, it is nevertheless indispensable that, in the interests of the common good, they, and all others, respect the rights of those smaller States to political freedom, to economic development, and to adequate protection, in the case of conflicts between nations, of that neutrality which is theirs according to the natural, as well as international, law.

#### (2) *The Rights of Minorities:*

Secondly, within the limits of a new order founded on moral principles, there is no place for open or invisible oppression of the cultural and linguistic characteristics of national minorities, for the hindrance or restriction of their economic resources, for the limitation or abolition of their natural fertility.

#### (3) *No Hoarding of Economic Resources:*

Thirdly, within the limits of a new order founded on moral principles, there is no place for that cold and calculating egoism which tends to hoard economic resources and materials destined for the use of all, to such an extent that the nations less favoured by nature are not permitted access to them.

#### (4) *Progressive Limitation of Armaments Essential:*

Fourthly, within the limits of a new order founded on moral principles, once the more dangerous principles of armed conflict have been eliminated, there is no case for total warfare or for a mad rush to armaments. The calamity of a world war with the economic and social ruin and the moral dissolution and break-

<sup>(58)</sup> The Five Peace Points are taken from *Pope Pius XII on World Order*, by Rev. Lewis Watt, S.J., pp. 40, 41.

down which follow in its train should not be permitted to envelop the human race for a third time.

In order that mankind may be preserved from such a misfortune it is essential to proceed with sincerity and honesty to a progressive limitation of armaments.

(5) *No Persecution of Religion :*

Fifthly, within the limits of a new order founded on moral principles, there is no place for the persecution of religion and of the Church.<sup>(59)</sup>

### SOME EXTRACTS FROM POPE PIUS XII'S ALLOCUTION, CHRISTMAS, 1942.

It is true that the road from night to full day will be long.  
..... On its first five milestones, there are chiselled the following maxims:—

#### FIRST MILESTONE.

*Dignity and rights of the human person :*

He who would have the Star of Peace to shine out and stand over society should co-operate for his part in giving back to the human person the dignity given to it by God from the very beginning.

He should oppose the excessive herding of men as if they were a soulless mass, rooted in economic, social, political, intellectual and moral quicksands, without firm principles and strong convictions, the prey of emotional excitement and fickleness.

He should favour by every lawful means, in every sphere of life, social institutions in which a full personal responsibility is assured and guaranteed both in the earthly and eternal order of things.

He should uphold respect for and the practical realisation of the following fundamental personal rights:

The right to maintain and develop one's corporal, intellectual and moral life, and especially the right, in principle, to religious formation and education.

The right to worship God in private and public, and to carry on religious works of charity.

The right to marry, and achieve the aim of married life.

The right to conjugal and domestic society.

The right to work as the indispensable means towards the maintenance of family life.

(59) Taken from *The Catholic Herald*, January 2, 1942.



The right to a free choice of a state of life, and hence, too, of the priesthood or religious life.

The right to the use of material goods in keeping with his duties and social limitations.

## SECOND MILESTONE.

### *The Sense of Social Unity and Especially of the Family:*

He who would have the Star of Peace shine out and stand over society should reject every form of materialism which sees in the people only a herd of individuals who, divided and without any internal cohesion, are considered as a mass to be lorded over and treated arbitrarily. He should strive to understand society as an intrinsic unity, grown-up and matured, under the guidance of Providence, a unity which, within the bounds assigned to it, and according to its own peculiar gifts, tends, with the collaboration of the various classes and professions, towards the eternal and ever new aims of culture and religion.

He should defend the indissolubility of marriage.

He should give to the family that unique cell of the people—space, light and air—so that it may attend to its mission of perpetuating new life, and of educating children in a spirit corresponding to its own true religious convictions, and that it may preserve, fortify and reconstitute, according to its powers and its purpose, economic, spiritual, moral, and juridic unity.

He should take care that the material and spiritual advantages of a family be shared by the domestic servants.

He should strive to secure for every family a dwelling where a materially and morally healthy family life may be lived in all its vigour and worth.

He should take care that the place of work be not so separated from the home as to make the head of the family and the educator of the children a virtual stranger to his own household.

He should take care, above all, that the bonds of trust and mutual help should be re-established between the family and the public school; that bond, which, in other times, gave such happy results, but which now has been replaced by mistrust where the school, influenced and controlled by the spirit of materialism, corrupts and destroys what the parents have instilled into the minds of the children.

## THIRD MILESTONE.

### *Dignity and Prerogatives of Labour:*

He who would have the Star of Peace shine out and stand over society should give to work the place assigned to it by God from the beginning. As an indispensable means towards gaining

over the world that mastery which God wishes for His Glory, all work has an inherent dignity, and at the same time a close connection with the perfection of the person. This is the noble dignity and privilege of work, which is not in any way cheapened by the fatigue and the burden which has to be borne in obedience and submission to the Will of God as the result of Original Sin.

Those who are familiar with the great Encyclicals of Our Predecessors and Our own previous messages know well that the Church does not hesitate to draw the practical conclusions which are derived from the moral nobility of work and to give them all the support of her authority. These requirements include, besides a just wage which covers the needs of the worker and his family, the conservation and perfection of a social order which will make possible an assured, even if modest, private property for all classes of society; which will promote higher education for the children of the working class who are especially endowed with intelligence and goodwill; which will promote the care and the practice of the social spirit in one's immediate neighbourhood, in the district, the province, the people and the nation—a spirit which, by smoothing over friction arising from privilege or class interests, removes from the workers the feeling that they are isolated from a genuinely human and paternally Christian solidarity.

#### FOURTH MILESTONE.

##### *Restoration of the Rule of Law :*

He who would have the Star of Peace shine out and stand over social life should collaborate in a complete restoration of the rule of law. The sense of law to-day is often altered and uprooted by the profession and the practice of a positivism and utilitarianism which are subjected and bound to the service of determined groups, classes and movements, whose programmes direct and determine the course of legislation and the practices of the courts. The cure for this situation becomes feasible when we awaken again the consciousness of a rule of law resting on the supreme dominion of God and safeguarded from all human inconsistencies; a consciousness of an order which stretches forth its arm, in protection or punishment, over the inalienable rights of man and protects them against the attacks of every human power. From the rule of law as willed by God flows man's inalienable right to security before the law, and by this very fact to a definite sphere of right safeguarded from all arbitrary attacks. The relations of man to man, of the individual to society, to authority, to civil duty; the relations of society and of authority to the individual should be based on a firm legal footing and be guarded, when the need arises, by the authority of the courts. This presupposes:

(a) A tribunal and a judge who take their directions from a clearly formulated and defined code;

(b) Clear juridical norms which may not be upset by unwarranted appeals to a supposed popular sentiment, or by merely utilitarian considerations;

(c) The recognition of the principle that even the State and the functionaries and organisations dependent on it are obliged to alter and to withdraw measures which are harmful to the liberty, property, honour, progress or health of the individual.

## FIFTH MILESTONE.

### *Conception of the State according to the Christian Spirit :*

He who would have the Star of Peace shine out and stand over human society should co-operate towards the setting up of a conception and practice of the State founded on reasonable discipline, noble charity, and a responsible Christian spirit. He should help to restore the State and its power to the service of human society, to the full recognition of the respect due to the human person and his efforts to attain his eternal destiny. He should apply and devote himself to dispelling the errors which aim at turning the State and its authority from the path of morality and severing them from the essentially ethical bonds which link them to individual and social life, making them deny, or, in practice, ignore their essential dependence on the Will of the Creator. He should work for the recognition and diffusion of the Truth which teaches, even in temporal matters, that the deepest meaning, the ultimate moral basis and the universal right of government lies in serving.<sup>(60)</sup>

<sup>(60)</sup> Taken from *The Catholic Herald*.



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# The Mystical Body of Christ in the Modern World

BY

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WITH A PREFATORY LETTER FROM

THE MOST REV. J. KINANE, D.D., D.C.L.

*Bishop of Waterford and Lismore*

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## DEDICATION

*To the Immaculate Mother of God, who stood by the Cross of her dying Son, to St. Joseph, Head of the Holy Family of Nazareth, Protector of the Universal Church, and to St. Patrick, through whose efforts the Irish Nation was incorporated into the Mystical Body of Christ, this work is humbly and lovingly dedicated by the author.*

*“And I, if I be lifted up from the earth, will draw all things to Myself.” (St. John xii. 32.)*

*“Two loves have formed two cities : the love of self, reaching even to contempt of God, an earthly city ; the love of God, reaching to contempt of self, a heavenly one. The earthly city seeks its glory in itself, the heavenly city seeks its glory in God.” (St. Augustine “The City of God,” Book xiv. Chap. 28.)*



## PREFATORY LETTER

THE principal purpose of THE MYSTICAL BODY OF CHRIST IN THE MODERN WORLD is to deal, from the theological, philosophical and historical standpoint, with the modern revolt against the divine plan for the organization of human society.

To guide and direct men here below and to lead them ultimately to that eternal happiness with God for which they are destined, there are two great societies—the Church and the State. The Church derives its origin from the positive intervention of God. Jesus Christ, the Second Person of the Blessed Trinity, during His life on earth, established it and gave it its constitution and power. He still remains the Church's supreme, though invisible, Head, and the Church is His Mystical Body. The Church has for its end the spiritual welfare of men; and hence it has direct power only over things that, by reason of their intrinsic nature, or through some extrinsic relationship, have a spiritual and sacred character. It, however, indirectly acquires jurisdiction over purely temporal affairs whenever spiritual interests become involved, and whenever, therefore, its intervention becomes necessary, or at least useful, for the attainment of its spiritual end.

The other great society, the State, derives its juridical origin, its fundamental constitution and power, not from any positive act of God, but from His natural law. The temporal welfare of man is its end, and temporal affairs constitute the object of its jurisdiction. In regulating temporal affairs, however, not merely must it not impede, but it must positively help to promote, the spiritual interests of its subjects.

The two societies are independent and self-sufficient,

each in its own sphere, so that no direct subordination exists between them. There is, however, indirect subordination. Since both societies exercise jurisdiction over the same subject, man, it sometimes happens that spiritual and temporal interests conflict; and when this happens, spiritual interests and the society which governs them, being the higher, the nobler, and the more important, must prevail.

Such in brief is the divine plan for the organization of human society. Since the great purpose of man's creation is that he should know and serve God here below and afterwards see and enjoy Him for ever in heaven, it follows that the Church is the principal element in this plan; moreover she is its official exponent and defender; and hence the attacks made upon it will be mainly directed against her; so that Dr. Fahey justly entitles his work *THE MYSTICAL BODY OF CHRIST IN THE MODERN WORLD*, although its scope embraces modern errors regarding the State also, and the efforts that have been, and are being, made to give these errors practical effect.

The modern revolt against this divine plan, as Dr. Fahey points out, dates from the so-called Reformation of the sixteenth century. The Protestant theory of church organization and its doctrine of private judgment are not merely opposed to the plan, they are also the germs from which have sprung most of the modern errors regarding it and most of the modern attacks made upon it. The Church, as constituted by her Divine Founder, is an external, visible, organized society, under the visible headship of the Successor of St. Peter, Christ's Vicar upon earth. In the Protestant theory, however, "the True Church of Christ . . . is nothing else than the assembly of those who, on account of the confidence interiorly conceived of the remission of their sins, have the justice of Christ imparted to them by God and are accordingly predestined to eternal life. And



this Church, known to God alone, is the unique Church of the promises of indefectibility, to which our Lord Jesus Christ promised His assistance to the consummation of the world. Since, however, true believers, instructed by the Holy Ghost, can manifest their faith exteriorly, can communicate their impressions and feelings to others, and may employ the symbols of the Sacraments to stir up their faith, they give rise to a visible Church, which, nevertheless, is not the Church instituted by Christ. The membership of this Church is not necessary for salvation, and it may assume different forms according to circumstances. The true invisible Church of Christ is always hidden, unseen in the multitude."

A direct consequence of this theory is that indefinite multiplication of non-Catholic Christian sects with which we are so familiar to-day, and which is so repugnant to the essential unity of Christ's Mystical Body.

The principle of private judgment has led to even more disastrous results. If every man has the right to decide for himself what religious truths he will accept, if faith is to be merely an autonomous conviction, the way is opened for an ultimate deification of man himself and for a complete rejection of the supernatural and of the divine plan for the organization of human society. Rationalism, naturalism, the revolutionary deification of humanity, Masonry, Socialism, Communism, may all be traced to the undue glorification of human reason which characterized the theories of the so-called Reformers.

IN THE MYSTICAL BODY OF CHRIST IN THE MODERN WORLD, Dr. Fahey shows us in detail the consequences which followed from the Lutheran revolt, and he deals at length with the various errors and the various forces which at present menace the divinely-constituted social order. His work is a most important one. Perhaps never before, since the establishment of Christianity, has there been such an organized effort to overthrow it,

to dethrone Christ, to destroy His Church, to set aside God and the order which He has established. In some countries, notably Russia, Mexico, and Spain, the veil of secrecy has been withdrawn; in many others the same Masonic and Communistic influences are at work, but their activities are to a large extent underground. To deceive the unwary, something philanthropic or national is usually made the immediate, ostensible object, but the underlying, primary purpose is always the same. We know, indeed, that the divine order will survive these attacks, that the Church is indefectible and will emerge triumphant from this struggle as she has done from former ones. We have, however, no guarantee that she will not be wounded in the fight, and whether her wounds are to be serious or light will depend, under God, almost entirely on the number, zeal, and preparedness of her defenders. Now, an essential prerequisite for a proper preparation is a knowledge of the nature and extent of the menace, of the organization of the forces behind it, and of the diabolical hatred of Christianity and of everything supernatural with which these forces are imbued. This knowledge is to be found in Dr. Fahey's work; in fact, nowhere else, as far as we know, is there such a logical, co-ordinated treatment of the subject. A notable feature of the work is its excellent documentation. Dr. Fahey does not ask us to accept his mere *ipse dixit*; in his study of his subject he has gone to the original sources, and he gives his readers the full benefit of his researches. His discussion of the I.R.B., the I.R.A., and other Irish organizations and the documents which he adduces in this connexion have a special interest and importance for Irish Catholics.

This book is somewhat difficult, but not too much so, and certainly not more difficult than the nature of the treatment demanded. A little effort will be required to grasp fully all Dr. Fahey's points, but we can assure the reader that he will be amply rewarded for the labour

which he expends. We hope that the book will be as widely read as it deserves. If it is, it will undoubtedly exercise a far-reaching influence for good in warning faithful children of the Church of the menace directed against her and against the whole divine plan for the organization of human society, and in stimulating them to take effective measures to meet this menace.

✠ J. KINANE,

*Bishop of Waterford and Lismore.*

WATERFORD, *All Souls' Day*, 1934.



## FOREWORD

IN a remarkable sermon preached at Pentecost, 1861, in the London Oratory, Father Faber spoke as follows:—

“We must remember that if all the manifestly good men were on one side and all the manifestly bad men on the other, there would be no danger of anyone, least of all the elect, being deceived by lying wonders. It is the good men, good once, we must hope good still, who are to do the work of Anti-Christ and so sadly to crucify the Lord afresh. . . . Bear in mind this feature of the last days, that this deceitfulness arises from good men being on the wrong side.”<sup>1</sup>

At all periods in the world's history, good men have been manœuvred into wrong camps, but the machinery for deceiving people, or at least for preventing them from getting an accurate view of the real struggle going on in the world, has never, it would seem, reached the perfection of the present day.

Nowadays, the vast majority of human beings in all countries are at the mercy of the newspapers for information about the world. And the newspapers mislead them atrociously. “Journalism,” writes G. K. Chesterton, “is a false picture of the world, thrown upon a lighted screen in a darkened room so that the real world is not seen and the unreal world is seen. . . . We live under secret government, conducted by a secret process called Publicity.”<sup>2</sup> For the newspapers are more and more at the beck and call of the financial forces which control the machinery of publicity. Can anyone read the follow-

<sup>1</sup> *Devotion to the Church*, p. 27 (Richardson & Son, 1861). I am indebted to Father R. F. Kerr, of the London Oratory, for the accurate text of this quotation.

<sup>2</sup> *G. K.'s Weekly*, December 3rd, 1932.

ing extract from that pathetic work, *Rebuilding a Lost Faith*, by an American Agnostic,<sup>1</sup> without being filled with horror at the state of affairs depicted therein ?

“ A considerable portion of the Press is now an ominous danger to public morals, since it has shown itself to be both vile and venal, and willing to deceive and brutalize mankind.

“ The depth to which its employees are frequently reduced is seen in the judgment passed upon the calling of the American journalist, by a New York editor, John Swinton, during an annual dinner of the New York Press Association. It certainly is a frank confession : ‘ There is no such thing as an independent Press in America, if we except that of little country towns. You know this and I know it. Not a man among you dares to utter his honest opinion. Were you to utter it, you know beforehand that it would never appear in print. I am paid 150 dollars a week so that I may keep my honest opinion out of the paper for which I write. You, too, are paid similar salaries for similar services. Were I to permit that a single edition of my newspaper contained an honest opinion, my occupation, like Othello’s, would be gone in less than twenty-four hours. The man who would be so foolish as to write his honest opinion would soon be on the streets in search for another job. It is the duty of a New York journalist to lie, to distort, to revile, to toady at the feet of Mammon, and to sell his country and his race for his daily bread, or what amounts to the same thing, his salary. We are marionettes. These men pull the strings, and we dance. Our time, our talents, our lives, our capacities are all the property of these men ; we are intellectual prostitutes.’

“ Philip Francis, for years an editorial writer of great influence in America, and who had had for forty years an intimate connexion with journalism, writes : ‘ With a

few honourable exceptions, the big papers and magazines of the United States are the most ignorant and gullible, as well as the most cowardly and controlled Press, printed in any country in the world. The majority of the owners are mere financiers, who look upon their magazines and newspapers simply as money-making mills, and who, whenever it is a question between more coin and good, honest, patriotic, public service, will take the coin every time' (*The Poison in America's Cup*, p. 31).

"What adds to the peril of this capitalized Press,—which is, of course, not confined to any country—is the deplorable fact that millions of the people of all lands *find in their newspapers their only mental food*, and form their opinions on practically all subjects by reading insincerely written editorials. Some even have time only for the headlines!"

But, then, do not newspapers controlled by Catholics react against all this and give their readers the full truth about the world? Alas! Some small ones here and there in different countries do so, but very many do not. The reasons for this are numerous. One, however, is manifest. Most Catholics have been influenced by history, as it has been written and taught for the last three hundred years, and experience great difficulty in getting a clear grasp of the real struggle in the world around the Mystical Body of Christ. The Lutheran separation between the Christian and the Citizen has got such a grip of their minds that they find it hard to realize that our Lord meant what He said, when He uttered the words: "And I, if I be lifted up from the earth will draw all things to Myself" (John xii. 32). If we take a Socialist or Communist paper, we are astonished at the contrast between it and a journal controlled by Catholics, professedly convinced of the truth of the Catholic Church. From the first line to the last, the Communist paper aims at forming a convinced partisan and it is written with vigour and seemingly

profound conviction. Every incident is utilized by it for the propagation of its doctrine of falsehood and misery.

The paper controlled by Catholics, on the other hand, "only too often shares in that cold and indifferent outlook on religious matters, with which the pupils of Catholic schools are reproached. They (the pupils of Catholic schools) have been brought up in a Catholic atmosphere, they have breathed it naturally, but they do not feel the healthy, life-giving purity of it. They are 'fed up' with religion as they are with Latin and Greek. The joy of possessing a treasure and the ambition to increase it seem to be dead within them. . . . All these young Catholics seem to be unaware of the fact that they hold in their hands the torch which is meant to illumine the world. They carry it along lifelessly and without interest, just as they would a candle in a procession. Our (Catholic) paper does the same. Its attitude towards religion is the stereotyped one of discharging a duty that has to be performed." <sup>1</sup>

Another reason why newspapers, edited and directed by Catholics, do not react against the insincerity of the Press is that they, too, are more or less at the mercy of financial forces. How, for example, can a manager refuse well-paid advertisements, even though no attention is paid therein to the instructions of the Sovereign Pontiff on feminine modesty in dress? If he does so, the receipts suffer and the paper's existence is endangered. Again, how can editors point out the directions of Masonic movements when they are not prepared to face the hostility of the sect? For these and such like reasons, readers are left unenlightened and bewildered.<sup>2</sup>

In this work an attempt has been made to give

<sup>1</sup> This quotation is from the second of two excellent articles in *La Vie Intellectuelle*, April 25th and May 10th, 1933. These articles were entitled "Journal Catholique?" and dealt with the whole question of the want of Catholic principles and Catholic spirit in Catholic papers.

<sup>2</sup> Cf. extract from article by Dr. Eberle in Appendix III.



a synthetic view of the real conflict going on in the world for and against the Mystical Body of Christ. I have tried to get a clear view of the conflict and keep all the various factors thereof in their proper perspective, by striving to represent to myself how things will appear, when *He* shall come to judge the world. Then the full horror of opposition to the Supernatural Life of Grace and the folly of all those who have gone over to the camp of Satan, the first Naturalist and Rationalist, will stand clearly revealed. The same forces that resisted and persecuted our Lord Jesus Christ during His Life on earth resist and persecute Him down the ages in His Mystical Body.

According to the opinion of St. John Damascene, St. Augustine and other Fathers of the Church, Lucifer, the highest of the angels who sinned, was set over the order of the world. St. Thomas (Ia Pars, Q. 63, a. 7) does not deny the probability of this view. We may therefore speak of Satan as Prince of this world by a special title.<sup>1</sup> If he had not sinned, he would have governed this world in the joy and harmony of supernatural love. But, seduced by the plenitude of his natural gifts, he became the first of those who have preferred the finite to the Infinite. He refused the supernatural life of love of God as He is in Himself above all. Predestined friend of man, he became instead the tempter and betrayer of the human race, and now uses all the resources of that world he knows so well to get men to follow the illusions of naturalism and self-centredness, instead of the realities of submission to the divine order. He induced the Jews to reject the Supernatural Messiah and keeps them, as a nation, looking forward to the mirage of a natural Messiah triumphant in the world's way in opposition to order. He inveigles men into secret societies by the hope of a science that will gratify their pride and by the promise of the kingdoms of this world and their

<sup>1</sup> Cf. *Le Prince de ce Monde*, by Raïssa Maritain.

glory.<sup>1</sup> And they listen to the voice of the tempter turning away from Him Whose Kingdom is not of this world. But the Precious Blood everywhere overthrows Satan's attempt to rule. In the footsteps of all those who allow our Lord to relive His Life in them, the world is reborn and Christ reigns. The Eastertides of the history of the Mystical Body have filled Satan with ever-increasing despair.

I have tried then, however feebly and imperfectly, to say some of the things I shall be glad to have said, when He shall come to sift the grain from the chaff. The world's standard of values will in that hour have undergone a radical revision. "Then shall the just stand with great constancy against those that have afflicted them, and taken away their labours. These seeing it, shall be troubled with terrible fear, and shall be amazed at the suddenness of their unexpected salvation. Saying within themselves, repenting, and groaning for anguish of spirit: These are they, whom we had some time in derision, and for a parable of reproach. We fools esteemed their life madness, and their end without honour. Behold how they are numbered among the children of God, and their lot is among the saints. Therefore we have erred from the way of truth, and the light of justice hath not shined upon us, and the sun of understanding hath not risen upon us. We wearied ourselves in the way of iniquity and destruction, and have walked through hard ways, but the way of the Lord we have not known. What hath pride profited us? or what advantage hath the boasting of riches brought us? All those things are passed away like a shadow" (Wisdom v. 1-9). I have, however, tried to animate what I have written with His Spirit of Charity. The full truth must be fearlessly proclaimed. Souls are perishing for lack of it, and they will reproach

<sup>1</sup> In my book, *The Kingship of Christ*, Chap. VIII, I have applied St. Thomas's study of the agents of Christ's Passion and Death to the forces arrayed against Him in His Mystical Body (cf. IIIa P. Q. 41, a. 1; Q. 42, a. 2; Q. 47, a. 4, 5, 6).

us Catholics, in His presence, with our cowardice and lukewarmness. But we must not forget that it is not for us to judge and condemn those who do not accept the truth. He Himself prayed for those who crucified Him, "Father, forgive them, for they know not what they do" (Luke xxiii. 34).<sup>1</sup>

His Spirit of Charity is especially necessary when speaking of the continued opposition of the members of His own nation to Him. We must never forget that their opposition inflicts special suffering on His Sacred Heart and that He is ever seeking to draw the Jewish nation away from the superficial things of this world to reality and truth. Sharing those feelings we shall keep our minds free from opposition to the Jews as a race and make our own the sentiments expressed in the following touching prayer :

"Divine Heart of Jesus, we offer Thee all our poor actions to obtain that all hearts, in particular those of the children of Israel, may recognize Thy Sacred Royalty, and that thus, the reign of Thy peace may be established throughout the entire world O Christ Jesus, turn Thine eyes of mercy towards the children of that race, once Thy chosen people. Of old they called down upon themselves the Blood of the Saviour; may it now descend upon them a laver of redemption and of life."<sup>2</sup>

No use has been made in this work of the famous *Protocols of the Sages of Zion*, first published by Sergius Nilus in Russia in 1901-1902. These Protocols are said to be the rough notes of a series of conferences

<sup>1</sup> Cf. St. Peter's words to the Jews : " But the author of life you killed, whom God hath raised from the dead . . . And now, brethren, I know that you did it through ignorance, as did also your rulers " (Acts iii. 15, 17).

And St. Paul writing to the Corinthians (1 Cor. ii. 7, 8) says : " But we speak the wisdom of God in a mystery . . . which none of the princes of this world knew : for if they had known it, they would never have crucified the Lord of glory."

<sup>2</sup> This is portion of the prayer recited by the group of Jewish converts who form *La Section Israël* of the Archconfraternity of Prayer and Penance of the Basilica of Montmartre (Paris). The latter part of it is taken from the prayer approved of by Pope Pius XI for the Consecration of the Human Race to the Sacred Heart of Jesus. Cf. *La Vie Spirituelle*, Janvier-Mars, 1932 (pp. 95-100).

delivered to a select body of Jewish leaders assembled in secret conclave about the end of the nineteenth century. They purport to give an outline of Jewish plans for the preparation of the kingdom of the Messias to come. On the one hand, the authenticity of this document cannot be proved; on the other, the efforts made by some writers, principally Jewish, to show it to be a forgery do not carry conviction to many serious minds.<sup>1</sup> The Introduction to the latest French edition of the Protocols (R.I.S.S., Paris, 1934) gives a detailed account of the state of the question of the authorship of this document, and shows that, while its origin is at present an enigma, the ablest attempt to disprove its authenticity, viz., that of *The Times* of August 16th, 17th, 18th, 1921, is open to serious objections. The authorship of the Protocols is mysterious, but it is an accidental consideration. What must be kept clearly in mind and emphasized, throughout any discussion concerning the Protocols, is the very grave fact that the programme outlined in them is being fulfilled.

I have not utilized the Protocols while studying the growth of opposition to our Lord Jesus Christ in the modern world. From the Encyclicals of the Popes and the teaching of St. Thomas, I have endeavoured to show that men must take sides for or against the Supernatural Messias and that, if they do not accept Him fully, they are drawn into the army that is working, consciously or unconsciously, to prepare the advent of the natural Messias. They thus inevitably come under the leadership of the Jews, who wield such enormous power in the modern world through the subjection of man to production and of production to finance. Now anyone who

<sup>1</sup> Cf. *Waters Flowing Eastward*, by L. Fry, Chap. iii.; *Secret Societies and Subversive Movements*, by Nesta Webster, Appendix II, pp. 408-414. The arguments adduced at Berne (Switzerland), in the action brought by some Jewish organisations against the Swiss Nazis, do not shed any fresh light on the question. The judge, Meyer, decided against the authenticity of the Protocols, &c., on May 14th, 1935. According to the Swiss newspapers, an appeal has been lodged.

reads the Protocols carefully will be obliged to confess that a more skilful plan could hardly be devised for the destruction of belief in our Lord and the preparation of the advent of the new Messiah. In addition, if the reader is acquainted with the world, he will see that the plan is being carried out, and that, as a result, Jewish power is increasing. A few passages will be quoted in Appendix V to illustrate these points and show how well the Protocols fit the actual world.

But this book is not meant merely to open the eyes of Catholics to the realities of life. It is intended also to stir them to take their part in the struggle by a full-hearted acceptance of Christ Crucified. To work for the salvation of the world with Christ, one must begin with oneself. The first step to be taken is to instal the reign of the Crucified Man-God fully and completely in one's own heart. Love and true charity rapidly disappear from the world in which man rejects Christ and declares himself God. If we wish to bring the love of God into the world, we must unite ourselves with the Blessed Trinity present in us by grace and seek to love the Three Divine Persons with our whole soul. Then we shall love our neighbour as he should be loved, namely, as a fellow-member of our Lord's Mystical Body. Thus and thus only shall we be fully in touch with reality and contribute efficaciously to the return of order by the rebirth of the spirit of the Mystical Body of Christ. It is high time that this Catholic reaction should come. Revolutions have brought about disorder and misery. Even those who have been the agents of revolution are beginning to be filled with dismay. "Every revolution," said Brother .Fonteray at the Assembly of the French Grand Orient in 1920, "had for object to bring about universal happiness. When our ancestors proclaimed the principle of Liberty, Equality, and Fraternity, they aimed at realizing this state of happiness. After one hundred and thirty years, we see the results of their efforts, and they are not famous.

Of Liberty, there is not a shred left ; of Equality, there is scarcely a trace ; of Fraternity, there has never been a sign.”<sup>1</sup> Civilization decays because masses of men become impregnated with false ideas and wrong philosophies. To stem the current of decadence supposes devotion and self-sacrifice for correct ideas. Ideas guide the world, but always through the efforts of the men who incarnate them. The eternal battle for and against order here below is not waged between conflicting views, but between those who hold them. “We, Catholics,” wrote Louis Veuillot, “lose ground perhaps more on account of the truths that good men have not the courage to proclaim than because of the errors that the wicked have been cunning enough to multiply.” May this work help some to turn to the Unfailing Source of Divine Energy, our Lord Jesus Christ, Fount of Supernatural Life !

Some of the chapters of this book formed the subject-matter of a series of lectures in the Central Catholic Library, Dublin. The kind reception, accorded to them by the audience, has greatly encouraged the author in the difficult work of publication.

In conclusion, I beg to thank the Editors of *G.K.’s Weekly*, *The Patriot*, *The Catholic Gazette*, *The Boston Pilot* and the *R.I.S.S.* (*Revue Internationale des Sociétés Secrètes*) for permission to utilize the extracts quoted in the Appendices. I have used the work, *Great Encyclical Letters of Leo XIII*, published by Benziger Brothers, New York, for the translation of all the Letters, contained in that collection, which I have had occasion to quote.<sup>2</sup>

DENIS FAHEY, C.S.Sp.

*Feast of the Epiphany,*  
1935.

<sup>1</sup> Quoted by J. Marquès-Rivière in *La Trahison Spirituelle de la F.M.*

<sup>2</sup> The documents cited concerning Spain refer to the situation existing in that country from the fall of the Monarchy to the summer of 1935.

## FOREWORD TO SECOND EDITION

IF it had been possible, I should have liked to rearrange some portions of the book, with a view to making it less difficult for the general reader. Unfortunately, I could not find time to do so. I have, however, added two chapters, namely, Chapters X and XI, to answer some of the difficulties that have been put to me since the publication of the first edition. With a few slight changes, they are published in the form in which they appeared recently in *The Irish Catholic*.

### SPAIN

In the Appendix on Spain, I have decided to omit the extracts quoted from the writings of the Spanish nun, Mother Maria Rafols of Bruna, because there is serious reason to doubt their authenticity.

Since the publication of the first edition, the account therein given of the origin and development of the Spanish Revolution from 1931 till a year before General Franco rose to save his country, has been confirmed and completed by Viscount Léon de Poncins. In three articles in the May, June and July, 1937, issues of the splendid review, *Contre-Révolution*, he treats of the *Secret History of the Spanish Revolution* in masterly fashion. He therein shows that two years before a single German or Italian volunteer appeared in the ranks of Franco's army, a foreign power, "Moscow," intervened in Spain, gave arms, tanks and machine-guns, drew up a plan, the text of which is known, sent agents whose letters have been captured, in a word, fomented trouble everywhere, directed a civil war in the north of Spain and prepared for a general onslaught.

He then gives the list of some of the principal Freemasons in the early stages of the Republican Government as follows :

| <i>Name</i>               | <i>Function</i>                                                |
|---------------------------|----------------------------------------------------------------|
| Alexandre Lerroux ..      | .. Secretary of State.                                         |
| Fernando de los Rios..    | .. Minister of Justice.                                        |
| Marcelino Domingo ..      | .. Minister of Education.                                      |
| Alvarno De Albornoz       | .. Minister of Public Works.                                   |
| Diego Martinez Barrios    | .. Minister of Transport.                                      |
| José Giral .. ..          | .. First Lord of the Admiralty.                                |
| Gerardo Abad Conde        | .. Under-Secretary to the Minister of Transport.               |
| Rodolfo Llopis ..         | .. Director-General of Primary Education.                      |
| Mateo Hernandez Barroso   | .. Postmaster-General.                                         |
| José Salmeron ..          | .. Director-General of Public Works.                           |
| Antonio Perez Torreblanca | .. Director-General of Agriculture.                            |
| Ramon Franco Bohamonde    | Ex-Director-General of Air Services.                           |
| Augusto Barcia ..         | .. Representative of the Government on the Banking Commission. |
| Eduardo Ortega y Gasset   | .. First Civil Governor of Madrid.                             |
| Emilio Palomo ..          | .. Second Civil Governor of Madrid                             |

as well as Rafael Salazar Alonso, Pedro Rico, Francisco Macia, General Lopez Ochoa, Jaime Agerade, Carlos Espla Rizo, Luis Jimenez Asua, Demofilo De Buen, occupying other important positions.<sup>1</sup>

Viscount de Poncins goes on to show that the preparations of the Communists were allowed and connived at by the Masons. Detailed instructions were given by Moscow for the final outbreak. The Judaeo-Communist agents, Bela Kun, Losowski, Janson, Riedal, Primahoff, Berzine, Neumann and Rosenberg arrived in March, 1936, to give the finishing touch to the scheme. Then came the assassination of the Catholic Deputy and Monarchist Leader, Calvo

<sup>1</sup> For a longer list with the name of Azana, President of the Council cf. *Comment la Franc-Maçonnerie fait une Révolution*, pp. 116, 117, by J. Marquès-Rivière.



Sotelo, for which the order was brought from Geneva by a Freemason whose name figures in the above list, Augusto Barcia. Nationalist Spain saw that the time had come to make a desperate stand against "Moscow." General Franco raised the standard of liberation from Judaco-Masonic tyranny, in Morocco. "It has been stated," write the Spanish Bishops in their Collective Letter of July 1st, 1937, "that if the rising had not occurred, the public peace would not have been altered. . . . The truth is just the contrary; because it is a fact proved by actual documents, that in the scrupulously arranged scheme of the Marxist Revolution which was being prepared and which would have broken out in the whole country, if in a great part it had not been hindered by the civic-military movement, the extermination of the clergy was ordered, along with that of those known as members of the Right, with Sovietisation of industries and the introduction of Communism. . . .

" . . . Let it remain, therefore, established as the first assertion of this document, that five years of continuous insults to Spanish subjects in the religious and social order put the very existence of the commonweal in the gravest danger and produced enormous tension in spirit of the Spanish people; that the national conscience felt that, once the lawful legal means were exhausted, there was no other recourse left but that of violence for maintaining order and peace; that powers other than the authority considered as legitimate determined to subvert the constituted order by the violent introduction of Communism; and finally, that through the fatal logic of the events, Spain had no other alternative than *either* to perish in the definite assault of destructive Communism, already prepared and decreed, as has occurred in those parts where the national movement has not triumphed, *or* to attempt a titanic effort of resistance, in order to escape from the terrible enemy and to save the fundamental principles of her social life and of her national characteristics . . . There is yet more: the Movement did not take place without those who initiated it previously urging the public authorities to oppose by legal means the imminent Marxist Revolution. The attempt was unsuccessful."

## RIVAL FINANCIAL GROUPS

On pages 170-172, something is said of the rival Jewish financial groups competing for supremacy. From articles in the R.I.S.S. (Paris) of October 1st, 1934, and April 1st, 1937, we learn that an understanding was arrived at between the Second and Third Internationales on the basis of "Anti-Fascism." The result has been seen in the creation of Popular Fronts in different countries. One of the main objects of the understanding seems to be, to ensure that the growing national reactions against Communism in France, the United States and England will not pass from under the control of Masonry. Thus, these countries will continue to be moved in the direction of naturalism and there will be no return to the Christian tradition. Thus, too, Communist propaganda can continue to prepare the Messianic age. The "alliance of the three great democracies of England, France and America" is really therefore the result of an understanding between Jewish financiers. The Democracy spoken of in the Press of these countries is Rousseauist-Masonic Democracy, not true Democratic Government. Any true national reaction is "Fascism."

The statements on pages 170-172 would need to be supplemented by information about the armament firms and oil-trusts, such as is to be found in part in *The Secret War for Oil*, by F. C. Hanighen and A. Zischka; *The World-Struggle for Oil*, by P. L'Espagnol de la Tramerye; *Sir Basil Zaharoff, Le Roi des Armes*, by Robert Neumann, etc. etc. For example, the R.I.S.S. of October 1st, 1934, says that the Jewish financial groups in U.S.A. and France which favour Communism, favour also the boycotting of Hitler, while Hitler is upheld by the Deterding group against "Moscow." The Deterding group is the Royal Dutch-Shell, etc.

It is clear that there must be a struggle in the different countries to place the creation of money and the issue of currency under the control of the Public authority, but care must also be taken to avoid being enslaved through the Bank of International Settlements (B.I.S.). This Bank "has been internationalized in peace and war, pays no taxes, and is above and beyond all law."<sup>1</sup> Surely Catholics all over the world can demand that it should not be above

<sup>1</sup> *All These Things*, by A. N. Field, p. 5.

the moral Law. The Vicar of Christ was excluded from the Masonic League of Nations.<sup>1</sup> Can we not demand that the morality of the financial programme of the Bank of International Settlements be examined and supervised by a Commission presided over by the Pope? If we want to feed the hungry, give drink to the thirsty, diffuse ownership and ensure a family-wage, we must do it.

#### THE CLAN-NA-GAEL RITUAL

On pages 104, 105, allusion is made to the ritual and form of initiation of the Clan-na-Gael. I used the terms I.R.B. and Clan-na-Gael indifferently in the first edition, because of the statement in the ritual of the Clan-na-Gael to the effect that "We are bound by the closest ties of friendship and community of purpose with a similar organisation in Ireland. The two work in complete harmony and are practically one organisation." I have discriminated between them in the second edition. The Clan-na-Gael had a special ritual and a special form of initiation. Accordingly what is said on those pages about the significance of the ritual and form of initiation applies only to the ritual and form of initiation of the Clan-na-Gael.

It is not easy for English and Irish Catholics who have learned history in the ordinary text-books to grasp the truth that the real struggle in Modern Europe is that of Naturalism under the invisible leadership of Satan against the Supernatural Life which comes from Our Lord. It will seem strange to them to go over some of what they have learned as history in the light of what we now know about the agencies working for Naturalism. Some readers seem to have been under the impression that I was ready to sacrifice the legitimate aspirations of my own country, since I insisted upon envisaging the struggle for independence on the part of Ireland from the point of view of the wider and more fundamental struggle for and against the Mystical Body of Christ. In a booklet which I am preparing on the question of Ireland's fidelity to Christ the King, I intend to deal at length with some of the attempts to turn movements ostensibly national against the rule of Our Lord. James Connolly's *Labour in Irish History*, pp. 202, 203,

<sup>1</sup> Cf. *Société des Nations, Super-Etat Maçonnique*, by Léon de Poncins.

can be readily used in this connexion. This will be all the more appropriate, as James Connolly himself did not understand the final aims of those who guided the Marxian movement in which he was engaged.

#### THE PROTOCOLS OF THE SAGES OF ZION

In spite of the clear statements on pages xix and xx, that I had made no use of the famous work, *The Protocols of the Sages of Zion*, a Catholic writer asserted that I had based my outline of the opposition to the Mystical Body of Christ on the Protocols. That is unjust. *The Protocols of the Sages of Zion*, whatever may be their origin, exist since the beginning of this century, as everybody is aware. The plan outlined in them is being steadily realized. Accordingly I quoted a few passages from the book, to show that somebody or some group of men at the beginning of the century was aware of what was coming. In doing this I was simply asking Catholics to open their eyes to the realities of the world, as Pope Leo XIII had asked them to do. For Pope Leo XIII had warned Catholics at the beginning of this century that the upheavals taking place in the world were proceeding according to a plan. Here are the great Pontiff's own words : " For the simultaneousness of the assaults in the persecutions which have so suddenly burst upon us in these later times, like a storm from a clear sky, that is to say, without any cause proportionate to the effect ; the uniformity of means employed to inaugurate this persecution, namely, the press, public assemblies, theatrical productions ; the employment in every country of the same arms, to wit, calumny and public uprisings, all this betrays clearly the identity of purpose and a programme drawn up by one and the same central direction. All this is only a simple episode of a prearranged plan carried out on a constantly widening field to multiply the ruins of which we speak." (Apostolic Letter, March 19th, 1902, giving a review of His Pontificate.) I hoped that the reading of those extracts from the pen of the author or authors of the Protocols would aid Catholics to grasp what Pope Leo XIII had warned them about. I intend to deal with this aspect of the question of the Protocols at some length elsewhere.

There is another aspect also which must receive lengthier

treatment elsewhere. Because it was discovered that many passages of the Protocols were to be found in the work of Maurice Joly, *Dialogue aux enfers entre Machiavel et Montesquieu*, published in 1864, Catholics immediately accepted that the Protocols were a mere forgery and forthwith ceased to take into consideration the programme of the Protocols which is being steadily realized. They never thought of asking whether Joly was in touch with revolutionary secret societies and so could have had access to documents containing the outline of the plan of which Pope Leo XIII speaks. Yet the fact is quite certain. Maurice Joly was connected with revolutionary secret societies especially through his friend, the revolutionary Jew, Adolphe Isaac Crémieux. The author or authors of the Protocols must have had access to a more up-to-date version, because several of the more amazing prophecies of the Protocols, which time has realised, are not to be found in Joly's work. It is a pity that Catholics are so easily stampeded by interested propaganda.

Finally, as I remark at the end of page xx, the Berne trial leaves the question of the authenticity of the Protocols where it was. It was and is still an enigma. The Berne Court of Appeal decided that the question of the authenticity of the Protocols did not concern the case, but the President drew attention to the fact that the expert, Loosli, selected as a non-partisan witness by the Lower Court, was in reality a pronounced partisan against the Protocols, as he had published a pamphlet on the subject in 1927, which had a decided bias.

#### MONETARY REFORM

Mr. Arthur Kitson, who died last autumn, was the pioneer of the modern movement for monetary reform, in the English language. He said that, when he had begun his campaign, he was offered £10,000 a year for life if he would keep silent on the money question. He refused. The story of the persecution to which he was subjected and of the many attempts made to ruin him is an extraordinary one. Thanks to the efforts of Mr. Kitson and others, some of whose names are to be found in the note on p. 172, we can understand better the meaning of the

words of Pope Leo XIII in *Rerum Novarum* (May 15, 1891). "Public institutions and the very laws have set aside the ancient religion. Hence by degrees it has come to pass that workingmen have been surrendered, all isolated and helpless, to the hard-heartedness of employers and the greed of unchecked competition. The mischief has been increased by rapacious usury which, though more than once condemned by the Church, is nevertheless, under a different guise, but with the like injustice, still practised by covetous and grasping men."

DENIS FAHEY, C.S.Sp.

*Feast of St. Thomas Aquinas,  
7th March, 1938.*

## FOREWORD TO THIRD EDITION

IN his well-known book, *Genève contre la Paix*, pp. 83-92, Count de St. Aulaire, former Ambassador of France at Madrid and London, gives an interesting account of a "lecture" on the Mission of Israel amongst the nations, by a Jewish banker of New York. The "lecture" was "delivered" at an international dinner at Buda-Pesth in 1919, only a few days after the collapse of the Judaeo-Bolshevist domination of Bela Kuhn over Catholic Hungary. The Count explains, by way of introduction, that a number of Jewish revolutionaries, who had been expelled from Hungary, had returned there in American uniforms after the armistice, and their reports guided President Wilson in his attitude towards all that concerned the interests of Israel. This explains in particular, adds the Count, the President's scandalous partiality towards the Bolsheviks. In reply to the question how it was possible for high finance to favour Bolshevism, which is hostile to property, movable and immovable, the Jewish banker began by explaining that those who are astonished at the alliance between Israel and the Soviets forget that the Jewish nation is the most intensely national of all peoples, and that Marxism is simply one of the weapons of Jewish nationalism. Capitalism, he added, is equally sacred to Israel, which makes use of both Bolshevism and Capitalism to remould the world for its ends. The process of renovation of the world is thus carried on from above by Jewish control of the riches of the world and from below by Jewish guidance of revolution. Israel has a divine mission; in fact, Israel become its own Messiah, is God. Israel is purifying the idea of God and at the same time preparing the way for the definite triumph of the chosen Race. Thus, the banker concluded, Jewish power of organization is manifested at one and the same time by Bolshevism with its delirium of destruction, and by the League of Nations in the sphere of reconstruction.

The "lecture" given by this Jewish banker came back to

my mind when I learned that the information given in the document quoted by me on pages 89, 90, had been called in question in New York. It occurred to me that he might be asked to repeat the "lecture" in public and thus enlighten my critics far more effectively than I could hope to do. Accordingly, I asked the well-known authority on Judaeo-Masonic subversive activities, M. L. de Poncins, to find out from the Count de St. Aulaire if he had taken note of the name of the banker. The Count courteously replied that he had not done so, but he added that "the 'lecture,' being the expression of the mentality not of an individual but of a group, every Jewish banker of New York would have said exactly the same in a moment of sincerity."

#### PROXIMATE PREPARATIONS OF THE RUSSIAN REVOLUTION

I intend to examine the whole question at length in a book upon which I am engaged on *The Mystical Body of Christ and the Organization of Society*. For the moment I will content myself with quoting a few documents that are not as well known as they ought to be. One is the secret report received by the Imperial Russian General Headquarters from one of its agents in New York. This report, dated February 15, 1916, was made known to the world by the Russian writer, Boris Brasol, in his book, *The World at the Cross Roads*. It runs in part as follows: "The Russian Revolutionary Party of America has evidently resumed its activities. As a consequence of it, momentous developments are expected to follow. The first confidential meeting which marked the beginning of a new era of violence took place on Monday evening, February 14, 1916, in the East side of New York City. It was attended by sixty-two delegates, fifty of whom were 'veterans' of the Revolution of 1905—the rest being newly admitted members. *Among the delegates were a large percentage of Jews, most of them belonging to the intellectual class, as doctors, publicists, etc., but also some professional revolutionists.* . . . The proceedings of this first meeting were almost entirely devoted to the discussion of finding ways and means to start a great revolution in Russia as the 'most favourable moment for it is close at hand.' It was revealed that secret reports had just reached the party from Russia, describing the situation as very favourable, when all arrangements for an immediate



outbreak were completed. The only serious problem was the financial question, but whenever this was raised, the assembly was immediately assured by some of the members that this question did not need to cause any embarrassment as ample funds, if necessary, would be furnished by persons in sympathy with the movement of liberating the people of Russia. In this connection the name of Jacob Schiff was repeatedly mentioned."

Mr. Boris Brasol adds, on pages 70 and 71 of the same work: "The full history of the interlocking participation of the Imperial German Government and international finance in the destruction of the Russian Empire is not yet written. . . . It is not a mere coincidence that at the notorious meeting held at Stockholm in 1916, between the former Russian Minister of the Interior, Protopopoff, and the German Agents, the German Foreign Office was represented by Mr. Warburg, whose two brothers were members of the international banking firm, Kuhn, Loeb & Company, of which the late Mr. Jacob Schiff was a senior member."

#### ROBERT WILTON'S LIST OF THE RULERS OF SOVIET RUSSIA

An eye-witness of exceptional value of all the events of the Russian Revolution is Robert Wilton, the Russian correspondent of *The Times* for seventeen years. Born in England but educated in Russia, he knew Russia like a Russian. During the war, this correspondent of *The Times*, on one occasion in 1916, took command of a section of the Russian Army, of which the officers had been wounded, and behaved with such gallantry that he was decorated with the Cross of St. George. It was the first time that this exclusively military distinction had been conferred upon a civilian. In the Foreword to his French work, *Les Derniers Jours des Romanof*, from which I am about to quote, Robert Wilton says that in order to ensure the accuracy of the work, he himself translated from Russian into French the official reports and original documents confirming his narrative. "I have done all in my power," he adds, "to act as an impartial chronicler." The list of names of the rulers of Russia in 1918, which I am about to quote, is taken from pages 136-137 of this painstaking French study of the Russian Bolshevik Revolution. It is a noteworthy fact that this list is not to be found in the



"The other Russian Socialist Parties are similar in composition. Their Central Committees are made up as follows: S. D. Mensheviks, 11 members, all Jews; Communists of the People, 6 members, of whom 5 are Jews and one is a Russian; S. R. (Right wing), 15 members, of whom 13 are Jews and 2 are Russians (Kerenski, who may be of Jewish origin—and Tchaikovski); S. R. (Left Wing), 12 members of whom 10 are Jews and 2 are Russians; Committee of the Anarchists of Moscow, 5 members, of whom 4 are Jews and one is a Russian; Polish Communist Party, 12 members, all Jews, including Sobelson (Radek), Krokhenal (Zagorski) and Schwartz (Goltz).

"These parties, in appearance opposed to the Bolsheviks, play the Bolsheviks' game on the sly, more or less, by preventing the Russians from pulling themselves together. Out of 61 individuals at the head of these parties, there are 6 Russians and 55 Jews. No matter what may be the name adopted, a revolutionary government will be Jewish.

"The Council of the People's Commissars comprises the following:—

| <i>Ministry or Commissariat</i> | <i>Name</i>              | <i>Nationality</i> |
|---------------------------------|--------------------------|--------------------|
| President .. ..                 | Oulianof (Lenine) ..     | Russian.           |
| Foreign Affairs ..              | Tchitcherine ..          | Russian.           |
| Nationalities ..                | Djougachvili ..          | Georgian.          |
| Agriculture ..                  | Protian ..               | Armenian.          |
| Economic Council ..             | Lourie (Larine) ..       | Jew.               |
| Food-Controller ..              | Schlichter ..            | Jew.               |
| Army and Navy ..                | Bronstein (Trotsky) ..   | Jew.               |
| State-Control ..                | Lander ..                | Jew.               |
| State Lands ..                  | Kauffmann ..             | Jew.               |
| Works ..                        | V. Schmidt ..            | Jew.               |
| Social Relief ..                | E. Lilina (Knigissen) .. | Jewess.            |
| Public Instruction ..           | Lounatcharsky ..         | Russian            |
| Religions ..                    | Spitzberg ..             | Jew.               |
| Interior ..                     | Apfelbaum (Zinovief) ..  | Jew.               |
| Hygiene ..                      | Anvelt ..                | Jew.               |
| Finance ..                      | Isidore Coukovski ..     | Jew.               |
| Press ..                        | Voladarski ..            | Jew.               |
| Elections ..                    | Ouritski ..              | Jew.               |
| Justice ..                      | I. Steinberg ..          | Jew.               |
| Refugees ..                     | Fenigstein ..            | Jew.               |

Refugees .. .. (Assistant) Savitch Jew.  
 Refugees .. .. ,, Zaslovski Jew.

Out of 22 members—3 Russians, 1 Georgian, 1 Armenian, 17 Jews.

The following is a list of members of the Central Executive Committee :—

| <i>Name</i>                 | <i>Nationality</i> |
|-----------------------------|--------------------|
| Sverdlof (President) .. ..  | Jew.               |
| Avanessof (Secretary) .. .. | Armenian.          |
| Bruno .. ..                 | Lett.              |
| Breslau .. ..               | Lett.              |
| Babtchinski .. ..           | Jew.               |
| Boukharine .. ..            | Russian.           |
| Weinberg .. ..              | Jew.               |
| Gailiss .. ..               | Jew.               |
| Ganzburg .. ..              | Jew.               |
| Danichevski .. ..           | Jew.               |
| Starck .. ..                | German.            |
| Sachs .. ..                 | Jew.               |
| Scheinmann .. ..            | Jew.               |
| Erdling .. ..               | Jew.               |
| Landauer .. ..              | Jew.               |
| Linder .. ..                | Jew.               |
| Wolach .. ..                | Czech.             |
| Dimanstein .. ..            | Jew.               |
| Encukidze .. ..             | Georgian.          |
| Ermann .. ..                | Jew.               |
| Joffe .. ..                 | Jew.               |
| Karkhline .. ..             | Jew.               |
| Knigissen .. ..             | Jew.               |
| Rosenfeldt (Kamenef) .. ..  | Jew.               |
| Apfelbaum (Zinovief) .. ..  | Jew.               |
| Krylenko .. ..              | Russian.           |
| Krassikof .. ..             | Jew.               |
| Kaprik .. ..                | Jew.               |
| Kaoul .. ..                 | Lett.              |
| Oulianof (Lenine) .. ..     | Russian.           |
| Latsis .. ..                | Jew.               |
| Lander .. ..                | Jew.               |
| Lounatcharski .. ..         | Russian.           |
| Peterson .. ..              | Lett.              |
| Peters .. ..                | Lett.              |

| <i>Name</i>            | <i>Nationality</i> |
|------------------------|--------------------|
| Roudzoutas .. .. .     | Jew.               |
| Rosine .. .. .         | Jew.               |
| Smidovitch .. .. .     | Jew.               |
| Stoutchka .. .. .      | Lett.              |
| Nakhamkes (Steklof) .. | Jew.               |
| Sosnovski .. .. .      | Jew.               |
| Skrytnik .. .. .       | Jew.               |
| Bronstein (Trotsky) .. | Jew.               |
| Teodorovitch .. .. .   | Jew.               |
| Terian .. .. .         | Armenian.          |
| Ouritski .. .. .       | Jew.               |
| Telechkine .. .. .     | Russian.           |
| Feldmann .. .. .       | Jew.               |
| Froumkine .. .. .      | Jew.               |
| Souriupa .. .. .       | Ukranian.          |
| Tchavtchevadze .. .. . | Georgian.          |
| Scheikmann .. .. .     | Jew.               |
| Rosental .. .. .       | Jew.               |
| Achkinazi .. .. .      | Imeretian.         |
| Karakhane .. .. .      | Karaïm.            |
| Rose .. .. .           | Jew.               |
| Sobelson (Radek) .. .  | Jew.               |
| Schlichter .. .. .     | Jew.               |
| Schikolini .. .. .     | Jew.               |
| Chklianski .. .. .     | Jew.               |
| Levine (Pravdine) .. . | Jew.               |

Accordingly, out of 61 members, 5 are Russians, 6 are Letts, 1 is a German, 2 are Armenians, 1 is a Czech, 1 is an Imeretian, 2 are Georgians, 1 is a Karaïm, 1 is a Ukranian, and 41 are Jews.

The following is a list of the members of the Extraordinary Commission of Moscow :—

| <i>Name</i>                | <i>Nationality</i> |
|----------------------------|--------------------|
| Dzerjinski (President) ..  | Pole.              |
| Peters (Vice-President) .. | Lett.              |
| Chklovski .. .. .          | Jew.               |
| Kheifiss .. .. .           | Jew.               |
| Zeistine .. .. .           | Jew.               |
| Razmirovitch .. .. .       | Jew.               |

| <i>Name</i>          |    |    |    | <i>Nationality</i>    |
|----------------------|----|----|----|-----------------------|
| Kronberg .. ..       | .. | .. | .. | Jew.                  |
| Khaikina .. ..       | .. | .. | .. | Jewess.               |
| Karlson .. ..        | .. | .. | .. | Lett.                 |
| Schaumann .. ..      | .. | .. | .. | Lett.                 |
| Leontovitch .. ..    | .. | .. | .. | Jew.                  |
| Jacob Goldine .. ..  | .. | .. | .. | Jew.                  |
| Galperstein .. ..    | .. | .. | .. | Jew.                  |
| Kniggisen .. ..      | .. | .. | .. | Jew.                  |
| Latzis .. ..         | .. | .. | .. | Lett.                 |
| Schillenkuss .. ..   | .. | .. | .. | Jew.                  |
| Janson .. ..         | .. | .. | .. | Lett.                 |
| Rivkine .. ..        | .. | .. | .. | Jew.                  |
| Antonof .. ..        | .. | .. | .. | Russian.              |
| Delafabre .. ..      | .. | .. | .. | Jew.                  |
| Tsitkine .. ..       | .. | .. | .. | Jew.                  |
| Roskirovitch .. ..   | .. | .. | .. | Jew.                  |
| G. Sverdlof .. ..    | .. | .. | .. | Jew. <sup>1</sup>     |
| Biesenski .. ..      | .. | .. | .. | Jew.                  |
| Blioumkine .. ..     | .. | .. | .. | Jew. <sup>2</sup>     |
| Alexandrovitch .. .. | .. | .. | .. | Russian. <sup>3</sup> |
| I. Model .. ..       | .. | .. | .. | Jew.                  |
| Routenberg .. ..     | .. | .. | .. | Jew.                  |
| Pines .. ..          | .. | .. | .. | Jew.                  |
| Sachs .. ..          | .. | .. | .. | Jew.                  |
| Daybol .. ..         | .. | .. | .. | Lett.                 |
| Saïssoune .. ..      | .. | .. | .. | Armenian.             |
| Deylkenen .. ..      | .. | .. | .. | Lett.                 |
| Liebert .. ..        | .. | .. | .. | Jew.                  |
| Vogel .. ..          | .. | .. | .. | German.               |
| Zakiss .. ..         | .. | .. | .. | Lett.                 |

In all 36 members, of whom 1 is a Pole, 1 a German, 1 an Armenian, 2 are Russians, 8 are Letts and 23 are Jews.

“Accordingly there is no reason for being surprised at the preponderating rôle of the Jews in the assassination of the Imperial Family. It is rather the opposite which would have been surprising.”

---

<sup>1</sup> Brother of President of Central Executive Committee.

<sup>2</sup> Count Mirbach's assassin.

<sup>3</sup> Blioumkine's accomplice.

According to the erudite Russian writer, Petrovski, in *La Russie sous les Juifs*, p. 79, "Nicholas II, the Imperial Family and the faithful members of his suite, were shot by the Jew Yourowsky, assisted by the Jews Golostchokine and Voikoff, in obedience to the order sent from Moscow by the Jew, Sverdloff, and with the approval of the Council of the People's Commissars." We have seen the composition of the Council.

#### POPE PIUS XI AND THE PREPARATION OF THE RUSSIAN REVOLUTION

This book has been written to enable Catholics to grasp the full meaning of the warning conveyed by Pope Pius XI in the following striking passage of the Encyclical *Divini Redemptoris* : "For them (the peoples of the Soviet Union) We cherish the warmest paternal affection. We are well aware that not a few of them groan beneath the yoke imposed on them by men who in very large part are strangers to the real interests of the country. We recognise that many others were deceived by fallacious hopes. We blame only the system with its authors and abettors, who considered Russia the best field for experimenting with a plan elaborated years ago, and who from there continue to spread it from one end of the world to the other."

FEAST OF THE MOST SACRED HEART OF JESUS,  
16th June, 1939.

DENIS FAHEY, C.S.SP.





## CORRECTIONS.

I have profited by this New Edition to clarify an ambiguity on page 86 concerning the Jews who were prominent in the preparation and development of the Socialist movement.

I have also corrected a slip on page 93, where "American" had been printed for "Armenian." Finally, it was mistakenly asserted in the earlier editions that Professor Werner Sombart, the author of the celebrated work *Die Juden und das Wirtschaftsleben*, was a Jew. That has now been rectified.



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## CHAPTER I

### THE THEOLOGY OF HISTORY

HISTORY is concerned with individual and contingent facts. In order to discern the supreme causes and laws of the events which historians narrate, we must stand out from, and place ourselves above these events. To do this *with certainty* one should, of course, be enlightened by Him Who holds all things in the hollow of His hand. Unaided human reason cannot even attempt to give an account of the supreme interests at stake in the world, for in the world, as it is historically, these interests are supernatural. Human reason strengthened by faith, that is, by the acceptance of the information God has given us about the world through His Son and through the Society founded by Him, can attempt to give this account, though with a lively consciousness of its limitations. It is only when we shall be in possession of the Beatific Vision that the full beauty of the Divine Plan which is being worked out in the world will be visible to us. Until then we can only make an imperfect attempt at what must be, not the philosophy, but the theology of history.<sup>1</sup> The theologian who has the Catholic Faith is in touch with the full reality of the world, and can therefore undertake to show, however feebly and imperfectly, the interplay of the supreme realities of life.

The philosopher, as such, knows nothing about the

<sup>1</sup>Philosophy is the highest of merely human sciences, that is to say, of those sciences which know things by the natural light of reason. Theology is a still higher science, for it is the science by which men share in God's own science and knowledge of Himself. By theology we mean here not Natural Theology, which is the science of God acquired by the natural strength of our reason through the contemplation of the perfections of creatures. That is a philosophical science, the highest part of metaphysics. The theology which is here in question is Supernatural Theology. This is the science of God which we cannot acquire by the sole light of reason, but which supposes that God has revealed His Inner Life to us. Thus our reason, illuminated by faith in that revelation, can draw from it the conclusions implied therein and then weld them all into a harmonious whole. The theologian, then, in contemplating the world, enjoys the assistance not merely of natural reason, but of reason illumined by faith.

## 2 *The Mystical Body of Christ in the Modern World*

reality of the divine life of Grace, which we lost by the Fall of our First Parents, and nothing of the Mystical Body of Christ through which we receive back that life. The philosophy of history, if it is to be true philosophy, that is, knowledge by supreme causes, must therefore be rather the theology of history. Yet how few, even among those who have the Catholic Faith, think of turning to the instructions and warnings issued by the representatives of our Lord Jesus Christ on earth, when they wish to ascertain the root causes of the present chaotic condition of the world !<sup>1</sup>

The supreme law, illustrated in the actual historical world, is that it is well or ill with it, simply and absolutely (*simpliciter*), in proportion as it accepts or rejects God's plan for the restoration of our Real Life, the Life of Grace, lost by original sin. The events of our age, as of every age, are, in the last analysis, the results of man's acceptance or rejection of the Divine Plan for ordered human life. They are, therefore, the consequences of the application to action of the ideas of what is order and what is disorder, which have been held by different minds. Accordingly, the appreciation of these events and of their consequences for the future must be based on what we Catholics know by faith about the order of the world, and we must turn, first of all, to the documents in which the Vicars of Christ have outlined for us what is in accordance with the Divine Plan and what is opposed to it. The theology of history must therefore never lose sight of Papal pronouncements on the tendencies of an age or its spirit. Now, one such outstanding pronouncement with regard to the political order of our day is the Syllabus of Pope Pius IX, and it is my intention to lay particular stress on it. The study is rendered more attractive by the fact that the enemies of the Catholic Church attack this Papal document continually. For example, the French Masonic review, *L'Acacia* (November 1930), published the Syllabus with an introduction, of which a portion runs as follows :—

“ We have considered it well to publish again the text of the famous Syllabus, which has become almost

<sup>1</sup> The Popes, in an especial manner, are charged with the guardianship of revealed truth : Luke xxii. 32, “ But I have prayed for thee that thy faith fail not ; and thou being once converted, confirm thy brethren.”

impossible to find. As the Church does not wish the Syllabus to be subjected to the judgments and criticisms of the Catholics of the present day, she has systematically bought up and burned the copies in the vernacular which were being offered for sale.”<sup>1</sup>

These statements are, needless to say, foul calumnies of the Catholic Church in the usual Masonic style. The Church is only too anxious that the Syllabus should be well known to Catholics. Pope Leo XIII, the successor of Pope Pius IX, alludes to it in the following terms :—

“ . . . Pius IX branded publicly many false opinions which were gaining ground and afterwards ordered them to be condensed in summary form, in order that, in this sea of error, Catholics might have a light that they might safely follow.” (Encyclical Letter, *Immortale Dei*, 1885.<sup>2</sup>)

Again, the Catholic Church, the Spouse of Christ, never stoops to actions such as those of which the Masonic review speaks. Such calumnies should have the effect of making Catholics esteem the Syllabus and other Papal documents more highly and increase their anxiety to become better acquainted with their teaching. Papal documents, treating of the Mystical Body in relation to Politics and Economics, as well as those which deal with the influence of the saints, the truly great men of the world, on their times, are of paramount importance for the study of the theology of history. The Syllabus and the various condemnations of Liberalism promulgated by the Sovereign Pontiffs aimed at fixing certain truths firmly in the minds of Catholics. The return to sane thinking about social organization demanded as a prerequisite the purification of thought and the elimination of error.<sup>3</sup>

<sup>1</sup> Quoted in the *R.I.S.S.*, 4th January, 1931, p. 3.

<sup>2</sup> Readers will readily see how false is the statement made about French translations of the Syllabus of Pius IX, when they learn that the present writer has four such translations amongst his books.

It is interesting to read the following in *The Menace of Freemasonry to the Christian Faith* by Rev. C. Penney Hunt, p. 77 : “ The Craft is troubled. All that can be done by terrifying booksellers, editors and journalists is being done. Grand Lodge actually issued a warning to deter men even from printing the book. They endeavour to control all the avenues of publicity and the Press.” The Rev. C. Penney Hunt is a Protestant clergyman, and he is alluding to his own above-mentioned work.

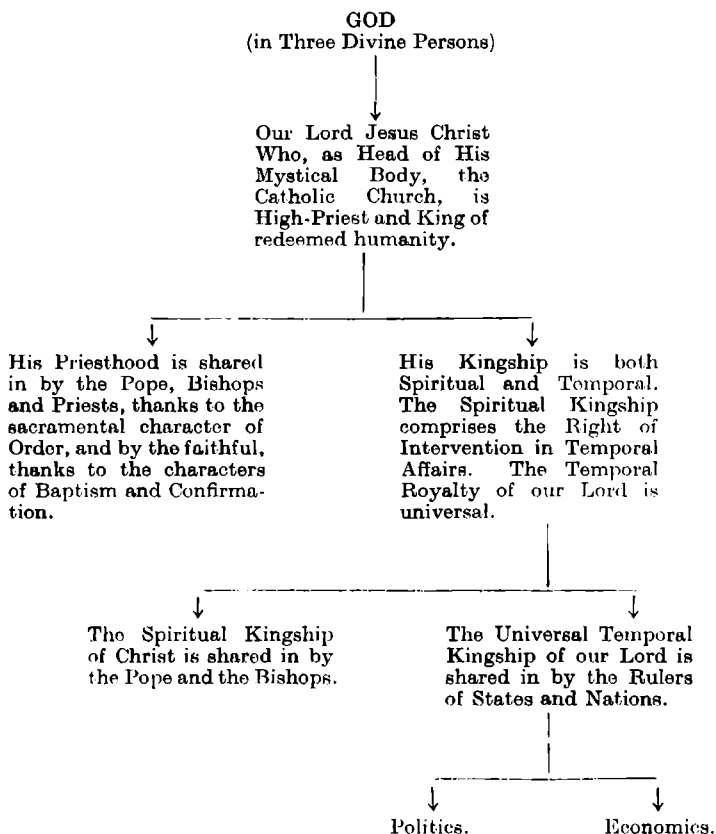
<sup>3</sup> Cf. *Du régime temporel et de la liberté*, by Jacques Maritain, pp. 117, 118.

## CHAPTER II

### THE ORGANIZATION OF SOCIETY

#### A. —THE DIVINE PLAN FOR ORDERED SOCIAL LIFE

The Divine Plan for the organization of human society may be represented diagrammatically as follows :—



We can thus easily see that the entrance of Christianity into the world has meant two things. Primarily and



principally, it has meant the constitution of a supernatural society, the Mystical Body of Christ, absolutely transcending every natural development of culture and civilization. Secondly, it has had for result that this supernatural society, the Catholic Church, began to exercise a profound influence upon culture and civilization and modified in far-reaching fashion the existing temporal or natural social order.<sup>1</sup> The indirect power of the Church over temporal affairs, whenever the interests of the Divine Life of souls are involved, presupposes, of course, a clear distinction of nature between the ecclesiastical authority, charged with the care of divine things, and the civil authority, whose mission is concerned with purely temporal matters. In proportion as the Mystical Body of Christ was accepted by mankind, political and economic thought and action began to respect the jurisdiction and guidance of the Catholic Church, endowed, as she is, with the right of intervention in temporal affairs whenever necessary, because of her participation in the spiritual Kingship of Christ. Thus the natural or temporal common good of States came to be sought in a manner calculated to favour the development of true personality, in and through the Mystical Body of Christ, and social life came more and more fully under the influence of the supreme end of man, the vision of God in Three Divine Persons.

Accordingly, Catholic Social Order, viewed as a whole, is not primarily the political and economic organization of society. It is primarily the supernatural social organism of the Church, and then, secondarily, the temporal or natural social order resulting from the influence of Catholic doctrine on politics and economics and from the embodiment of that influence in social institutions. If instead of Catholic Social Order we use the wider but more convenient expression of Kingdom of God, we may say that the Kingdom of God on earth in its *essence* is the Church, but, in its *integrity*, comprises the Church and the temporal social order which the influence of the Church upon the world is ever striving to bring into existence.<sup>2</sup> Needless to say, while the general principles of order remain always the same, social structures will present great differences

<sup>1</sup> The author has treated the questions of the Priesthood and Kingship of Christ, and of the relation of Church and State in his book, *The Kingship of Christ*, pp. 20-32.

<sup>2</sup> Cf. article by Monsieur l'Abbé Journet in *Nova et Vetera*, Dec., 1931.

at different epochs. No particular temporal social order will ever realize all that the Church is capable of giving to the world.<sup>1</sup> The theology of history must include then, primarily, the study of the foundation and development of the Church, and, secondarily, the examination of the ebb and flow of the world's acceptance of the Church's supernatural mission.

#### B.—RIGHT VIEW OF POLITICS AND ECONOMICS

Politics is the science which has for object the organization of the State in view of the complete common good of the citizens in the natural order, and the means that conduce to it. As the final end of man is, however, not merely natural, the State, charged with the temporal social order, must ever act so as not only not to hinder but also to favour the attaining of man's supreme end, the Vision of God in Three Divine Persons. Political thought and political action, therefore, in an ordered State, will respect the jurisdiction and guidance of the Catholic Church, the divinely-instituted guardian of the moral order, remembering that what is morally wrong cannot be politically good. Thus the natural or temporal common good of the State will be always aimed at, in the way best calculated to favour the development of true personality, in and through the Mystical Body of Christ. The civil power will then have a purer and higher notion of its proper end, acquired in the full light of Catholic truth, and political action, both in rulers and ruled, will come fully under the influence of supernatural life.

Economics is the science which studies primarily the personal relations which constitute the family, the relations of husband and wife, parents and children, masters and servants, and then, secondarily, the relations of these persons to external goods (the right of property and the use and acquisition of wealth). Etymologically, economy is the government of the home and of the

<sup>1</sup> Catholic Action is not concerned with politics and economics as such, but aims at re-impregnating political and economic relations with the spirit of the Mystical Body. Thus will the world be induced to accept the yoke of Christ and all the benefits that flow from submission to Him. The author begs to refer to the chapter on Action in his book on *The Social Rights of our Divine Lord the King*.

family.<sup>1</sup> Economics studies families in the constituent relations of their members and then in their conditions of existence. Of course, the organization of family life in view of providing its members with sufficient material resources, is, though secondary, a very important element in economics.

The ancients distinguished two ways of acquiring riches. The first way made of wealth an end in itself and instead of regarding such an art as an element of civilization, they thought it detestable. They pointed out that this perverted art had its origin in the malice of men who wanted to live, not according to virtue, but according to their caprices and in the foolish pursuit of pleasure. They remarked also that this art had given rise to the so-called principle of the fecundity of money and brought about the introduction of stock-exchange operations. Needless to say, the fact did not escape their notice, that, as artificial wealth can increase indefinitely and the art of acquiring it cannot keep pace with it, the best things in the world had been perverted in order to transform them into instruments of gain. Thus justice was administered, medicine practised, wars carried on, intelligence and thought concentrated on the acquisition of money, ever more money.

“Natural wealth is that by which natural wants are supplied, for example, food, drink, clothing, vehicles, dwellings and such-like. Artificial wealth is that which is not a direct help to nature, as, for instance, money. This was invented by the art of man, for the convenience of exchange and as a measure of things saleable. . . . The desire for natural riches is not without limit, because nature is satisfied with a certain amount of them. The desire for artificial wealth is, however, unlimited, for it is the servant of disordered concupiscence.” (Ia, IIae, Q. 2, a. 1, c. et ad 3.)

This art of money-making, which the ancients excluded from political and economic science, is the one which, in modern times, has been decorated with the title of political economy. There is, however, a second way of seeking to

<sup>1</sup> Cf. *Leçons de Philosophie Sociale* (vol. i. p. 148), by Père Schwalm, O.P.

“Economy, as its name expresses (*oikos νόμος*), studies the order of the human household, arranging, according to their respective values, persons and things” (*Philosophie Economique*, by J. Vialatoux, p. 78).

increase artificial riches, namely, when they are sought as a means of procuring what is necessary for life. The rule and measure of such acquisition will be the service of a truly worthy life. Such an art, it is clear, will be closely dependent on genuine economic and political science. Not, of course, that it forms an *integral* part thereof, but it plays the role of an *auxiliary art*, for it furnishes to economics and to politics the instrument they need to attain their end.<sup>1</sup> Alas! Aristotle saw that even in his time, many men acted in politics and economics just like money-changers.

Political action and legislation, especially in economic matters, must ever seek to strengthen family life, and accordingly, must not only not admit divorce, but must always aim at benefiting the citizens through their families as far as possible. It will be difficult at the present epoch, when so many efforts are made to loosen family ties and when riches are worshipped, to restore to the word economy its original meaning. Catholics, however, should not forget that when, following Popes Leo XIII and Pius XI, they are demanding a family wage or aiming at setting up guilds or corporations as auxiliaries of family life, their efforts are directed to the task of restoring the family to its true place in the centre of the economic order.<sup>2</sup> It is worthy of note that the English Poor Laws, which began with Protestantism, introduced the separation of husband and wife in the poorhouses established under them. The Catholic organization of the preceding centuries had respected family life. The importance of the family as the nucleus of the State should be remembered in connexion with such questions as that of State-provided meals for school children.

In a well-known passage of St. Thomas's *De Regimine Principum* (lib. i. c. 15), the Angelic Doctor sums up the aims of a good ruler of a State as follows:—

“Because the happiness and moral rectitude of the present life have as end the happiness of heaven, it

<sup>1</sup> “Money and all forms of wealth are instruments of Economics.” (St. Thomas in I Polit. l. 1, lect. 6.)

Economics must be political because man, being rational, is a political (or social) animal. Politics must be moral, because man, being rational, must be moral.

<sup>2</sup> Cf. articles by l'Abbé Ch. Journet, in *La Vie Intellectuelle*, Dec., 1928, and Jan., 1929.

belongs to the ruler to procure the common good of the people in such wise as to enable them to obtain celestial happiness. Accordingly, he ought to command what leads thereto and, as far as possible, forbid what is opposed to it. The road that leads to true happiness and the obstacles to be encountered thereon are made known to us by the divine law, and it is the office of the priests to teach that law.<sup>1</sup> The Ruler, therefore, instructed in the divine law, should make it his chief aim to see that the people subject to him should be able to live a good life. . . . Now that a man may lead a good life two things are required. The chief requisite is virtuous action. . . . The other requisite, which is secondary and quasi-instrumental in character, is a sufficiency of material goods, the use of which is necessary for virtuous action."

In the *Summa Theologica*,<sup>2</sup> St. Thomas points out that private ownership is morally necessary in order that the sufficiency of goods above spoken of may be forthcoming. The Fall has made the division of property necessary. Before the Fall, the Angelic Doctor had previously pointed out, such division would not have been necessary.<sup>3</sup> Social organization, however, the *imperium politicum* of man over man, is not due to the Fall. The Fall made necessary repressive measures, on the part of the social rulers, charged with preserving the common good from being violated by the wicked. Before the Fall, men's wills were in perfect order, thanks to supernatural life and to the preternatural gift of integrity.

<sup>1</sup> In the previous chapter St. Thomas had pointed out that this ministry belongs especially to the High-Priest, Successor of St. Peter, the Vicar of Christ, whose Spiritual Kingship, with Indirect Power in Temporal Affairs, should be acknowledged by all rulers.

<sup>2</sup> IIa, IIae, Q. 66, a. 2.

<sup>3</sup> Ia, Q. 98, a. 1, ad 3. Cf. *The Church and Economics*, pp. 77-86, by Rev. Patrick McDowell, and *De Principiis Functionis Socialis Proprietatis privatae apud Div. Thomam Aquin.*, by P. J. Pérez García, O.P.

## CHAPTER III

### THE LUTHERAN REVOLT

THE organization of the Europe of the thirteenth century furnishes us with one concrete realization of the Divine Plan. It is hardly necessary to add that there were then to be seen defects in the working of the Divine Plan, due to the character of fallen man, as well as to an imperfect mastery of physical nature. Yet, withal, the formal principle of ordered social organization in the world, the supremacy of the Mystical Body, was grasped and, in the main, accepted. The Lutheran revolt, prepared by the cult of pagan antiquity at the Renaissance, and by the favour enjoyed by the Nominalist philosophical theories, led to the rupture of that order.<sup>1</sup>

The great cardinal principle of Protestantism is that every man attains salvation by entering into an immediate relation with Christ, with the aid of that interior faith by which he believes that, though his sins persist, they are no longer imputed to him, thanks to the merits of our Lord Jesus Christ. All men are thus priests for themselves and carry out the work of their justification by treating directly and individually with God. The Life of Grace, being nothing else than the external favour of God, remains outside of us and we continue, in fact, in spite of Lutheran faith in Christ, corrupt and sinful. Each human being enters into an isolated relation with our Lord, and there is no transforming life in which all are called to share.

<sup>1</sup> For Nominalists, the essence or nature is only a collection of individuals. Accordingly, the concept of the Church as one Mystical Body, animated by the same life of grace, lost consistency for such minds. Thus the way was prepared for the Lutheran idea of isolated individuals, each holding up the merits of Christ between him and God's justice. "God," said the Ockamists, "could accept each of us even without sanctifying grace, which is not what makes us pleasing in His sight." "Luther goes much further. He does not say that God could but that God does. His moral life urged him on to the last consequences of Ockamism. We are declared friends of God or just by an extrinsic denomination, by an extrinsic disposition. . . . The justice of Jesus Christ is imputed to us and replaces grace." (*Luther et Luthéranisme*, Denifle-Paquier, vol. iii. pp. 219, 220.) Cf. the whole section of the same volume treating of Luther and Ockam, pp. 191-232.

Luther never understood the meaning of faith informed by sanctifying grace and charity. Accordingly, the one visible Church of the Mystical Body is done away with, as well as the priesthood and the sacrifice of the Mystical Body, the Holy Sacrifice of the Mass. The only purpose of preaching and such ceremonies as were retained by Protestants was to stir up the individual's faith.

Hence the True Church of Christ, according to the Protestant view, is nothing else than the assembly of those who, on account of the confidence interiorly conceived of the remission of their sins, have the justice of Christ imputed to them by God and are accordingly predestined to eternal life. And this Church, known to God alone, is the unique Church of the promises of indefectibility, to which our Lord Jesus Christ promised His assistance to the consummation of the world. Since, however, true believers, instructed by the Holy Ghost, can manifest their faith exteriorly, can communicate their impressions and feelings to others and may employ the symbols of the Sacraments to stir up their faith, they give rise to a visible church which, nevertheless, is not the Church instituted by Christ. Membership of this Church is not necessary for salvation, and it may assume different forms according to circumstances. The true invisible Church of Christ is always hidden, unseen in the multitude.<sup>1</sup>

Protestantism, therefore, substituted for the corporate organization of society, imbued with the spirit of the Mystical Body and reconciling the claims of personality and individuality in man,<sup>2</sup> a merely isolated relation with our Divine Lord. This revolt of the human individual against order on the supernatural level, this uprising of individualism, with its inevitable chaotic self-seeking, had dire consequences both in regard to ecclesiastical organization and in the realms of politics and economics. Let us take these in turn.

*Protestant Church Organization.*—The tide of revolt which broke away from the Catholic Church had the

<sup>1</sup> Cf. Billot, *De Ecclesia*, vol. i. p. 68.

<sup>2</sup> A brief explanation of the Thomistic concepts of Personality and Individuality, which are so frequently confused by writers of English, will be found in Chapter IX of the present work. A more detailed explanation is given in the essay on Luther in *Three Reformers*, by Jacques Maritain. The sub-title of that essay is "The Advent of the Ego." M. Maritain shows that Luther's career is the triumph of Individuality as opposed to Personality.

immediate effect of increasing the power of princes and rulers in Protestant countries. The Anabaptists and the peasants in Germany protested in the name of "evangelical liberty," but they were crushed. We behold the uprise of national churches, each of which organizes its particular form of religion, mixture of supernatural and natural elements, as a department of State. The orthodox Church in Russia was also a department of State and as such exposed to the same evils. National life was thus withdrawn from ordered subjection to the Divine Plan and the distinction laid down by our Divine Lord Himself, between the things that are God's and the things that are Caesar's, utterly abolished. Given the principle of private judgment or of individual relation with Christ, it was inevitable that the right of every individual to arrange his own form of religion should cause the pendulum to swing from a Caesarism supreme in Church and State to other concrete expressions of "evangelical liberty." One current leads in the direction of indefinite multiplication of sects. Pushed to its ultimate conclusion, this would give rise to as many churches as there are individuals, that is, there would not be any church at all. As this is too opposed to man's social nature, small groups tend to coalesce. The second current tends to the creation of what may be termed broad or multitudinist churches. The exigencies of national churches are attenuated until they are no longer a burden to anybody. The Church of England is an example of this. As decay in belief in the Divinity of Jesus continues to increase, the tendency will be to model church organization according to the political theories in favour at the moment. The democratic form of society will be extolled and a "Reunion of Christendom," for example, will be aimed at, along the lines followed by the League of Nations. An increasing number of poor bewildered units will, of course, cease to bother about any ecclesiastical organization at all.<sup>1</sup>

One consequence of the doctrine of private judgment must here be stressed, as it is of special importance for the explanation of the spread of Masonry. This theory attuned men's minds to the deification of man, which is the doctrine underlying Masonic symbolism. The Pro-

<sup>1</sup> Cf. *L'Esprit du Protestantisme en Suisse*, by l'Abbé Ch. Journet, pp. 154-163.



testant writer, Herman, states the point, to which it is here desired to draw attention, in a few pithy words :<sup>1</sup>

“ It matters little,” he says, “ that we are in agreement with Catholics about certain points of Christian doctrine. What is distasteful to us in the Catholic Church is not what Catholics believe, but, above all, the way in which they believe. The great difference between Rome and ourselves is that we cannot brook a faith which is not an autonomous conviction.”

The autonomous man, who decides on his own authority what he will accept of the Gospel God Himself came to deliver to us, is already well on the way to self-deification.

*Political Consequences of Protestant Revolt.*—The first result was an enormous increase in the power of the Temporal Rulers, in fact a rebirth of the pagan *régime* of Imperial Rome.<sup>2</sup> The Spiritual Kingship of Christ, participated in by the Pope and the Bishops of the Catholic Church, being no longer acknowledged, authority over spiritual affairs passed to the Temporal Rulers. They were thus, in Protestant countries, supposed to share not only in the Temporal Kingship of Christ the King, but also in His Spiritual Kingship. As there was no Infallible Guardian of order above the Temporal Rulers, the way was paved for the abuses of State Absolutism. The Protestant oligarchy who ruled England with undisputed sway, from Charles the Second's time on, and who treated Ireland to the Penal Laws, may be cited, along with that cynical scoundrel, Frederick of Prussia, as typical examples of such rulers. Catholic monarchs, like Louis XIV of France and Joseph II of Austria, by their absolutist tendencies and pretensions to govern the Catholic Church, show the influence of the neighbouring Protestant countries. Gallicanism and Josephism are merely a revival of Roman paganism.

A few words about the erroneous doctrine of the Divine Right of Kings, so strongly held by the two Protestant Stuart Kings of England, James I and Charles I, and

<sup>1</sup> In *Römische und Evangelische Sittlichkeit*, quoted by Péro Cathala, O.P., in the *Revue Thomiste* (1913), p. 3.

<sup>2</sup> From the eleventh century onwards, the first law school of Europe, that of Bologna, propagated the cult of Roman Law. The legists, imbued with the idea of the will of the Roman Emperor as law, were a potent influence in urging rulers to revolt against the Mystical Body. Cf. *The Church at the Turning Points of History*, by G. Kurth, pp. 86-122. Of course the Renaissance movement helped to strengthen that spirit.

which the legists had taught long before the seventeenth century, may not be here out of place. This idea is, as has been said, an error and not Catholic doctrine. Political Power, as an imperfect and created participation, in the Temporal Ruler, of the Infinite Power, by which God directs all things towards their supreme destinies, is in this sense divine. This is the meaning of St. Paul's teaching: "Let every soul be subject to higher powers: for there is no power but from God: and those that are, are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation" (Romans xiii. 1, 2). Of course, the *mode of accession* to power may be legitimate or the reverse; in the former case, it is in accordance with the Divine Law, in the latter, opposed to it. Again, the *use* of power may be in conformity with the Divine Law or opposed to it. Political power, then, comes from God, but it is false that any particular *form* of power is necessary and willed of God to the exclusion of the others. This error, which has been held by the French *Sillon* in recent times on behalf of Democracy, as by the Stuart Kings above alluded to on behalf of Monarchy, aims at confiscating the prerogatives, conferred by God on political power in general, to the profit of one form of government in particular. At the bottom of it, is the tendency to put *political* power, the particular form of which has been abandoned to men, on the same level as the religious power of the Catholic Church, of which the monarchical form has been determined by our Lord Jesus Christ.<sup>1</sup>

The first political consequence of the Protestant rebellion against order was, accordingly, the extreme error of State Absolutism. The principle of private judgment prepared the way for the opposite extreme error of "holy rebellion" and the "right" of the people to overthrow authority whenever it displeases them. The doctrine, that all men are equal in the Mystical Body and are their own priests, sowed the seeds of that spirit, which was given a body in the naturalistic Masonic society, when the advance of time had brought about the decay of belief in the supernatural life.

*Economic Consequences of Protestant Revolt.*—When men lived the life of the Mystical Body, looking upon themselves

<sup>1</sup> Cf. article by l'Abbé Ch. Journet in *La Vie Intellectuelle*, Oct., 1929, pp. 114, 115.

as Christ's members, they evolved economic organizations in accordance with their inner convictions. The guilds of the Middle Ages were the economic expression of accepted solidarity in Christ. They are not to be looked upon as primarily economic organizations to which religious practices were superadded. No, by them men gave expression, in their arrangements for the production and distribution of what the body needs, to their full acceptance of the Divine Plan for ordered life. The rending of the Mystical Body by the so-called Reformation movement has resulted in the pendulum swinging from the extreme error of Judaeo-Protestant Capitalism to the opposite extreme error of the Judaeo-Masonic Communism of Karl Marx.

The uprise of individualism rapidly led to unbridled self-seeking. Law-makers who were arbiters of morality, as heads of the new Churches, did not hesitate to favour their own enterprising spirit. The nobles and rich merchants in England, for example, who got possession of the monastery lands, which had maintained the poor, voted the poor laws in order to make the poor a charge on the nation at large. The enclosure of common lands in England and the development of the industrial system are a proof of what private judgment can do when transplanted into the realm of production and distribution.<sup>1</sup> The Lutheran separation of the Christian from the Ruler or the Citizen shows the decay in the true idea of membership of our Lord's Mystical Body.

"Assuredly," said Luther, "a prince can be a Christian, but it is not as a Christian that he ought to govern. As a ruler, he is not called a Christian, but a prince. The man is Christian, but his function does not concern his religion."<sup>2</sup>

This teaching had its economic repercussion in the current that led to the doctrine laid down in Daniel Defoe's *The Complete Tradesman*, according to which a man must keep his religious and his business life apart and not allow one to interfere with the other.

"There is some difference," wrote Defoe, "between an honest man and an honest tradesman. . . . There

<sup>1</sup> Cf. Hilaire Belloc, *The Servile State*, and Commandant H. Shove, *The Fairy Ring of Commerce*. The poor laws were voted, when it had been found impossible to find a Protestant substitute for Catholic charity.

<sup>2</sup> Cf. Weimar Edition of Luther's Works, xxxii, pp. 391, 439, 440, etc.

are some latitudes, like poetical licences in other cases, which a tradesman must be and is allowed, and which by the custom and usage of a trade he may give himself a liberty in, which cannot be allowed in other cases to any men, no, nor to the tradesman himself out of his business." <sup>1</sup>

It was, however, the Calvinistic doctrine on predestination and the signs by which a man's divine election could be recognized, which specially favoured the advent of the unlimited competition, unscrupulous underselling and feverish advertising of the present day. In his able work, from which a passage has already been quoted, Professor O'Brien shows that it was in the peculiarly British variety of Calvinism, known as Puritanism, that all the Calvinist doctrines of success in life as a sign of man's predestination, of the respect and veneration due to wealth, had their fullest development.<sup>2</sup>

"When all is said and done, Calvinism remains the real nursing-father of the civic industrial capitalism of the middle classes. . . . Since the aggressively active ethic inspired by the doctrine of predestination urges the elect to the full development of his God-given powers, and offers him this as a sign by which he may assure himself of his election, work becomes rational and systematic. In breaking down the motive of ease and enjoyment, asceticism lays the foundation of the tyranny of work over men . . . production for production's sake is declared to be a commandment of religion." <sup>3</sup>

The learned writer, Werner Sombart, in his great work, *Die Juden und das Wirtschaftsleben* ("The Jews in Economic Life"), attributes the great, if not the deciding, role in the

<sup>1</sup> *The Complete Tradesman*, 1819 edition, pp. 17, 55 (quoted by Prof. G. O'Brien in *The Economic Effects of the Reformation*, p. 93).

<sup>2</sup> "Material prosperity in England bred a worship of wealth which has never been equalled, except possibly in old Judaea." (Campbell, *The Puritan in Holland, England and America*, vol. ii. p. 402.) "Poverty is infamous in England," said Sydney Smith, *English Traits*. Both are quoted by Prof. O'Brien, op. cit. pp. 127, 128.

<sup>3</sup> Troeltsch, *Protestantism and Progress*, pp. 135-138, quoted by Prof. O'Brien, pp. 129, 130. "The Americans have established a Thanksgiving Day to celebrate the fact that the Pilgrim Fathers reached America. The English might very well establish another Thanksgiving Day to celebrate the happy fact that the Pilgrim Fathers left England."—*Sidelights*, by G. K. Chesterton.

formation of the modern economic outlook or mentality to the Jewish race, for to them he attributes the introduction of the ideas of "free commerce" and "unchocked competition" into a society with quite different ideas.<sup>1</sup> He points out the contrast between the Jewish mentality and the ordered outlook of the Middle Ages in phrases that are worthy of citation:—

"When we examine matters more closely . . . we shall immediately see that the struggle between Jewish and Christian merchants is a struggle between two views of the world, or, at least, between two economic mentalities imbued with principles that are different or even opposed. In order to understand this statement we must represent to ourselves the spirit which inspired that economic life into which, since the sixteenth century, Jewish elements have forced their way in ever increasing volume. To this spirit they openly showed themselves so rudely opposed that they were everywhere felt to be interfering with the livelihood and subsistence of the people. During the whole time which I have designated as the period of incipient capitalism . . . the same fundamental outlook on economic relations prevailed as had been accepted during the Middle Ages . . . The unrestrained, unbridled striving after gain was considered by most people during this whole period as unlawful, as unchristian, because the spirit of the old Thomistic economic philosophy as yet swayed men's minds, at least officially."<sup>2</sup>

The Jewish mentality was opposed to the outlook on life impressed on society by the Catholic Church, for

"the Jew stands out as the business man pure and simple, as the man who, in business, takes account only of business and who, in conformity with the spirit of true capitalist economy, proclaims, in presence of all natural ends, the supremacy of gain and profit."<sup>2</sup>

The Jew it was, according to Sombart, who broke down the mentality of the Middle Ages and commercialized all the relations of men.

Professor O'Brien dissents from Werner Sombart's thesis that the growth of the capitalistic spirit, the spirit of subordination of all other considerations to that of

<sup>1</sup> Op. cit., p. 180.

<sup>2</sup> Op. cit. pp. 141, 142.

<sup>3</sup> Op. cit., p. 155.

profit, was due to the Jews. He admits, however, that Sombart's contention would be quite correct, if for "Jews" we substituted "Judaism," and he points out the importance of Calvin's justification of usury in preparing the way for modern developments. The Puritans adopted Old Testament ideas: the Old Testament idea of the reward of virtue in this world fitted in with the Puritan teaching about the fulfilment of one's vocation.<sup>1</sup>

It is unnecessary for the purpose of this work to apportion responsibility for the triumph of what we may call the *does it pay?* mentality in the world, between Jews and Puritans. At any rate, if the Puritans subordinated men to production, the Jews completed the process, by subordinating production itself to money. The right order, of money as a means for production and production subservient to man, is now, as we know, reversed. Sombart puts the responsibility for this reversal of order on the Jewish people:—

"From continually dealing in money," he writes, "the Jews have more and more grown accustomed to consider and evaluate the world, not from the natural qualitative point of view but purely from the abstract, quantitative aspect. They have, as a result, laid bare all the mysteries that were hidden in money, they have found out all its wonderful capacities. They have become the masters of money, and, thanks to this mastery of money, they are the rulers of the world, as I have exhaustively shown in the early chapters of this work."<sup>2</sup>

In one of the earlier chapters to which Professor Sombart alludes, speaking of some of the wonderful capacities of money, thanks to the discovery of which the Jews have become the real rulers of the world, he writes:—

"If we want to make manifest in one sentence the direction in which modern political economy is moving, we can say: the stock-exchange agents of the banks are becoming in an ever increasing measure the dictators

<sup>1</sup> Sombart quotes the Jewish writer, H. Heine, as follows: "Are not the Protestant Scots Hebrews? Are not their names everywhere Biblical? Is there not a Jerusalem-Pharisaic ring about their cant and is not their religion Judaism with permission to eat pork?" (Op. cit. p. 293.) "He (the Puritan) created the Scottish Sabbath, compared with which the Jewish Sabbath is jolly." (*Sidelights*, by G. K. Chesterton, p. 137.)

<sup>2</sup> W. Sombart, op. cit. pp. 426, 427.

(or rulers) of economic life. All economic happenings are more and more subordinate to the decisions of finance. The question whether a new industrial undertaking is to spring up or an existing one to be developed; whether the owner of a shop or store is to get the means to extend his business still further, all these questions are decided in the offices of Banks and Bankers. In just the same way the sale of products is becoming, to an ever greater extent, a problem of finance. Our greatest industries are indeed already just as much financial associations as industrial undertakings. The other industries as well are, in ever growing measure, dependent on financial or stock-exchange operations in order to capture their markets. The prices of most of the world's products and raw materials and of most ready-made goods are influenced by the Stock Exchange, and the man who wants to win in the present competitive struggle must be master of the Stock Exchange."<sup>1</sup>

Needless to say, the final result of all this manœuvring is that a few men control the destinies of millions everywhere, and the livelihood of the ordinary man is at the mercy of stock-exchange coups. *Liberalism* and *laissez-faire*, sprung from Protestant individualism, opposed all State interference.<sup>2</sup> For them man was exclusively a *person*, but when the process has run its course, all, except

<sup>1</sup> Werner Sombart, op. cit. p. 130. Cf. *The Breakdown of Money*, by C. Hollis.

<sup>2</sup> Pope Pius XI has drawn attention to those evils in *Quadragesimo Anno*: "Just as the unity of human society cannot be built upon class-warfare, so the proper ordering of economic affairs cannot be left to free competition alone.

. . . This has been abundantly proved by the consequences that have followed from the free rein given to these dangerous individualistic ideals." He has also shown that the final result of unchecked competition is the domination of those who control money and credit: "Free competition permits the survival of those only who are the strongest, which often means those who fight most relentlessly, who pay least heed to the dictates of conscience." The consequence is the disappearance of competition: "Free competition is dead; economic dictatorship has taken its place."

"The truth is that Liberalism does not consist merely in withdrawing economics from subordination to politics, but in the further step of withdrawing politics from subjection to morality (ethics). Perhaps we may describe it in more general terms by saying that it consists in making some particular aspect of human activity, economic or political, into a *closed area*, a *separate domain*, having its own autonomous end, completely independent of the *final* spiritual end of man. Everything that is not that *final* end should be ordained to it. Thus and thus alone does man enjoy true liberty." (J. Vialatoux, *Philosophie Economique*, p. 67.) On the same page of the same work we also read: "Marx had seen clearly and proclaimed that his historical materialism was only the continuation

a few, are mere individuals at the mercy of the manipulators of money. On the other hand, the harassing insecurity of their lot is causing the sufferers from this system to listen to the well-paid advocates of Communism. Both Liberalism and Socialism (Communism) confuse *person* and *individual* and consider society simply as a material juxtaposition of autonomous individuals. The individual for them is autonomous, that is, his liberty knows no limits, reason itself being at its service. In the name of *liberty* the strong personalities wiped out the weak in the Capitalist State. Now in the name of *equality* the weak banded together will aim at wiping out the strong. Men are *specifically equal*, that is, all human beings are *persons* and, as such, are *free and equal*, but personality is realised unequally in the different *individuals* of the human species. Human beings are *individually unequal*.

The erroneous doctrine of the equality of individuals, like the erroneous doctrine of unrestricted liberty, has been a fruitful source of confusion. The Protestant doctrine of the equality of men in the Mystical Body, that is, the erroneous doctrine of the non-existence of a hierarchical order therein, was taken advantage of by the nobles to loot the property of the Church and aim at bringing down the Kings. Of course, they crushed those who, like the German peasants, wished to apply the doctrine of equality to themselves. The uprise of Masonry and its triumph at the French Revolution led to the proclamation of equality on the natural level. The middle class (*bourgeois*) profited by this to attack the nobles. Of course, those who, like Babeuf, wished to be completely logical in applying Masonic ideals, and do away with private property were not then listened to. Now the disillusioned propertyless wage-earners, unemployed under the Judaeo-Puritan capitalist system, are being urged against the *bourgeois* and in the direction of the opposite extreme of Judaeo-Masonic Communism, in which land and all the means of production shall be owned by the State and administered by State officials. We know what

of the classic Liberalistic Economy, and that the Materialistic Socialization (of productive property) was the natural effect of capitalist concentration (of property in a few hands), which was itself the natural effect of liberal materialism." The same work contains an excellent sketch of the process of decay in economic theory which followed on the revolt against the Catholic faith, in two essays, entitled, *L'Illusion Matérialiste* and *La Philosophie libérale de Locke*.



that means. The ordinary man will be a mere *individual* at the mercy of the political wirepullers and of the Jewish financial forces which, in the last resort, manœuvre them. Under the capitalist system of mass production, scarcely anybody could impress his personality on any article to the production of which he contributed. Workmen ceased to be really *human* artisans, in proportion as human production lost its artistic character and became infra-human.<sup>1</sup> The tendency, then, is to react against this abuse of private property by doing away with it altogether and thus reduce all production to the infra-human level.

The Catholic ideal of economic relations, outlined in the Encyclicals, *Rerum Novarum*, of Pope Leo XIII, and *Quadragesimo Anno*, of Pope Pius XI, of widely diffused private ownership with highly developed family life, based upon the solidarity of men in the Mystical Body of Christ, holds out an ideal of economic organization above the two opposed errors of Individualism and Communism. The doctrine, held by both Luther and Calvin, of the essential corruption of human nature by Original Sin, had as consequence that redeemed man is never admitted to live the Divine Life vitally as his own. He is never intrinsically purified by the infusion of sanctifying grace, participation of the Inner Life of God in Three Divine Persons. Contemplation and love of the Blessed Trinity present in us by grace—beginning of Eternal Life—ceased therefore to be man's highest activity here below, to which all other activities should be directed. Human activity was sundered from grace and accordingly came to be an end in itself. Self-seeking inevitably gave birth to the present sad situation. Now to cure the evil radically, the ideal of life as grasped by the men of the Middle Ages must return. By grace we share in God's life. God's life is knowledge and love of Himself, and it is from that knowledge and love that His action springs. So, too, must it be with us. Our action must spring from the Divine Life in us and must aim at strengthening it. That ideal must prevail amongst us, not only individually but socially, and men must come to recognize

<sup>1</sup> Cf. Maritain, *Art et Scholastique*, p. 240.

To be human, work must be, as far as possible, artistic, that is work by which an intellectual *form* is actualized in a matter adapted to its reception. The *form* is a grasp of order by an intelligence. In so far as work ceases to fulfil these conditions, it tends to become animal work or machine work.

once more that the contemplative religious Orders discharge the most vital social function. St. Thomas's principles must be brought back into the minds and hearts of men :—

“If the ultimate happiness of man,” says the Angelic Doctor, “does not consist in external things, termed goods of fortune, nor in bodily advantages, nor in the pleasures of sense ; if it does not consist either in the exercise of the moral virtues, or in that of prudence or in the arts, it must be sought in the contemplation of truth. Such in point of fact is the activity proper to man, activity completely disinterested, for it is sought exclusively for itself. By contemplation, man shares in the life which is in the angels and in God, and by it he is united to the angels and to God. For contemplation, man is least dependent and most self-sufficing, inasmuch as for it, he stands little in need of external things. To it as to their last end all other human activities appear to be directed. It is for the perfection of contemplation that the body is kept up, and for this purpose makes use of the objects prepared by the arts. It is for it that the passions are subdued and harmony established by the moral virtues and by prudence, and it is the business of the civil government to favour it by bringing about freedom from external disturbances. Hence, if we look at things in the right light, the whole functioning of human life is meant to be at the service of those who are engaged in the contemplation of truth.”<sup>1</sup>

Protestantism rejected all intrinsic participation in the Divine Life of Grace, and thus divorced human activity from its rightful subordination to the development of that Life in man. It is not surprising, then, that a social organization so misdirected should fall under the influence of the Jewish race. The Jews rejected the doctrine of the Blessed Trinity and turned against our Lord, the Source of Grace, obstinately refusing to be heralds of His Life to the nations. Again, with the decay in belief in the divinity of our Lord amongst Protestants, naturalism is, of course, gaining ground amongst them. Accordingly, we find them drawn into the current of preparation for

<sup>1</sup> *Summa contra Gent.*, lib. iii. c. 37.

the Natural Messiah, looked forward to by the Jewish nation. There is only one world, the world in which the full acceptance of Him leads to order and the rejection of Him and of His plan of redemption to disorder. "He that is not with Me, is against Me" (Matthew xii. 30).

Catholics must not be deceived by Communist propaganda for the abolition of capitalism. Communists mean to do away not only with the abuses of private ownership, to which what is called the capitalist *régime* gave birth, but to the very institution of private property in land and in the other means of production. That means a return to slavery, but to a slavery worse than the pagan one from which the Redeemer raised us. This will be evident from a brief glance at the types of society which the world has seen.<sup>1</sup> Property means control of wealth. The three factors required for the production of wealth are labour (which is not wealth), Land (which is not wealth) and Capital (which is wealth). According to the way in which control has been and is exercised over these three factors, three forms of society have successively appeared in history. Ancient Greece and Rome were servile states, in which the material means of production were the property of men who also owned the human agents of production. Under the influence of the Catholic Church, the servile state was replaced by the distributive state, in which the material means of production were owned by the free human agents of production: property had passed from the hands of the few to the many. The rending of the Mystical Body in the sixteenth century gave birth to the capitalist state, in which the material means of production are again the property of a few, while numerous human agents of production are politically free, but without property. We have seen that even those who control the material means of production in the capitalist state are themselves largely at the mercy of those who manipulate finance. Now the reaction against the capitalist state will be guided by the Catholic Church, and then we shall see a rebirth of the distributive state, incorporating the elements of material progress achieved in modern times into harmonious subordination to the Mystical Body of Christ. The formal principle of

<sup>1</sup> Cf. Hilaire Belloc, *Economics for Helen*, pp. 100-140; *The Servile State*, pp. 31-77.

ordered life grasped in the Middle Ages will thus be applied to new matter. Or the reaction will be guided by the financial forces, which rule the world, in the direction of Communism, in which all the means of production will be owned nominally by the State, in practice by those who control the Communist party. The result will be worse than the pagan servile state, for it will mean the definite rejection of our Lord, True God and True Man, and subjection to the Natural Messiah looked forward to by the descendants of those who crucified Him. To reject our Lord is worse than never to have known Him. Human beings who have cut themselves adrift from the humanity of Jesus Christ are on the way to become more dehumanized than those to whom He has not been made known.

“The case of governments,” writes Pope Leo XIII, “is much the same as that of the individual; they also must run into fatal issues, if they depart from the way. . . . Let Jesus be excluded, and human reason is left without its greatest protection and illumination; the very notion is easily lost of the end for which God created human society, to wit: that by help of their civil union the citizens should attain the natural good, but, nevertheless, in a way not to conflict with that highest and most perfect and enduring good which is above nature. Their minds, busy with a hundred confused projects, rulers and subjects alike travel a devious road: bereft, as they are, of safe guidance and fixed principle.”<sup>1</sup>

<sup>1</sup> Encyclical Letter, *Tametsi*, “On Christ our Redeemer,” November 1, 1900.

## CHAPTER IV

### THE REVOLUTIONARY DEIFICATION OF MAN

#### A.—THE SIGNIFICANCE OF MASONRY

THE rejection by Luther of the visible Catholic Church opened the door, not only to the abuses of absolute rulers, supreme in Church and State, but soon led to an indifference to all ecclesiastical organizations. One could belong to the invisible Church of Christ equally well in any one of them or even in none. As faith in the supernatural life of grace and the supernatural order grew dim and waned, the way was made smooth for the acceptance of Freemasonry. The widespread loss of faith in the existence of supernatural life and the growing ignorance of the meaning of the Redemption permitted the apostles of Illuminism and Masonry to propagate the idea that the true religion of Jesus Christ had either never been understood or been corrupted by His disciples, especially by the Church of Rome, the fact being that only a few sages in secret societies down the centuries had kept alive the true teaching of Jesus Christ. According to this "authentic" teaching our Saviour had not established a new religion, but had simply restored the religion of the state of nature, the religion of the goodness of human nature when left to itself, freed from the bonds and shackles of society. Jesus Christ died a martyr for liberty, put to death by the rulers and priests. Masons and revolutionary secret societies alone are working for the true salvation of the world. By them shall original sin be done away with and the Garden of Eden restored. But the present organization of society must disappear, by the elimination of the tyranny of priests, the despotism of princes and the slavery resulting from national distinctions, from family life and from private property.

Masonry is, therefore, a naturalistic society, that is to say, a society which claims to make men good and true, independently of the Supernatural Life which comes to

us from the Divinity of Christ through His sacred Humanity. In reality it is only through that Life that we can be really virtuous men and live fully ordered lives. Masonry thus, in fact and in deed, puts itself in the place of the visible Church, the Mystical Body of Christ. The attitude of indifference and superiority to national differences and distinctions affected by Masonry is a mere aping of the true supranationalism of the Catholic Church, so eminently respectful of all national traits and true glories. The pretended supranationalism of Masonry can only lead to the corruption of the true concept of nationalism and to the destruction of all that is enshrined for us in the words "native land." It has its logical issue in national enslavement under a world-republic.

Masonry's claim to make men good, while inculcating indifference to the Divinity of our Lord Jesus Christ, is already implicitly the divinization of man, for it makes man's natural resources superior to the Life which comes from Him to us. The inner esoteric signification of its symbolism, by which the minds of its adepts are moulded, is the unabashed proclamation of man's divinity, tending inevitably towards the deification of the generative powers of the human race; this is the hidden meaning of the two interlaced triangles which figure so prominently on Masonic buildings as the crowning insult offered by Satan to the Blessed Trinity.<sup>1</sup>

By the grace of Headship of the Mystical Body, our Lord Jesus Christ is both Priest and King of redeemed mankind and, as such, exercises a twofold influence upon us. Firstly, as Priest, He communicates to us the supernatural life of grace by which we, while ever remaining distinct beings from God, can enter into the vision and love of the Blessed Trinity. We can thus become one with God, not, of course, in the order of substance or being, but in the order of operation, of the immaterial union of vision and love. The Divine Nature is the principle of the Divine Vision and Love, and by grace we are "made partakers of the Divine Nature" (2 Peter i. 4).

<sup>1</sup> "The conceptions represented by Masonic symbols cannot be taught dogmatically. The concrete forms of language cannot express them . . . they are, as has been very accurately stated, mysteries hidden from profane curiosity, that is to say, truths which the mind cannot grasp, until it has been judiciously prepared therefor." (Quoted from the *Masonic Rituel Interprétatif pour le Grade d'Apprenti*, by C. Nicoullaud, *L'Initiation Maçonnique*, p. 189. Cf. Appendix VI.)

This pure Catholic doctrine is infinitely removed from Masonic pantheism. Secondly, as King, our Lord exercises an exterior influence on us by His government of us. As King, He guides and directs us socially and individually, in order to dispose all things for the reception of the Supernatural Life which He, as Priest, confers.

Society had been organized in the thirteenth century and even down to the sixteenth, under the banner of Christ the King. Thus, in spite of deficiencies and imperfections, man's divinization, through the Life that comes from the sacred Humanity of Jesus, was socially favoured. Modern society, under the influence of Satan, was to be organized on the opposite principle, namely, that human nature is of itself divine, that man is God, and, therefore, subject to nobody. Accordingly, when the favourable moment had arrived, the Masonic divinization of human nature found its expression in the Declaration of the Rights of Man in 1789. The French Revolution ushered in the struggle for the complete organization of the world around the new divinity—Humanity. In God's plan, the whole organization of a country is meant to aid the development of the true personality of the citizens through the Mystical Body of Christ. Accordingly, the achievement of true liberty for a country means the removal of the obstacles to the organized social acceptance of the Divine Plan. Every revolution since 1789 tends, on the contrary, to the rejection of that plan, and therefore to the enthronement of man in the place of God. The freedom at which the spirit of the revolution aims is that absolute independence which refuses submission to any and every order. It is the spirit breathed by the temptation of the serpent: "For God doth know that in what day soever you shall eat thereof, your eyes shall be opened; and you shall be as gods, knowing good and evil" (Genesis iii. 5). Man decided then that he would himself lay down the order of good and evil in the place of God; then and now it is the same attitude.

Is the Declaration of the Rights of Man, then, the work of Freemasonry? The Masons themselves have taken care not to leave us in doubt about it. The 16th July, 1889, a Masonic Congress, destined to commemorate and celebrate the principles of 1789, met at Paris. The speeches there pronounced by the Masons, Amiable and Colfavru, were published by the French Grand Orient in

pamphlet form.<sup>1</sup> From the speech of Colfavru we take the following :—

“The Revolution, by embodying in a new social and political organization the broadminded liberal doctrines of Freemasonry, by giving to the new world the immortal Declaration of the Rights of Man and of the Citizen, and to France the loyal democratic constitution of 1791, substituted its more energetic and more practical action for the speculative propaganda which had characterized the work of Freemasonry down to 1789. From the programmes and resolutions expressed in the *Cahiers*, after they had been prepared in the Lodges, the National Assembly passed to acts. . . . In 1789, at the opening of the States-General, the great French Masonic family was in full development. It counted amongst its adepts the greatest minds of the day. It had received Voltaire into the famous Lodge of the Nine Sisters, under the respectful and fraternal patronage of Benjamin Franklin. Condorcet, Mirabeau, Danton, Robespierre, Camille Desmoulins were all Masons; the Grand Master was the Duke of Orleans. . . . My Brothers, therefore, let us remember those great examples and let us work for the triumph of light, of justice and of liberty.”

From the speech delivered on that same occasion by the Mason, Louis Amiable, we shall quote only one passage :—

“It is not an exaggeration to affirm that the Masonic reorganization of 1773 was the forerunner of the great revolution of 1789. . . . The *régime* inaugurated by the French Grand Orient gave force and vigour to the truth which was to be formulated, sixteen years later, by the Declaration of the Rights of Man: ‘The law is the expression of the general will.’ . . . The French Freemasons of the eighteenth century made the Revolution. . . . They had elaborated its doctrines in advance so that these were not improvisations. . . . It was from masonry that the nation took over the three words which form the motto of the French Republic: ‘Liberty, Equality, Fraternity.’ ”<sup>2</sup>

<sup>1</sup> The title is *La Franc-Maçonnerie en France depuis 1725*.

<sup>2</sup> Quoted in *L'Ordre Social Chrétien* (articles by R. P. Philippe, C.S.S.R.), pp. 26-30, 57, 58. The following text may be useful to those who have not the opportunity of consulting the originals :—

On the 23rd July, 1789, Corvin of Pontbriant spoke as follows at the



## B.—JEAN-JACQUES ROUSSEAU

It will be well to say something about the influence exercised on the French Revolution by the writings of Jean-Jacques Rousseau. Louis Blanc informs us that Rousseau's writings were on the table of the Committee of Public Safety of the French Revolution. Two of the works of this sophist, the *Social Contract*, and the *Essay on the Inequality of Social Conditions* (*Discours sur l'Inégalité des Conditions*), are especially popular in Masonic circles. Masonic writers and orators are never weary of quoting from them and commenting thereon.

Rousseau carries on the revolution against the order of the world begun by Luther. Luther's revolt was that of our individuality and sense-life against the exigencies of the *supernatural* order instituted by God. It was an attempt to remain attached to Christ, while rejecting the order established by Christ for our return to God. Rousseau's revolt was against the order of *natural* morality, by the exaltation of the primacy of our sense-life.

The little world of each one of us, our individuality, is a divine person, supremely free and sovereignly independent of all order, natural and supernatural. The state of Liberty or of sovereign independence is the primitive state of man, and the nature of man demands the restoration of that state of liberty. It is to satisfy this so-called exigency that the "Father of modern thought" invented the famous myth of the Social Contract.<sup>1</sup>

lodge *La Parfaite Union* of Rennes in Brittany: "My dearly beloved Brothers, the triumph of liberty and patriotism is the triumph in all its completeness of the true Mason. From your temples and from those raised to true philosophy leaped forth the first sparks of that sacred fire which, spreading rapidly from East to West and from North to South, set on fire the hearts of all the citizens of France. The Magical Revolution which has been carried out in such a short time under our very eyes, should be celebrated by the faithful disciples of the true master with a holy enthusiasm which outsiders cannot taste or share. The Hymns which the true children of the *Veuve* (Widow) now sing on the sacred mountain, in the shade of the acacia, echo in our hearts. . . . How pleasant is the day, my dearly beloved Brothers, when a Citizen-King proclaims that he wishes to govern a free people and form of his splendid empire a vast lodge in which all good Frenchmen are about to become truly brothers." (A. Cochin, *Les Sociétés de Pensée et la Démocratie*, p. 231.)

<sup>1</sup> Cf. M. J. Maritain's essay on Rousseau in *Three Reformers*. (Sheed and Ward.)

The Social Contract gives birth to a form of association in which each one, while forming a union with all the others, obeys only himself and remains as free as before. Each one is subject to the whole, but he is not subject to any man, there is no man above him. He is absorbed in the common Ego begotten in the pact, so that, obeying the law, he obeys only himself. Each citizen votes in order that, by the addition of the number of votes, the general will, which each one wills before all else may be manifested.<sup>1</sup> The general will, expressed by the vote of the majority, is, so to say, a manifestation of the "deity" immanent in the multitude. The *People* are God (no wonder we have got accustomed to writing the word with a capital letter). The law imposed by this "deity" does not need to be just in order to exact obedience. In fact, the majority vote makes or creates right and justice. An adverse majority vote can not only overthrow the directions and commands of the Heads of the Mystical Body on earth, the Pope and the Bishops, but can even deprive the Ten Commandments of all binding force.

To the triumph of those ideals in the modern world, the Masonic denial of original sin and the Rousseauist dogma of the natural goodness of man have contributed not a little. The dogma of natural goodness signifies that man lived originally in a *purely natural* paradise of happiness and goodness and that, even in our present degraded state, all our instinctive movements are good. We do not need grace, for nature can do for us what grace does. In addition, Rousseau holds that this state of happiness and goodness, of perfect justice and innocence, of exemption from servile work and suffering, is natural to man, that is, essentially demanded by our nature. Not only then is original sin non-existent,<sup>2</sup> not only do we not come into the world as fallen sons of the first Adam, bearing in us the wounds of our fallen nature, not only is there

<sup>1</sup> Of course Rousseau warns us that "there is often a considerable difference between the will of all and the general will. The latter is concerned with the common good; the former looks to private interests and is only a sum of particular wills." But he adds immediately: "Take from these wills the elements which cancel one another, the sum of the difference is the general will." Is it possible to define more mechanically the force on which depends the future of a people? Cf. l'Abbé Journet, *L'Esprit du Protestantisme en Suisse*, p. 184.

<sup>2</sup> Rousseau calls the great revealed truth of the Fall a "blasphemy." *Lettre à M. de Beaumont* III, 67. (Ed. Hachette.)

no concupiscence to incline us to evil, but the state of suffering in which we find ourselves is essentially opposed to nature, is radically anti-natural. Suffering and pain have been introduced by society, civilization and private property. Hence we must get rid of all these and set up a new form of society. We can get back the state of the Garden of Eden by the efforts of our own nature, without the help of grace. For Rousseau, the introduction of the present form of society and of private property constitute the real Fall.<sup>1</sup> The setting up of a republic based on his principles will act as a sort of democratic grace which will restore in its entirety our lost heritage. In a world where the clear teaching of the faith of Christ about the supernatural nature of the Life of Grace has become obscured, but where men are still vaguely conscious that human nature was once happy, Rousseau's appeal acts like an urge of homesickness. We need not be astonished, then, apart from the question of Masonic-Revolutionary organization and propaganda, at the sort of delirious enthusiasm which takes possession of men at the thought of a renewal of society. Nor need we wonder that men work for the overthrow of existing governments and the existing order, in the belief that they are not legitimate forms of society. A State not constructed according to Rousseauist-Masonic principles is not a State ruled by laws. It is a monstrous tyranny, and must be overthrown in the name of "Progress" and of the "onward march of democracy."<sup>2</sup> All these influences must be borne in mind as we behold, since 1788, the triumph in one country after another of Rousseauist-Masonic democracy.<sup>3</sup>

<sup>1</sup> "The first man who, having enclosed a piece of land, thought of saying: 'This is mine,' and found people simple enough to believe him, was the real founder of civil society. How many crimes, wars, murders, how much misery and horror, would have been spared the human race if someone had pulled up the palisade and cried out to his fellow-men: 'Do not listen to this impostor; you are lost if you forget that the fruits of the earth belong to all and that the earth is nobody's.'" (Rousseau, *Discours sur l'Origine*, etc., II<sup>e</sup> Partie.)

<sup>2</sup> A people is said to be in a state of progress when they have become indifferent to all religion, but especially to the Catholic religion, and accept the light of reason alone, while striving with every nerve to advance materially in art, in industry, in commerce, so as to arrive at the greatest possible sum of natural pleasure. (Cf. *Les Erreurs Modernes*, by Dom P. Benoit, vol. i. p. 534.)

<sup>3</sup> Cf. article by M. Jacques Maritain: "Jean-Jacques Rousseau et la Pensée Moderne," in the *Annales de Philosophie* of Louvain (1924) as

Rousseau expressed in his works the spirit with which Freemasonry was filling minds and hearts during his lifetime, in preparation for the Revolution. In his singularly able work, *La Révolution et la Libre-Pensée* (p. 76), M. Augustin Cochin points out that it is not necessary to look for the model of Rousseau's Republic to ancient Rome or Sparta, or to the Geneva of Rousseau's day.<sup>1</sup> When reading the *Social Contract*, he adds, one would think oneself in presence of a *lodge* or a society of thought (*société de pensée*), such as existed in the Paris of that day.

This was the *régime* that was applied to France during the Reign of Terror. The liberty of Rousseau consists essentially in the refusal of human nature to receive anything from another or to depend on any external, transcendent principle.<sup>2</sup> It is the principle of the absolute sovereignty of man. Fichte, the German Mason and

well as "Réflexions sur l'Intelligence," by the same, pp. 296-298. M. Maritain points out very accurately that Protestantism and Jansenism prepared the way for Rousseau's Naturalism after a twofold fashion. First of all, by asserting that human nature is essentially bad and corrupt since Adam, they prepared the reaction of calumniated nature. Secondly, by teaching that the loss of the supernatural order meant the *essential* corruption of human nature, they made those gifts *due* to human nature. They thus, in spite of themselves, helped to inculcate the idea of a royal and quasi-angelic human nature to which all prerogatives are due. The absurd claims of Christian Science, of some psycho-analytic theories, etc., find here, at least, a partial explanation.

"Several writers have claimed for Rousseau the honour of having been the inventor of the system he exposes. That is not correct. Most modern theories, in particular that of Rousseau about society, are drawn from the traditions of secret societies, and, in spite of their boast of novelty, are only Gnostic and Manichean traditions, slightly modified in order to adapt them to the present-day mentality. The German pantheists, notably Hegel, have tried to give a scientific explanation of the doctrine of the *Social Contract*, by deducing it from their own pantheistic elaborations, with which it is in perfect harmony. Their systems do not differ from that of Rousseau except by the boldness of some expressions." (*La Franc-Maçonnerie*, by Dom Benoit, vol. i. p. 102.)

<sup>1</sup> M. Maritain seems to favour a different view. Cf. *Trois Réformateurs*, French ed., p. 279.

<sup>2</sup> In his works A. Cochin has made manifest, by an irrefutable documentation, the work of the lodges and the *sociétés de pensée*, as he calls them, in diffusing the revolutionary mentality, in drawing up the *Cahiers* presented to the King of France and in organizing the control of France by the Jacobins at Paris. He shows that the false Rousseauist-Masonic notion of liberty is the kernel of the revolutionary propaganda. This pseudo-idea acted on unformed minds and continues to act as did the words of Satan: "You shall be as gods" on the mind of Eve.

For an excellent summary of what has been accomplished by Augustin Cochin and l'Abbé Barruel in furnishing the proofs of the responsibility of Freemasonry for the horrible revolution of 1789, cf. two articles by P. Dudon in the review *Études*, October 5th and 20th, 1926.

Philosopher, perfectly expresses the ideas of Rousseau and of Masonry when he says :

“ Man is free by nature and nobody has the right to lay down a law for him except himself ; no man can be obliged except by himself. A law cannot be imposed on any man except by himself. If a man allows a law to be imposed on him by any extraneous will, he renounces his manhood.”<sup>1</sup>

Descartes prepared the way for Kant, whose system leads on logically to the Pantheism of Fichte, Schelling and Hegel, in which man loses his individuality and becomes a mere phenomenon in the realization of universal reason or in the evolution of the absolute. According to Rousseau's conception, as society is constituted by an arbitrary contract of individuals, free and equal, the State is the sum total of these individuals, the sovereign people, in which is concentrated all power. The two currents of thought give rise to the Divinity State, leading on to the World-State or Humanity-God. The State becomes the highest power, the supreme authority, the end to the perfection of which all human progress tends. As there is no higher power, from it all law and right are derived and on it all authority depends.

#### C. — ROUSSEAUIST “ DEMOCRATISM ” AND DEMOCRACY

It is in this rationalistic or naturalistic deification of human nature that we must look for the ultimate ground of distinction between a Masonic or revolutionary republic and a Catholic republican State. According to the Rousseauist-Masonic idea, a republic is only another expression for *Sovereignty of the People*. This expression means not only that the body of the people always continues to be the governing authority in the State, but that this authority of the people is absolutely unlimited, independent of everybody, and that this absolute independence or sovereignty resides in the people as in the sum of the sovereignties of the individual citizens. Hence, amongst other consequences, it follows that the republican form of government is the only legitimate form. According

<sup>1</sup> Quoted in *Monarchie oder Republik*, p. 34, by Dr. Aem. Schoepfer.

to the teaching of the Catholic Church, on the contrary, the body of the people in a republic shares in the governing authority in the manner indicated in the constitution of the State, but this authority is not absolutely unlimited. It is determined by the end of the State, namely, the seeking of the common good of the people in such a way as not only not to hinder but to favour the supernatural life and the supernatural end of citizens. It must consequently acknowledge the Indirect Power of the divinely appointed guides of the Catholic Church, the Pope and the Bishops. The ultimate foundation then of the people's authority in a republic (as of authority in the other legitimate forms of government) is not "the sovereign will of the people," nor the "sovereign will of the individual citizen" but the authority of God.

Catholics must keep well before their minds these two meanings of *republic* and *democratic government*. The whole force of Judæo-Masonic propaganda is aiming at popularizing the false Rousseauist idea of democracy. The world-republic for which both Masonry and Communism are working is a republic constructed on Rousseauist lines. In the *Things that are Not Caesar's*, M. Maritain sums up the contrast between the two concepts as follows :---

"Political democracy, as conceived by Aristotle and St. Thomas, is exemplified in the old Swiss democracy and is considered by the Church and philosophy as a legally possible form of government (indicated or counter-indicated, in fact, according to historic conditions and circumstances). Democratism, or democracy as conceived by Rousseau, that is to say, the religious myth of democracy, is an entirely different thing from the legitimate democratic régime. . . . Democracy in this sense becomes confused with the dogma of the sovereign people (that is to say, of the people as perpetual possessor and sole lawful possessor of sovereignty), which combined with the dogma of the general will and law as expression of number, constitutes, in the extreme, the error of political Pantheism, the multitude-God. It must ever be borne in mind that what makes the condition of nations in modern times so tragic is that in point of fact, in concrete reality, the Rousseauist religious myth of democracy has everywhere invaded

and contaminated political democracy and even every actual form of government."

On account of the importance of the question, we must here compare at some length the Catholic doctrine to authority "coming from above" and the Rousseauist idea of authority "coming from below."<sup>1</sup>

Thanks to his intelligence, man grasps goodness itself (*ratio boni*). Accordingly, his will can be determined only by the good without limit; no particular finite good can force itself upon his choice. He can maintain an attitude of indifference in presence of all created things, choosing them because of their goodness or rejecting them because of their defectiveness. We are free with regard to created things, and this is a sign of our greatness, because our wills, ordained to goodness itself, can dominate their attractions. We are free with regard to God Himself, and this is a sign of our weakness and misery, because the Infinite Good so dominates us that our intelligence can attain to It only indirectly as reflected in created things. Our acts of choice can accordingly realize concretely the true order of human ends and overthrow that order. For, like all creatures, man is obliged to tend to his own end, that is to say, to that participation of the Divine Perfection which is accessible and assigned to his nature.<sup>2</sup> Of course, as we have just said, he tends thereto freely. He can refuse God's call and substitute for his veritable end the determination of his own caprice. It is precisely from this linking together of the notions of *necessity* with regard to an end and of *liberty* with regard to the manner of tending thereto that the notion of moral obligation arises. The whole force of obligation takes its origin in the knowledge that man has of his end.

Now, if several men tend to the same end, as is the case in a society, it is indispensable that their efforts should be directed and co-ordinated by an intelligence lofty enough to discern and keep clearly in view, beyond and above the particular goods to which the individuals tend, the true nature of the common good of the society. This intelligence should besides have the power to take

<sup>1</sup> Cf. *L'Esprit du Protestantisme en Suisse*, by M. l'Abbé Journet, pp. 172-184 *passim*.

<sup>2</sup> The distinction between supernatural and natural end will be made further on.

the steps necessary for the acquisition and preservation of this common good. Such is the significance of the authority in society. The notion of authority is essentially relative to the notion of end. If the end is not imposed and does not oblige, the authority cannot impose an obligation nor command.<sup>1</sup> If the end is obligatory in virtue of a divine necessity, that is to say, as an end assigned to our nature by the creative Will of God, then the authority will command in virtue of a power of the same order. It will be divine and will come from above, just as the end which it serves is divine and comes from above.

This is the key to the explanation of those texts of the New Testament about the divine origin of civil authority. Our Lord replies to Pilate who threatens to crucify Him: "Thou shouldst not have any power against Me, unless it were given thee from above." (John xix. 11.) Again, in the text of St. Paul to the Romans (xiii. 1-7), portion of which has been already quoted, we read: "Therefore he that resisteth the power resisteth the ordinance of God. . . . Wherefore be subject of necessity, not only for wrath, but also for conscience' sake. For therefore also you pay tribute." Every just law, that is, as St. Thomas explains, every law directed to the common good, not exceeding the power of the ruler who promulgates it . . . obliges in conscience.<sup>2</sup>

We can then see in what sense it will be true to say that authority should suit itself to its subjects. It ought to adapt itself, in the first place, to the end which it is its mission to procure and which, in the case of civil

<sup>1</sup> "In commercial and industrial associations the end is prescribed as a *simple determination* of natural law. In civil society, on the contrary, the end obliges as a *conclusion* of natural law. (Cf. Ia, IIae, Q. 95, a. 2.) In the former case, the free agreement of wills or the contract gives birth to these associations and becomes the source of rights and duties which are binding on their members. The contract presupposes nevertheless more fundamental rights which the contracting parties must respect when forming the society. Civil society has its origin in human nature. Men can give it the form which suits them, but they have not the right to abolish it, any more than they have the right to change human nature and the order established by God." (M. l'Abbé Journet, in *L'Esprit du Protestantisme en Suisse*, in part quoting R. P. Montagne, O.P.)

<sup>2</sup> With regard to unjust laws, those that are contrary to the common good are violations of order which may be endured for the moment to avert a greater disaster. Those that are directly contrary to a divine good, as, for example, a law enforcing idolatry, should never be obeyed. (Ia. IIae, Q. 96, a. 4.)



society, does not depend on it but on the creative Will of God. In the second place, but only in the measure in which the exigencies of the end permit it, it ought to adapt itself to the subjects whom it has to direct to the end. Any concessions made by the authority can be made only with a view to the better attainment of the end. With regard to the end itself, the authority cannot compromise, without destroying itself, betraying the interests of its subjects and involving the social structure in ruin, along with itself. The authority is a means between the *terminus ad quem*, that is to say, the common good, and the *terminus a quo*, that is to say, the imperfection of its subjects. It is totally and radically overthrown when it agrees to sacrifice the order of ends to the will of the multitude, what is right to the *fait accompli*, what is obligatory to mere caprice, the perfect to the imperfect, act to potency.

These same principles which give us light on the significance of authority in civil society, may be used also to bring home to us the meaning of authority in the Catholic Church. We must simply take account of the supernatural quality of the end which is promised us, namely, the likeness, the resemblance to our Lord Jesus Christ in the Vision of the Blessed Trinity. Our Lord, Who has revealed this end to us, is alone capable of guiding us thereto, for the hierarchy of agents corresponds to the hierarchy of ends. He is the Alpha and the Omega, the beginning and the end of our whole supernatural life. Now Jesus, for a time visible, invisible since His Ascension, grouped around Him the members of the Apostolic College, on whom He conferred the powers of jurisdiction and of the administration of the Sacraments. Through them He communicates Himself to the body of the faithful. If, with St. Thomas, we distinguish the two essential rôles of the head in the physical body and apply the analogy to the Head of the Mystical Body, we shall see that it belongs to Christ as priest to communicate the Divine Life to His members and to Christ as King to direct the movements of His members with a view to favouring the inpouring of that Life.<sup>1</sup> The power of jurisdiction in the Church is a participation in the Royalty of Christ and the power of sanctification through the Sacraments, a participation in the priesthood of Christ. Authority in

<sup>1</sup> III. P. Q. 8, a. 6.

the Church comes, then, from Christ the King and has for end to raise us to perfect likeness to our Lord Jesus Christ, first-born among many brethren. Authority in the Church is therefore doubly supernatural, by its end, which is resemblance with Christ, and by its origin, which is our Lord's free determination.

The Church will then always adapt herself, in the first place, to the supernatural ends which have been revealed to her. Never will she consent to sacrifice even the least of the treasures confided to her care. She adapts herself, in the second place, to the weakness and ignorance of her children, in the measure in which the exigencies of her end and her supernatural origin allow her to do so. She adapts herself, not by lowering her dignity, but by condescending to raise us in her embrace. She knows that she can and ought to command and oblige supernaturally in conscience and that she must sometimes punish "for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ" (1 Corinthians v. 5).

Opposed to this Catholic doctrine of authority is the Rousseauist doctrine that authority comes from below.<sup>1</sup> Accordingly, authority has not to adapt itself in the first place to the objective end. It must adapt itself primarily to the structure and configuration, in a word, to the mentality of its subjects. Its first care must be, not to lay down obligations in view of an end to be attained but to consult the multitude, not to impose respect of what is right but to accept a fact, not to subject the multitude to an end but the end to the multitude.

Now it is absolutely contradictory to assert that authority comes from below. We either maintain the authority and then we must say that it comes from above or we admit that it comes from below, and then we necessarily subvert authority. Authority is undermined when it is asked to abandon the obligation, arising from the end to be attained, in order to ratify the caprices of

<sup>1</sup> M. l'Abbé Journet points out that Rousseau in *Le Contrat Social* and *Emile* sets forth the two opposed transformations of the Protestant doctrine on authority. He quotes numerous Swiss Protestant writers to show their acceptance of the doctrine that authority comes from below. For example, the Pastor A. Chavan holds that "in all domains the authority comes from below and resides in the people, while the Catholic Church, on her side, maintains that authority comes from above, that is to say, from God" (*Le Protestantisme et son Histoire*, p. 28).

its subjects, that is to say, when we ask it to shut its eyes to what is right and just, in order to accept a whim of the multitude. If, on the one hand, authority renounces the pursuit of what is right and just, it subverts its mission by abdicating its rights; if, on the other hand, it accepts the caprice of the majority, it subverts its position by oppression. In both cases the result is the same.

Authority may subvert its mission by abdicating its rights. It does this when it begins to doubt of its right to command. This form of suicide on the part of authority is more frequently to be met with in the domain of teaching. According to the correct doctrine, the first duty of the teacher is to keep the end of all education well in view. This end is to strengthen a fallen being, restored to supernatural life by our Lord, to direct all his energies to the development of that life, in and through the Mystical Body, in preparation for the fulness of that life in union with the Three Divine Persons. The second duty of the teacher is to look for every means to help the child in this task. In opposition to this correct outlook, Rousseau, in *Emile*, lays down that the first duty of the teaching authority is to adapt itself to the *individuality* of the child. "The master is on a visit to the child: it would not be becoming for him to speak before the pupil invites him to do so." Such are the expressions used at the Jean-Jacques Rousseau Institute, founded at Geneva to carry out the principles of *Emile*. If these principles are followed out logically, pedagogy will become the art of following those whom one should guide.

"I foresee," states Emile's teacher, "how many masters will be surprised to see me educating my pupil during his youthful years without speaking to him of religion. At fifteen he did not know if he had a soul and it is perhaps too soon for him to learn this at eighteen."

Pope Pius XI, in his wonderful Encyclical on *The Christian Education of Youth*, has condemned these theories of education in terms so admirable that the whole passage must be quoted:—

"In fact it must never be forgotten that the subject of Christian education is man, whole and entire, soul united to body in unity of nature, with all his faculties,

natural and supernatural, such as right reason and revelation show him to be ; man, therefore, fallen from his original state, but redeemed by Christ and restored to the supernatural condition of adopted son of God, though without the preternatural privileges of bodily immortality or perfect control of appetite. There remain, therefore, in human nature the effects of original sin, the chief of which are weakness of will and disorderly inclinations.

“ ‘ Folly is bound up in the heart of a child and the rod of correction shall drive it away ’ (Proverbs xxii. 15). Disorderly inclinations, then, must be corrected, good tendencies encouraged and regulated from tender childhood, and, above all, the mind must be enlightened and the will strengthened by supernatural truth and by the means of grace, without which it is impossible to attain to the full and complete perfection of education intended by the Church, which Christ has endowed so richly with divine doctrine and with the Sacraments, the efficacious means of grace.

“ Hence every form of pedagogic naturalism which in any way excludes or weakens supernatural Christian formation in the teaching of youth is false. Every method of education founded, wholly or in part, on the denial or forgetfulness of original sin and of grace, and relying on the sole powers of human nature, is unsound. Such, generally speaking, are those modern systems bearing various names which appeal to a pretended self-government and unrestrained freedom on the part of the child, and which diminish or even suppress the teacher's authority and action, attributing to the child an exclusive primacy of initiative, and an activity independent of any higher law, natural or divine, in the work of his education.

“ If any of these terms are used less properly, to denote the necessity of a gradually more active co-operation on the part of the pupil in his own education ; if the intention is to banish from education despotism and violence, which, by the way, just punishment is not, this would be correct, but in no way new. It would mean only what has been taught and reduced to practice by the Church in traditional Christian education, in imitation of the method employed by God Himself towards His creatures, of whom He demands active

co-operation according to the nature of each ; for His wisdom ' reacheth from end to end mightily and ordereth all things sweetly ' (Wisdom viii. 1). But, alas ! it is clear from the obvious meaning of the words and from experience, that what is intended by not a few is the withdrawal of education from every sort of dependence on the divine law."

Authority may also subvert itself by oppression. This will be more especially the case with political authority. Whenever the authority pretends to hold something as sacred, because it has the multitude behind it, whenever, for example, it seeks to impose a decision on the legitimacy of divorce, because it has been voted by the greater number,<sup>1</sup> oppression and violence have usurped the place of authority.

The hierarchical order of ends alone can impose an obligation, not the caprice of the mob. Rousseau, as we have already seen, exposes the opposite doctrine in *Le Contrat Social*. For Aristotle the common good is the end in view of which everything should be organized ; for Rousseau the common good is the general will. The general will is always right and always tends to what is politically useful ; all that emanates from it is holy and irreproachable.

" Whosoever refuses to obey the general will," proclaims Rousseau, " shall be compelled to do so by the whole body. . . . Whosoever dares to assert that outside the Church there is no salvation, should be driven out of the State."

These maxims of violence and oppression with other consequences of man's divinity have been condemned in the Syllabus of Pope Pius IX. Proposition 59 denounces the following errors : " Right consists in the material fact ; all the duties of man are a word devoid of meaning and all human happenings have the force of right." Proposition 60 condemns the assertion that " authority is nothing else than the sum total of numbers and of material forces," while Proposition 61 anathematizes the doctrine that " an infringement of justice crowned with success is in no way detrimental to the sanctity of right."

<sup>1</sup> Augustin Cochin in his books, *Les Sociétés de Pensée et la Démocratie* and *La Révolution et la Libre-Pensée*, lays bare the mechanism by which a few wire-pullers of the lodges can secure a vote of the majority.

There are, accordingly, two forms of democracy. The legitimate form is that one in which those who are to govern are, firstly, chosen from among the whole people and, secondly, designated by the votes of the whole people. The Rousseauist form or democratism, as it has been termed at the beginning of this section, is a myth, which includes two dogmas: in the first place, the dogma of the *Sovereign People*, of the people always retaining power and considering their rulers as delegates who owe them obedience; in the second place, the dogma that universal suffrage makes or creates right and justice, thus exalting man to the place of God. The intellectual atmosphere we are compelled to breathe is, so to say, impregnated with these errors. Catholics are more deeply influenced by them than they seem to realize. Many of them proclaim that "the people can do no wrong" or that "all men are equal" without seeming to be in the least aware of the Rousseauist tinge of their thoughts. Again, when we read the pronouncements of some victorious politicians, it would seem that a majority at an election puts them above the moral law. The Rousseauist-Masonic republicans in Spain gave evidence of this conviction in action.

Rousseauist-Masonic democratism has been frequently condemned by the Church. An extract from the Letter of Pope Pius X of 25th August, 1910, condemning the *Sillon*, in which he quotes his predecessor, Pope Leo XIII, gives an excellent summary of the Church's teaching:—

"The Sillon," writes Pius X, "attributes authority primordially to the people, from whom it is communicated to the rulers, in such a way, however, that it continues to reside in the people. Now Leo XIII has formally condemned that doctrine in his Encyclical, *Diuturnum illud*, 'On Political Power,' in which he says: 'Moderns, in great numbers, following in the footsteps of those who in the last century styled themselves philosophers, maintain that all power comes from the people, that therefore those who exercise power in the State, do not exercise that authority as their own, but as delegated to them by the people, and on condition that it may be revoked by the will of the people from whom they hold it. Quite the contrary is the opinion

of Catholics who hold that the right to command comes from God, as from its natural and necessary source.'

"No doubt the Sillon holds that the authority which it attributes to the people descends from God, but in such a way that 'it remounts from below upwards, whereas in the organization of the Church power descends from above downwards.'<sup>1</sup> But besides the fact that it is abnormal for a delegation to ascend, since its nature is to descend, Leo XIII has refuted, by anticipation, this attempt to reconcile Catholic doctrine with philosophic error. For he goes on to say: 'It is important to remark here, those who preside over the government of the commonwealth may, indeed, in certain cases, be chosen by the will and judgment of the multitude, without opposing or violating Catholic doctrine. But that choice marks out the person who shall govern, it does not confer on him authority to govern, it does not delegate power to him, it designates the person who shall be invested with power.'<sup>2</sup>

"Moreover, if the people continue to hold power, what becomes of authority? It becomes a shadow, a myth: there is no longer a law properly so called, there is no longer obedience."<sup>3</sup>

#### D.—RATIONALISM, NATURALISM, REVOLUTION

This revolutionary deification of human nature, in the name of which man's whims are substituted for God's Will and for the order which the Second Person of the Blessed Trinity established, when He came down to earth and took our human nature, has been called Rationalism or Naturalism. According to the Vatican Council, absolute rationalism is the doctrine which professes that "human reason is so independent that faith cannot be enjoined upon it by God."<sup>4</sup> Hence, rationalism is the system which rejects the existence and the possibility of revelation under pretence of respecting the rights and dictates of

<sup>1</sup> Mare Sangnier (leader of the Sillon), *Discours de Rouen*, 1907.

<sup>2</sup> Pope Leo XIII, Encyl. *Diuturnum illud*.

<sup>3</sup> C.T.S. pamphlet, by Rev. P. Boyle, C.M.

<sup>4</sup> Cf. Denz., 1810.

reason. Thus the formal constitutive element of rationalism is the principle of the absolute autonomy of reason.<sup>1</sup>

The proximate foundation of rationalism is naturalism; the remote foundation thereof is Pantheism and Atheism. For rationalism presupposes that there is not any knowable truth beyond the reach of the natural powers of our reason. This involves the negation either of the existence of the supernatural order of truth and life or at least of the possibility of getting to know that order, even by revelation. It is in this negation that naturalism consists.

Naturalism is often used to signify the same thing as rationalism, yet, in a stricter sense, it rather designates the foundation of rationalism. Naturalism is, properly speaking, the negation of the possibility of the elevation of our nature to the supernatural order, and rationalism is the application of that doctrine to human reason, as liberalism is the application thereof to liberty. Hence rationalism has its proximate foundation in naturalism just as, on the other hand, the virtue of charity has its foundation in grace as a property in an essence.

But if naturalism denies not only the possibility of the knowledge of truths of the supernatural order, but the very existence of that order, then it has its foundation in Pantheism. For, if there is no truth beyond the reach of our rational nature, our nature must be identical with the divine nature. Accordingly, there will be nothing beyond the efficient powers of nature, and miracles will be impossible. As nature is identical with God, all phenomena proceed from the divine nature without any free decree. This pantheistic deification of man and of nature, the identification of the finite and the infinite in the same subject, is so absurd that it cannot even be properly conceived.<sup>2</sup>

The perversity of the rationalistic and naturalistic spirit is not always clear at first sight, because the perversity may not be so much in the object aimed at as in the

<sup>1</sup> Thus the human mind is the unique source of truth to the exclusion of Revelation and Faith. "Human reason, leaving God out of account completely, is exclusive judge of truth and falsehood, of good and evil, is a law unto itself and is able by its own natural strength to provide for the good of individuals and of peoples." (Prop. 3 of Syllabus of Pius IX, Denz., 1703.)

<sup>2</sup> *De Revelatione*, vol. i. pp. 219-222, by Father Garrigou-Lagrange, O.P., has been chiefly utilized for these remarks on Rationalism and Naturalism.



manner of aiming thereat. Rationalism or naturalism may propose to itself a good object, but without the help of God and without obedience to God. St. Thomas calls attention to this, when speaking of the sin of the rebellious angels: "In this way the angel sinned, seeking by the action of his free-will his own good, irrespective of the order laid down by the Divine Will."<sup>1</sup>

In a well-known passage Pope Leo XIII. aequiparates rationalism and naturalism and then points out the results in morality and politics:—

"What naturalists or rationalists aim at in philosophy," he writes, "the supporters of liberalism carrying out the principles laid down by naturalism, are attempting in the domain of morality and politics. The fundamental doctrine of rationalism is the supremacy of the human reason, which, refusing due submission to the Divine and Eternal Reason, proclaims its own independence, and constitutes itself the supreme principle and source and judge of truth. Hence these followers of liberalism deny the existence of any divine authority to which obedience is due and proclaim that every man is a law unto himself; from which arises the ethical system which they style independent morality, and which, under the guise of liberty, exonerates man from any obedience to the commands of God and substitutes therefor a boundless licence. The end of all this is not difficult to foresee, especially when society is in question. For when once man is firmly persuaded that he is subject to no one, it follows that the efficient cause of the unity of civil society is not to be sought in any principle external to man, or superior to him, but simply in the free will of individuals; that the authority in the State comes from the people only; and that, just as every man's individual reason is his only rule of life, so the collective reason of the community should be the supreme guide in the management of all public affairs. Hence the doctrine of the supremacy of the greater number, and that all right and all duty reside in the majority. But, from what has been said, it is clear that all this is in contradiction to reason. To refuse any bond of union between man and civil society on the one hand, and God the Creator and, consequently,

<sup>1</sup> *Ia*, Q. 63, A. 1, ad 4.

the Supreme Law-giver on the other, is plainly repugnant to the nature, not only of man, but of all created things." (Encyclical Letter, *Libertas*, "On Human Liberty.")

The word *Revolution* may be taken in two senses. The primary signification is that of a radical transformation of society undertaken with the aim of destroying the ancient order of things based on the supernatural life of the Mystical Body of Christ. The second signification is derived from the former, and according to it the word is applied to the doctrines or principles in the name of which the social transformation is accomplished and to the new institutions set up in the place of those overthrown. In the second sense, the quintessence of the principles of the revolution is to be found in the Declaration of the Rights of Man which we shall study presently in a special chapter. The aim of revolution, then, is the enthronement of man's reason as supreme, the inauguration of the reign of rationalism or naturalism.

One of the saddest spectacles in our times is the contrast between the accurate grasp which the enemies of the Mystical Body of our Lord Jesus Christ have of the significance of the modern struggle, and the incomprehension or indifference of so many Catholics. For this incomprehension on the part of Catholics, the reading of non-Catholic and anti-Catholic books and papers is, of course, largely responsible. But the teaching of Christian doctrine and history in non-communicating compartments, as if there were a real history of the actual existing world apart from the history of the acceptance or non-acceptance of the Mystical Body by the world, must bear a still heavier burthen of responsibility. Catholic teachers of history would do well to meditate upon the following extract from the work of the French anti-Catholic romantic historian, Michelet (1798-1874), entitled *Nos Fils*<sup>1</sup> :—

"We must examine and penetrate the full meaning of the faith, for which we are combating. . . . There is no such thing as original sin. Every child is born innocent and is not marked beforehand by the sin of

<sup>1</sup> Romantic history is largely a product of the subjectivism and individualism of Rousseau and the French Revolution. The historian, instead of endeavouring to show, by the aid of documents, the relation of the life-story of a man to the whole order of the world, invests with attractive colouring every revolt against order which appeals to his taste. Sir Walter Scott's novels served as models for many of these historians.

Adam. That impious, barbarous myth is disappearing. In its place, justice and humanity stand forth. Accordingly, two principles are now face to face ; the Christian principle and the principle of 1789. There is no possibility of reconciliation between them. Odd and even numbers will never agree, neither will justice and injustice, so in the same way 1789 and the heritage of original sin will be ever opposed to each other. . . . Education then will be completely different according as it takes as its starting point the old or the new principle."

A fitting conclusion to this section will be the following quotation from the French Masonic review, *L'Acacia* (October, 1931). It is worthy of consideration by all Catholics :—

"At the present day," the Masonic review states, "in the coming year 1932 and henceforward, there are only two doctrines, two principles, for which men are combating : Integral Humanism, no matter what may be the particular form of social reconstruction favoured by its protagonists, Individualism, Radicalism, Laicism, Socialism, Communism, and Anarchy ; and Clerico-Theism, which is always one and the same, no matter how it may seek to hide its appearance."<sup>1</sup>

Let us hope that the integral truth will come home to all Catholics that the world is divided into two camps, the camp of those who stand for Christ the King and His rule in all its integrity, and the camp of Satan with its motto, *Non serviam*—"I will not serve" (Jeremias ii. 20).

#### E.—ONE SAD RESULT OF THE REVOLUTIONARY DEIFICATION OF HUMANITY

It may be well to touch here on a point which very clearly indicates in practice the inroads made on the Catholic outlook on life by the revolutionary doctrine of the immanent divinity of man, with its corollary, the denial

<sup>1</sup>Quoted in R.I.S.S., 1st March, 1932. Some few words, which would need a lengthy paraphrase in order to be properly expressed, have been omitted from the list of forms of social renovation favoured by the enemies of Christ.

of the Fall. Our First Parents, by their rebellion against order, forfeited supernatural life and along with it the preternatural gifts of exemption from death and of integrity. The loss of the gift of integrity, entailing as it did the revolt of the passions against reason, led to the necessity of clothing, in order that human beings might respect the order of life in themselves and in others. The divinization of man with the revolt of reason against the Divine Life could not be without sad repercussions on the rebellion of the passions against reason. The increasing cult of nakedness in dress, the spread of mixed bathing and so on, show clearly that the doctrine of the immanent divinity of man and woman and consequent divine dignity of all actions and movements is gaining ground. We no longer accept the full significance of the doctrine of original sin or we would insist in our public life on respect for the Divine Life of others. We forget, in practice, the difficulty with which the supremacy of the Divine Life which comes to us from our Lord Crucified is maintained, "We should always bear about in our body the mortification of Jesus ; that the life also of Jesus may be made manifest in our bodies " (2 Corinthians iv. 10). In a striking article on Spain,<sup>1</sup> to which we shall refer again later on, the writer relates a fact of the truth of which he was assured. The day of the proclamation of the Spanish Masonic Republic all the women appeared absolutely naked, at a certain Casino in Valencia, to celebrate the triumph of revolutionary morality over the traditional Catholic morality. The writer then goes on to speak of the propaganda in favour of incontinence before marriage, etc., and concludes that these things give the impression of diabolical action, aiming at the wholesale corruption of the people.<sup>2</sup>

In this connection it is well to recall the weighty words of the present Holy Father, Pope Pius XI, in his wonderful Encyclical Letter, *Divini illius Magistri*, "On the Christian Education of Youth" :—

"Another very grave danger is that naturalism which nowadays invades the field of education in that

<sup>1</sup> *Enquête en Espagne*, by Ch. H. Oppikofer, in *Nova et Vetera*, July and September, 1932.

<sup>2</sup> The present writer has touched on the Kabbalistic-Masonic origin of the modern propaganda in favour of nakedness in his book on *The Kingship of Christ*, pp. 151, 152.

most delicate matter of purity of morals. Far too common is the error of those who, with dangerous assurances and under an ugly term, propagate a so-called sex-education, falsely imagining they can forearm youth against the danger of sensuality by means purely natural, such as foolhardy initiation and precautionary instruction for all, indiscriminately, even in public; and worse still, by exposing them at an early age to the occasion, in order to accustom them, so it is argued, and as it were, to harden them against such dangers. Such persons grievously err in refusing to recognize the inborn weakness of human nature and the law of which the Apostle speaks, fighting the law of the mind (Romans vii. 23), and also ignoring the experience of facts, from which it is clear that, particularly in young people, evil practices are the effect not so much of ignorance of intellect as of weakness of a will exposed to dangerous occasions, and unsupported by the means of grace. . . . False, also, and harmful to Christian education is the so-called method of co-education. This, too, by many of its supporters, is founded upon naturalism and the denial of original sin; but by all upon a deplorable confusion of ideas that mistakes a levelling promiscuity and equality for the legitimate association of the sexes. The Creator has ordained and disposed perfect union of the sexes only in matrimony, and with varying degrees of contact in the family and in society. Besides, there is not in nature itself, which fashions the two quite different in organism, in temperament, in abilities, anything to suggest that there can be or ought to be promiscuity and much less, equality in training the two sexes. These, in keeping with the wonderful designs of the Creator, are destined to complement each other in the family and in society, precisely because of their differences, which therefore ought to be maintained and encouraged during their years of formation, with the necessary distinction and corresponding separation, according to age and circumstances. These principles, with regard to place and time, must, in accordance with Christian prudence, be applied to all schools, particularly to the most delicate and decisive period of formation, that, namely, of adolescence; and in gymnastic exercises and deportment, special care must be had of Christian

modesty in young women and girls, which is so gravely impaired by any kind of exhibition in public.

“Recalling the terrible words of the Divine Master: ‘Woe unto the world because of scandals’ (Matthew xviii. 7), We most earnestly appeal to your solicitude and your watchfulness, Venerable Brethren, against these pernicious errors, which, to the immense harm of youth, are spreading far and wide among Christian peoples.”<sup>1</sup>

Addressing the Lenten Preachers of Rome, on February 11th, 1929, Pope Pius XI spoke of the shamelessness in dress of so many women and girls “who proclaim themselves Catholics and want to be called so,” as making our Saviour blush, and then continued:—

“Do you also, beloved ones, try with paternal kindness, patience and insistence, to persuade these poor creatures, who are slaves of a fashion unworthy of civilized countries, not to speak of Catholic countries. Many of these poor slaves feel their servitude and are ashamed of it, but they have not the strength to rebel against a tyranny which exploits their shame as the slave trader exploits the blood of his slaves in this new form of white slave traffic. But, on the other hand, brand with the fire of your apostolic eloquence, those many shameless women who not only do not feel the unbecomingness of their manner of acting, but as it were glory in it and parade it before the world.”<sup>2</sup>

Members of the female sex who feel themselves “out of it” unless they wear sleeveless frocks, for example, would do well to ponder over their duty to Christ the King.

<sup>1</sup> Translation. English C.T.S.

<sup>2</sup> Translated from the text published in *Acta Apostolicae Sedis*.

## CHAPTER V

### THE DECLARATION OF THE RIGHTS OF MAN

IN his Encyclical Letter, *Tametsi*, "On Christ our Redeemer," November 1st, 1900, Pope Leo XIII said : "About the 'Rights of Man' as they are called, the people have heard enough ; it is time they should hear of the Rights of God." The true rights of man are founded upon man's duty of tending to God in the way He has laid down. Thus the rights of man are based on the Rights of God. In other words, mankind must again learn to look at all that concerns the world from God's side *downwards* not from man's side *upwards*. This latter manner of looking at things, which has become so prevalent amongst Catholics since the sixteenth century, and which is so opposed to the Thomistic attitude, involves the danger of losing sight of the full meaning of life. Our range of vision is so restricted that from below we can see only a section at a time. In addition, the anti-Catholic deification of man has made a deeper impression on Catholics than many amongst them seem to realize. The simple, plain truth that God came down on earth to draw all mankind to Him, according to His divinely thought-out Plan, and that, therefore, it cannot be well with the world if it revolts against Him, seems to be something abstruse and profound, even to Catholics. Yet what can be more evident ? But, then, has the attitude towards our Lord, embodied in the constitutions and laws of countries, so completely changed since the sixteenth century ? Yes. Listen again to the voice of Pope Leo XIII :—

"Sad it is to call to mind how the harmful and lamentable rage for innovation which rose to a climax in the sixteenth century, threw first of all into confusion the Christian religion, and next, by natural sequence, invaded the precincts of philosophy, whence it spread amongst all classes of society. From this source, as from a fountain head, burst forth all those later tenets of unbridled licence which, in the midst of the terrible upheavals of the last century, were wildly

conceived and boldly proclaimed as the principles and foundations of that *new jurisprudence* which was not merely previously unknown, but was at variance in many points with not only the Christian, but even the natural law." (Encyclical Letter, *Immortale Dei*, "On the Christian Constitution of States," November 1st, 1885.)

Our Lord Jesus Christ is the sole Mediator of redeemed humanity. It is only by submission to His rule that all men and all nations can receive back the Divine Life of Grace by which human life can be lived in order.

"Never to have known Jesus Christ in any way is the greatest of misfortunes, but it involves no perversity or ingratitude. But after having known, to reject or forget Him, is such a horrible and mad crime as to be scarcely credible. For He is the origin and source of all good and just as mankind could not be freed from slavery but by the sacrifice of Christ, so neither can it be preserved but by His power." (Encyclical Letter, *Tametsi*.)

When a people who have grasped the truth of the Divine Plan turns against our Lord, by leaving Him out of account and by passing over in silence the rights of the Head of the Mystical Body, it commits apostasy and gives birth to the most frightful disorder. Having rejected the dependence of mankind on the sacred Humanity of Jesus man must necessarily put himself and his own natural life in the place of God. Now it is precisely in this that rationalism consists and this is exactly what we find in the Declaration of the Rights of Man of 1789. We behold on the one hand social apostasy and the rejection of our Lord Jesus Christ, on the other the substitution of man for God or the worship of humanity.<sup>1</sup>

<sup>1</sup> The Declaration of the Rights of Man of 1791 and of 1793 made explicit certain points implicitly contained in that of 1789.

In 1791, when writing to the Archbishop of Avignon (France), about the deliberations of the Assembly of that district, Pius VI alluded to the Declaration of the Rights of Man of 1789, as follows: "It is enough to recall those seventeen articles, wherein the Rights of Man were taken exactly in the same sense in which they had been set forth and proclaimed in the decrees of the National Assembly of France, I mean, *those Rights so opposed to religion and to the good of society*, and they were thus taken that they might form the ground-work and foundation of a new Constitution." (*Bullarium Romanum*, Letter of Pius VI to the Archbishop of Avignon, April, 1791. Italics mine.)



The preamble of this infamous document runs as follows :—

“ The representatives of the French people met together in a national assembly, considering that the ignorance, forgetfulness or contempt of the rights of man are the sole causes of public misfortunes and corruptions of governments, have decided to set forth in a solemn Declaration, the natural, inalienable and sacred rights of man, so that this Declaration, being ever before the eyes of all the members of society, may unceasingly remind them of their rights and duties. . . . Consequently, the National Assembly recognizes and declares, in the presence and under the auspices of the Supreme Being, the following rights of the man and the citizen :

“ Art. 1. Men are born free and equal in rights and continue so. Social distinctions can be founded only on public utility. . . .

“ Art. 3. The source of all sovereignty resides essentially in the nation. No society, no individual can exercise an authority which does not emanate from it expressly.

“ Art. 4. Liberty is the power of doing what we will, so long as it does not injure another : the only limits of each man’s natural rights are such as secure the same rights to others : these limits are determinable only by law. . . .

“ Art. 6. The law is the expression of the general will. . . .

“ Art. 10. No man can be molested for his opinions, even for his religious opinions, provided their manifestation does not trouble the public order established by law.

“ Art. 11. The free communication of thoughts and opinions is one of the most precious of the rights of man ; therefore every citizen is allowed freedom of speech, of writing and of printing, but will have to answer for any abuse of that liberty in cases determined by law.”

Only a few of the articles of the Declaration of Rights are quoted ; they will, however, be quite sufficient to illustrate the Rousseauist-Masonic doctrine of the immanent divinity of man and of human liberty as intangible, which underlies the whole document. Of course, there is a certain

vagueness about some of the formulae. This is a well-known Masonic trick to deceive the unwary. For example, the uninitiated interpret the first article as follows: *men are free*, that is, they can do what the law does not forbid; they may even profess the religion which pleases them; *men are equal in rights*, that is, all are equal before the law, all are eligible for public offices, all are subject to public duties, to taxes, etc. But the real meaning, the one behind which is the whole driving force of Masonry and of secret societies generally, is that each man in the state of nature, to which we must return to be happy, is free and independent like God. All are equally God. Man is born free, that is, unrestrained licence is an absolute exigency of human nature: any kind of submission to any man is contrary to nature. As all are equally God, nature demands that the strictest equality should be realized amongst men, and that therefore everyone should have a vote. Accordingly, in a State correctly formed, an absolute social equality should counter-balance natural inequalities. Needless to say, the logical consequence is Communism. For if all men are equal, why are some rich and others poor? The right of private property is the greatest cause of social inequality, so it must be abolished. Other distinctions must disappear as well. If all men are equal, the classification of superiors and inferiors, parents and children, husband and wife, must be eliminated.

The State may, of course, allow the family and private property to exist, so long as it judges them necessary for the common good of society, but as soon as it finds that the public welfare demands such modifications, the State can "emancipate woman" and bring together all private fortunes into one common capital.<sup>1</sup> It is strange that professing Catholics do not see the absurdity of proclaiming, in their oratorical efforts, that all men are equal. They ought to realize whither they are being led. It may be said, in opposition to what is here advanced, that Article 17 of the Declaration safeguards private property, of which "no one can be deprived, except public necessity evidently demands it, and then only on condition of just indemnity being given to the owner." This is only another example of the vague and contradictory character of these formulae. The Communists, who push the doctrine of the

<sup>1</sup> Cf. *Encyclical Letter, Graves de Communi*, of Pope Leo XIII.

immanent divinity of man to its logical conclusions, interpret Article 17 in either of two ways. Some say that this article is opposed to Article 1 and demand the suppression of private property in the name of equality. Others admit this Article, but say that, of course, public necessity demands the immediate suppression of private property. The proprietors will be compensated, they affirm, by a share in the common revenue. In both cases the result is the same.<sup>1</sup> The following extract from the writings of Babeuf, one of the most infamous of the French revolutionaries, will show how logically Communism follows from the "freedom and equality" of 1789. It is a portion of his address to the French people, found amongst his papers and printed by the French Directory:--

"People of France, for fifteen centuries you were in slavery and therefore unhappy. For the last six years you breathe a little in the expectation of independence, happiness and equality. . . . We are all equal. This principle cannot be disputed. . . . We are determined henceforth to live and die as we are born. We want real equality or death. . . . The French Revolution is only the forerunner of a greater revolution, a far more important one, and which shall be the last. . . . Here are our aims, dictated by nature itself and based on justice. The agrarian law for the division of landed property was the demand of some soldiers. . . . We are aiming at something more sublime and more in accordance with justice. The common good or the community of goods! No private property in land; the earth is nobody's property. We are determined to have the enjoyment of the goods of the earth in common; the products of the land are everybody's. . . . Let all those horrible distinctions of rich and poor, masters and servants, authorities and subjects, disappear for ever!"<sup>2</sup>

Men are born *free and equal*, but they make themselves *citizens*. By nature they are untrammelled by any social bond, but by an arbitrary contract they create a society.

<sup>1</sup> Cf. *Les Erreurs Modernes*, by Dom P. Benoit, vol. i. p. 491.

<sup>2</sup> In 1918 the lodge, *Les Amis de la Patrie*, of Montevideo in South America, points out that Communism is the logical result of the Republican ideal. (*La Trahison Spirituelle de la Franc-Maçonnerie*, by J. Marquès Rivière, p. 102. Cf. pp. 98-102 in the same work for other documents of a like nature.)

Human liberty, before the social pact, was absolutely mistress and completely autonomous in each man; now, under the name of State, it has, of course, the same independence and autonomy, only more enlightened. The general will is the expression of the will of the immanent God. The rule of the majority is the rule of the pantheistic multitude-God. The State is God. The will of the State is not limited by natural or supernatural law. The people can do no wrong.<sup>1</sup>

On the one hand, then, the State is sovereign. Accordingly, whatever the State decrees or does is holy and sacred. The way is thus prepared for the most awful despotism. As, according to Article 3 of the Declaration: "No society, no individual, can exercise an authority which does not emanate from the State," the authority of the Pope and the Bishops is illegitimate and, if not suppressed, *must be put in its place*. This idea of the unlimited sovereignty of the State is the source of the phraseology, so frequently heard on the lips of revolutionaries, which "guarantees religious liberty to every citizen." The State is above the Mystical Body of Christ and puts it alongside of and on the same level with man-made religions. On the other hand, the people is sovereign, even with regard to the State. The people, therefore, can overthrow the government when they will. Of course, what happens is that, when the moral sense of the people and their respect for authority have been weakened by the decay of religion and by every form of subversive propaganda, an organized minority, prepared by the agents of revolution, will seize power and impose an iron yoke upon the people, in the name of the "People."

The small organized minority always claims to speak in the name of the whole people. Augustin Cochin's patient research work into the secret preparations of the French Revolution has shown how ludicrous are the statements we read in histories of the French Revolution.

"The '*People*' rose and stormed the Bastille. The King wanted to go to Saint-Cloud the 18th April, 1791; the '*People*' prevented him from doing so. All the historians speak of the '*People*' . . . but always of

<sup>1</sup> "Thus one sees that there is not, nor can there be any kind of fundamental law binding on the body of the people, not even the Social Contract." (Rousseau, *Le Contrat Social*, liv. i. ch. vii. p. 45.)

the actions, the heroes and the victims of the 'People.' They all make room for this enormous anonymous person. . . . In the July sunshine, under the chestnut trees of the Tuileries, are to be seen the bilious face of Desmoulins—and the 'People.' Again, on the 6th October, at the bar of the Assembly, are visible the dirty coat collar, the evil look and naked sabre of Maillard—and the 'People.' On the 4th September, 1792, we behold at the wicket of the Abbaye the puce-coloured suit of Billaud, the dandy, who steps over the pools of blood so as not to dirty his stockings, as well as the enormous frame of Danton—and the 'People.' We know all about Danton, Desmoulins, Maillard, Billaud—and these details are lacking in interest, for they are very ordinary men—but of the other person, the 'People,' we know nothing. And yet it is the 'People' who did everything, captured the Bastille, carried off the King and massacred the prisoners. . . . The 'People' is always there without any explanation or examination." <sup>1</sup>

Here it is well to remark that those who think that cinema and newspaper propaganda directed against the religion and morality of a people just "happens by chance" and is not controlled by a central body or bodies, would do well to meditate upon the following passage from Pope Leo XIII's Encyclical Letter *Humanum Genus*, "On Freemasonry":—

"Moreover, since human nature was stained by original sin, and is therefore more disposed to vice than to virtue, for a virtuous life it is absolutely necessary to restrain the disorderly movements of the soul, and to make the passions obedient to reason. In this conflict human things must very often be despised, and the greatest labours and hardships must be undergone, in order that reason may always hold its sway. But the Naturalists and Freemasons, having no faith in these things which we have learned by Divine Revelation, deny that our first parents sinned, and consequently think that free will is not at all weakened and inclined to evil. On the contrary, exaggerating rather our

<sup>1</sup> *Sociétés de Pensée et Démocratie*, by A. Cochon, p. 49. I have italicized "People" and written it with a capital letter to bring out the force of the original.

natural virtue and excellence and placing therein alone the principle and rule of justice, they cannot even imagine that there is any need at all of a constant struggle and a perfect steadfastness to overcome the violence of the passions and reduce them to order. Wherefore we see that men are publicly tempted by the many allurements of pleasure; that there are journals and pamphlets with neither moderation nor shame; that stage plays are noted for licentiousness; that designs for works of art are shamelessly sought in the laws of a so-called realism; that the contrivances for a soft and delicate life are most carefully devised; and that all the blandishments of pleasure are diligently sought out by which virtue may be lulled to sleep. Wickedly also, but at the same time quite consistently, do those act who do away with the expectation of the joys of heaven and bring down all happiness to the level of mortality and, as it were, sink it in the earth. Of what we have said the following fact, astonishing not so much in itself as in its open expression, may serve as a confirmation. For since no one is accustomed to obey crafty and clever men so submissively as those whose souls are weakened and broken down by the domination of the passions, there have been in the sect of the Freemasons some who have plainly determined and proposed that artfully and of set purpose the multitude should be satiated with a boundless licence of vice, as, when this had been done, it would easily come under their power and authority for any acts of daring."

The divinity in the man of 1789 cannot but attack the Divine Life that comes from our Lord Jesus Christ. This it will strive to do, in a Rousseauist-Masonic Republic by legal methods, in a Communist Republic by violence. The result aimed at in both cases is the same, for the immanent deity cannot brook any other gods in his presence. This is the ultimate reason of all the attacks on the religious orders of the Catholic Church, in the different countries of the world since 1789. Satan directs his dupes against them, because they make profession of living perfectly that Divine Life which he rejected, and because of their importance as an integral part of the Mystical Body. For the significance of religious life consists in the subordination of natural life and the cutting down of its demands, so that the

inner Divine Supernatural Life, restored to us by our crucified Lord, may be lived in its fulness. Is it any wonder, then, when man claims to be God by his own mere natural life, that he should respond to what he looks upon as the challenge of the true God, by brutal violence?

This is the secret of the virulence of the attacks of French Masons, in the early years of the twentieth century, on religious vows, as lowering human personality, degrading human dignity and so on.

"We are here," cried Viviani, in the debate on the law against the religious orders, 15th January, 1901, "to preserve the heritage of the Revolution. We come here, bearing in our hands the traditions of those centuries of struggle and combat, during which, little by little, the lay spirit freed itself from the fetters of religion and of the religious organizations of society. . . . We are enemies not merely of the religious orders and congregations but of the Catholic Church. . . . The truth is that the combat lies between . . . the society founded on the will of man and the society founded on the will of God." <sup>1</sup>

In the name of the divinity immanent in man, Communists everywhere logically attack the religious orders, whose members we may call Communists for Christ. In the name of and for the sake of the Divine Life of Jesus Christ, a religious abandons his normal right to private property. He thus fulfils a function demanded by the life of the Mystical Body, for he reacts against excessive attachment to this world's goods. The new Spanish Republic, in its foundation and Constitution, gives us an up-to-date application of the Masonic principles of 1789. At its foundation, the unmolested Communist attacks on defenceless religious and on Catholic churches point to unity of direction or collusion between Masons and Communists behind the scenes, at least up to a certain point. The collusion is only up to a certain point, for Masons do not realize that Communism or Bolshevism is the logical conclusion from the principles of 1789, and they try to check the deductions that go against themselves. They forget that Jewish financial forces have both sets of dupes in their grasp, but of that more anon. Article I

<sup>1</sup>Quoted by Robert Vallery Radot in *L'Ordre Social Chrétien*, Juin Juillet, 1932, p. 52.

of the Constitution of the Spanish Republic of the 9th December, 1931, states that all the powers of the Republic emanate from the people.<sup>1</sup> Article II affirms that all Spaniards are equal before the law, while Article III carries on the work of turning mankind against the order by proclaiming that "The Spanish State has no official Religion." Having thus refused to acknowledge the Mystical Body of Christ and accept its ordered relation thereto, as Spain had done for centuries, it proceeds in Article XXVI to attack that Mystical Body by declaring that

"the religious orders, which by their statutes impose, besides the three canonical vows, another special vow of obedience to an authority distinct from the legitimate authority of the State, shall be dissolved. Their property shall be taken over by the nation and devoted to works of charity and education. The other religious orders shall be subject to a special law voted by the Cortes and drawn up according to the following principles: (1) Those religious orders which, by their activity, constitute a danger for the security of the State shall be dissolved. (2) Those that are allowed to remain shall be entered on a special register to be kept by the Ministry of Justice. . . . (4) They shall be forbidden to carry on industry or commerce or to engage in teaching . . . (6) Their property may also be taken over by the Nation."<sup>2</sup>

Cf. Art. 3 of the Declaration of 1789: "The source of all sovereignty resides essentially in the nation. No society, no individual, can exercise an authority which does not emanate from it expressly."

Leo XIII points out the Masonic origin of this doctrine in the following extract from his Encyclical *Humanum Genus*, on Freemasonry: "The source of all civic rights and duties is either in the people or in the public authority constituted according to the new principles."

<sup>2</sup> Some Catholic writer should devote time to a thesis on how much of the property of the Church and of the religious orders confiscated in the name of the people, in England in the sixteenth century, in France at the Revolution, and so on, really reached the people. We know that the Church property in land of England went to the Cecils and the Cromwells, etc. (cf. H. Belloc, *The Servile State*, *Cranmer*, etc.), thus preparing the way for Protestant capitalism. I have seen an allusion to the fact that some of the rich ornaments used for divine worship in the cathedrals and abbeys of England were bought cheaply by Dutch merchants, but I strongly suspect that those merchants were not Dutch. The property of the religious congregations of France at the beginning of this century, enriched a few schemers; the people got little or nothing and the religious had to begin their work of charity all over again. Cf. Appendix IV, Spain.



Is it not clear from all this that the immanent natural divinity of 1789 has got control in Spain? What a farce it is to declare all Spaniards equal before the law, and then proceed to penalize those who give themselves up to the pursuit of the perfection of the Life of Jesus! But surely at least a remnant of humour should have prevented them from adding on, in Article XXVII, that "liberty of conscience and the right to profess and profess freely any and every religion are guaranteed on Spanish territory." The sense of humour was, of course, not lacking, but the desire to insult the one divinely-instituted society, by putting all religions on the same level with it, is always too great for that quality amongst Rousseau's disciples.

From an important article in *Nova et Vetera*, July-September, 1932, by Ch. H. Oppikofer, we learn a number of interesting details about the Spanish Revolution. Many of the clergy and the Catholic laity voted for the Republic, because the anti-Catholicism of the Republican leaders was carefully concealed until after the elections. The Republic is the result of the collaboration of a Catholic majority with leaders, most of whom were Masons. The supreme Masonic Council had announced already in 1927 that Masons had attained to the positions which made the Revolution possible. The President of the Republic, Alcalá Zamora, of Jewish descent on both his father's and his mother's side, is admirably eloquent where it is a question of granting privileges to the Jews, but singularly vague when the rights of the Catholic Church are at stake. A great number of authors, generally well informed, affirm that he is a Mason. What is certain is that by all that he does and especially by all that he allows to be done, he acts as an enemy of the Catholic Church. All the Catholic cemeteries, for example, have been secularized, but the Jews have been accorded the privilege of having cemeteries exclusively Jewish.

In Ireland, where attempts are being made to veil the Communism of certain republicans, who profess to be Catholics, careful note should be made of the way Spanish Catholics were deceived. One point to be borne in mind is the way those Communists loudly protest that they will guarantee freedom of conscience and of religious worship in the Irish Republic while speaking of the Catholic

Church as a sect. Pope Leo XIII speaks of that attitude as follows :—

“ To hold therefore that there is no difference between forms of religion that are unlike each other, and even contrary to each other, most clearly leads in the end to the rejection of all religion in both theory and practice. And this is the same thing as atheism, however it may differ from it in name. Men who really believe in the existence of God must, in order to be consistent with themselves and to avoid absurd conclusions, understand that differing modes of divine worship involving dissimilarity and conflict even on most important points cannot all be equally probable, equally good, and equally acceptable to God.” (Encyclical Letter, *Immortale Dei*.)

When we come to treat of the historical and philosophical origin of Judæo-Masonic Communism, we shall see that it supposes that everything in the universe, all reality, has sprung from matter. Logically, it must deny the existence of such a thing as supernatural life and exalt the superiority of manual labour and such arts as engineering over philosophical and literary work. Accordingly, as there is no such thing as supernatural life, all forms of supernatural activity such as offering the Holy Sacrifice of the Mass, mental prayer and adoration of our Divine Lord present in the Blessed Sacrament, hearing of confessions, must be suppressed. “ Religion is the opium of the people,” declared Lenin. In this respect the Soviet Union is more logical than the Spanish “ Democratic Republic of the workers of every kind ” (Art. 1 of Spanish Republican Constitution), for, though the religious orders in Spain are forbidden to teach and “ teaching must be laical ” (that is, purely natural and anti-supernatural), yet “ the Churches have the right, subject to inspection and control by the State, of teaching their respective doctrines, in their own establishments.”<sup>1</sup> The Spanish State is, as yet, a sort of compromise between Masonic capitalism and Communism. It has not yet drawn out all the conclusions latent in the principles of 1789. Freemasonry and Rousseau proclaim the freedom and equality of men. By this they mean

<sup>1</sup> Notice the expression “ the Churches.” They are all on the same level. The State-God tolerates *for the moment* the worship of the True God, but puts it on the same level as other forms.

that man in revolt against God has, in virtue of his nature, a right to the privileges he forfeited by that revolt in the Garden of Eden. In the state of Nature lauded by Masonry and Rousseau, man is not only good as he was before the Fall, but he is God. But in the state of Nature, the Communists (and Rousseau) subsume, all things were in common, so the return to the state of Nature by revolution will not be complete unless private property be done away with.

The errors of both Masonry and Communism have been frequently refuted by the Sovereign Pontiffs. In the Encyclical Letter, *Humanum Genus*, "On Freemasonry," Pope Leo XIII speaks of the application of the Masonic doctrine of freedom and equality of men to politics :

"Then comes their doctrine of politics," writes the great Pontiff, "in which the naturalists lay down that all men have the same rights, and are in every respect of equal and like condition ; that each one is naturally free ; that no one has the right to command another ; that it is an act of violence to require men to obey any authority other than that which is obtained from themselves. According to this, therefore, all things belong to the free people ; power is held by the command or permission of the people, so that, when the popular will changes, rulers may lawfully be deposed ; and the source of all rights and civil duties is either in the multitude or in the governing authority, when this is constituted according to the latest doctrines."

The refutation of these errors is found a little further on in this same document :

"As men are by the Will of God born for civil society and union, and as the power to rule is so necessary a bond of society, that, if it be taken away, society must at once be broken up, it follows that from Him Who is the Author of society has come also the authority to rule ; so that whosoever rules he is the minister of God. Wherefore, as the end and nature of human society so requires, it is right to obey the just commands of lawful authority, as it is right to obey God Who ruleth all things ; and it is most untrue that people have it in their power to cast aside their obedience whensoever

they please. In like manner, no one doubts that all men are equal, one to another, so far as regards their common origin and nature, or the last end which each one has to attain, or the rights and duties which are thence derived. But as the abilities of all are not equal, as one differs from another in the powers of mind or body, and as there are very many dissimilarities of manner, disposition, and character, it is most repugnant to reason to endeavour to confine all within the same measure, and to extend complete equality to the institutions of civil life. Just as a perfect condition of the body results from the conjunction and composition of its various members, which, though differing in form and purpose, make, by their union and the allotment of each one to its proper place, a combination beautiful to behold, firm in strength, and necessary for use; so, in the commonwealth, there is an almost infinite dissimilarity of men, as parts of the whole. If they are to be all equal, and each is to follow his own will, the State will appear most deformed; but if, with a distinction of degrees of dignity, or pursuits and employments, all aptly conspire for the common good, they will present a natural image of a well-constituted State."

The Communist doctrines which follow from the Declaration of the Rights of Man are refuted by the same Pontiff in his luminous Encyclical Letter, *Rerum Novarum*, "On the Condition of the Working Classes." A few passages, which are not as familiar to Catholics as they should be, will be quoted:—

"With reason, then, the common opinion of mankind, little affected by the few dissentients who have contended for the opposite view, has found in the careful study of nature, and in the laws of nature, the foundations of the division of property, and the practice of all ages has consecrated the principle of private ownership as being pre-eminently in conformity with human nature, and as conducing in the most unmistakable manner to the peace and tranquillity of human existence. . . . That right of property which has been proved to belong naturally to individual persons, must in like wise belong to a man in his capacity as head of a family; nay, such a person must possess this right so much the

more clearly in proportion as his position multiplies his duties. . . . That ideal equality about which they (the Socialists) entertain pleasant dreams would be in reality the levelling down of all to a like condition of misery and degradation. Hence it is clear that the main tenet of Socialism, community of goods, must be utterly rejected, since it only injures those whom it would seem to benefit, is directly contrary to the natural rights of mankind, and would introduce confusion and disorder into the commonweal. The first and most fundamental principle, therefore, if one would undertake to alleviate the condition of the masses, must be the inviolability of private property. . . . Let it, then, be taken for granted, in the first place, that the condition of things human must be endured, for it is impossible to reduce civil society to one dead level. Socialists may in that intent do their utmost, but all striving against nature is in vain. . . . As regards bodily labour, even had man never fallen from *the state of innocence*, he would not have remained wholly unoccupied; but that which would then have been his free choice and his delight became afterwards compulsory, and the painful expiation for his disobedience. *Cursed be the earth in thy work; in thy labour thou shalt eat of it all the days of thy life.* (Genesis iii. 17.) In like manner, the other pains and hardships of life will have no end or cessation on earth; for the consequences of sin are hard to bear, and they must accompany man so long as life lasts. To suffer and to endure, therefore, is the lot of humanity, let them strive as they may, no strength and no artifice will ever succeed in banishing from human life the ills and troubles which beset it. If any there are who pretend differently—who hold out to a hard-pressed people the boon of freedom from pain and trouble, an undisturbed repose and constant enjoyment—they delude the people and impose upon them, and their lying promises will only one day bring forth evils worse than the present. Nothing is more useful than to look upon the world as it really is, and at the same time to seek elsewhere, as we have said, for the solace to its troubles. The great mistake made in regard to the matter now under consideration is to accept the idea that class is naturally hostile to class, and that the wealthy and the working-men are intended by nature to live in mutual conflict.

So irrational and so false is this view, that the direct contrary is the truth. . . . Private ownership, as we have seen, is the natural right of man ; and to exercise that right, especially as members of society, is not only lawful, but absolutely necessary. 'It is lawful,' says St. Thomas of Aquin, 'for a man to hold private property ; and it is also necessary for the carrying on of human existence.' (IIa, IIae, Q. 66, art. 2.) But if the question be asked : How must one's possessions be used ? the Church replies without hesitation in the words of the same holy doctor : 'Man should not consider his outward possessions as his own, but as common to all, so as to share them without hesitation when others are in need. Whence the Apostle saith, commend the rich of this world . . . to offer with no stint, to apportion largely.' (IIa, IIae, Q. 66, art. 2.) True, no one is commanded to distribute to others that which is required to keep up becomingly his condition in life ; 'for no one ought to live other than becomingly.' (IIa, IIae, Q. 32, art. 6.) But when what necessity demands has been supplied and one's standing fairly taken thought of, it becomes a duty to give to the indigent out of what remains over, *Of that which remaineth, give alms* (Luke xi. 41.) It is a duty, not of justice (save in extreme cases), but of Christian charity—a duty not enforced by human law. But the laws and judgments of men must yield place to the laws and judgments of Christ, the True God, Who in many ways urges on His followers the practice of almsgiving : *It is more blessed to give than to receive* (Acts xx. 35) ; and Who will count a kindness done or refused to the poor as done or refused to Himself —*as long as you did it to one of My least brethren you did it to ME* (Matthew xxv. 40)."

In regard to the language to be met with in Communist papers to the effect that a poorer man employed by a wealthier man is *necessarily exploited* by the latter, it must always be borne in mind that Communists deny that there is a moral right to private property. Anyone who claims to own a farm is *necessarily an exploiter*. A man working for the State *is not exploited*, for he is working for himself, to use Rousseau's language, and all are equally God. Of course, we know that in reality he would be working for and exploited by the wire-pullers of the

Communist Party. Private property thus stands in the way of man's attaining the Communist Garden of Eden here below.

In opposition to Communist attacks on the "iniquitous wage-system," the two principles laid down by Pope Pius XI in the Encyclical Letter, *Quadragesimo Anno*, must be recalled :—

"The immense number of propertyless wage-earners, on the one hand, and the superabundant riches of the fortunate few on the other, is an unanswerable argument that the earthly goods so abundantly produced in this age of industrialism are far from rightly distributed and equitably shared among the various classes of men. . . . Those who hold that the wage-contract is essentially unjust . . . are certainly in error."<sup>1</sup>

Finally, it may be well to say a word about the Communist use of the words of St. Paul : "If any man will not work, neither let him eat." (2 Thessalonians iii. 10.) After having in the Encyclical Letter, *Quadragesimo Anno*, spoken of the unjust claims of capital and the unjust claims of labour, Pope Pius XI goes on to say :

"To prevent erroneous doctrines of this kind from blocking the path of justice and peace, the advocates of these opinions should have hearkened to the wise words of Our Predecessor: 'The Earth, even though apportioned amongst private owners, ceases not thereby to minister to the needs of all.' (Encyclical Letter, *Rerum Novarum*.) This teaching We ourselves have reaffirmed above, when We wrote that the division of goods which is effected by private ownership, is ordained by nature itself, and has for its purpose that created things may minister to man's needs in an orderly and stable fashion. These principles must be constantly borne in mind, if we would not wander from the path of truth. . . . By these principles of social justice, one class is forbidden to exclude the other from a share in the profits. This sacred law is violated by an irresponsible wealthy class, who in the excess of their good fortune deem it a just state of things that they should

<sup>1</sup> The Catholic ideal, in opposition to the Communist ideal, will be set forth at some length in Chapter IX.

receive everything and the labourer nothing; it is violated also by a propertyless wage-earning class who demand for themselves all the fruits of production, as being the work of their hands. Such men, vehemently incensed against the violation of justice by capitalists, go too far in vindicating the one right of which they are conscious; they attack and seek to abolish all forms of ownership and all profits not obtained by labour, whatever be their nature or significance in human society, for the sole reason that they are not acquired by toil. In this connexion, it must be noted that the appeal made by some to the words of the Apostle: 'If any man will not work, neither let him eat' (2 Thessalonians iii. 10), is as inept as it is unfounded. The Apostle is here passing judgment on those who refuse to work though they could and ought to do so; he admonishes us to use diligently our time and our powers of body and mind, and not to become burdensome to others as long as we are able to provide for ourselves. In no sense does he teach that labour is the sole title which gives a right to a living or to profits (2 Thessalonians iii, 8-10)."<sup>1</sup>

<sup>1</sup> The devil can quote Scripture for his own purposes. The Communists who quote the text: "If any man will not work, neither let him eat," never allude to the text: "The Lord ordained that they who preach the gospel should live by the gospel." (1 Cor. ix. 14.)

According to Catholic doctrine, be it noted also, the obligation of work is not a consequence of original sin. It existed before the Fall. "And the Lord God took man, and put him into the paradise of pleasure, to dress it, and to keep it." (Gen. II. 15). What is true is that suffering and death would not have existed without the Fall. Cf. text of Pope Leo XIII on p. 65.



## CHAPTER VI

### THE AGENTS OF REVOLUTION

THE pantheistic divinization of human nature, which is, as we have seen, the soul of the Revolution, and which found expression in the Declaration of the Rights of Man, has been steadily propagated since 1789 by the same agencies that gave it birth, Freemasonry and its vassal societies.

“There are several organized bodies,” writes Pope Leo XIII, “which, though differing in name, in ceremonial, in form and origin, are, nevertheless, so bound together by community of purpose and by the similarity of their main opinions, as to form in fact one thing with the sect of the Masons, which is a kind of centre whence they all issue and whither they all return.”<sup>1</sup>

The object towards which all these societies are being moved is the complete overthrow of the order of the world founded upon the Supernatural Life of the Mystical Body of our Lord, Redeemer of our fallen race. That order comprises :

1. The Catholic Church, supernatural and supranational, but yet perfectly respectful of national characteristics and capable of harmoniously developing them, on condition that the nations acknowledge their indirect subordination thereto ;

2. The different States and nations, embodiments of the concept of native land, acknowledging the indirect power of the Catholic Church ;

3. The family founded upon the unity and indissolubility of the marriage contract, which was raised to the dignity of a sacrament by our Lord Jesus Christ<sup>2</sup> ;

4. The personality of every human being, to be developed by Catholic education in imitation of our Lord Crucified, with the right to the acquisition of private property.

<sup>1</sup> Encyclical Letter, *Humanum Genus*, of Pope Leo XIII.

<sup>2</sup> Occupational societies, guilds, etc., are auxiliaries of family life.

In working for the overthrow of this order Freemasonry and other secret societies are the instruments of forces, visible and invisible. Let us say a few words about them in turn.

*Satan*.—In order to have a view of the world-struggle as a whole, we must not forget that behind all the visible forces, ranged against the Mystical Body of our Lord, are to be found Satan and his satellites. Satan knows well that the result of his efforts will be an earthly replica of the state of the demons and the damned souls in hell. Each demon and each lost soul declares itself independent of all, even of God. Each one is his own end, his own god, his all. If the damned drew up a constitution, the first article would be : “ All the damned are free and independent and refuse all subjection to the Divine Order of the world.” Satan, therefore, is behind the whole modern movement of secret societies and revolutionary societies, ever spurring men on to revolt, with the whispered temptation : “ You shall be like gods, knowing good and evil.” (Genesis iii. 5.) St. Thomas strikingly portrays the significance of the suggestion.

“ Accordingly,” the Angelic Doctor writes, “ while both (namely, the devil and the first man) coveted God’s likeness inordinately, neither of them sinned by coveting a likeness or similitude in nature ; but the first man sinned chiefly by coveting resemblance with God, as regards knowledge of good and evil, according to the serpent’s instigation, namely, that, by his own natural power, he might decide what was good and what was evil for him to do ; or again, that he should of himself foreknow what good and what evil would befall him. Secondly, he sinned by coveting God’s likeness as regards his own power of operation, namely, that by his own natural power he might so act as to obtain happiness. Hence Augustine says (Gen. ad Lit. xi. 30), that *the woman’s mind was filled with love of her own power*. On the other hand, the devil sinned by coveting God’s likeness, as regards power. Wherefore Augustine says (*De Vera Religione* 13), that *he wished to enjoy his own power rather than God’s*. Nevertheless, both desired in some way to be equal to God, in so far as each wished to rely on himself in contempt of the order of the Divine Rule.” (IIa, IIae, Q. 163, a. 2.)

Instead of consenting to have his activities of intellect and will divinized along the lines laid down by God, man hearkened to Satan's plea for false liberty and aimed at being the equal of God in his own way. The result was, of course, frightful disorder in his own being and, at the same time, subjection to the headship of Satan. St. Thomas contrasts the headship of Satan over evil men with our Lord's Headship of the Mystical Body, in III P. Q. 8, a. 7. To give a fuller idea of the real struggle that is being waged in the universe, primarily between invisible forces and, secondarily, in the visible world, a few extracts from this article will be quoted:—

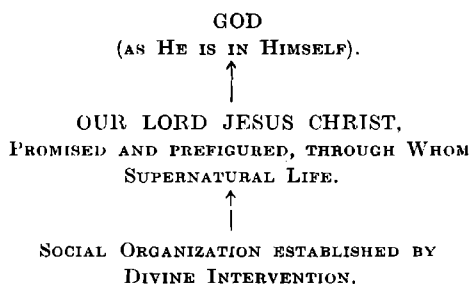
“The head not only acts interiorly on the members of the body, but also guides them exteriorly, directing their acts to an end. Accordingly, a person can be said to be the head of a body of men, either in both these ways, and thus Christ is Head of the Church, as has been said in the preceding article, or only with regard to exterior guidance and, in this manner, any prelate or prince is head of the group subject to him. It is in this latter fashion that the devil is head of all evil men. . . . Now to the ruler it belongs to lead those he governs to his own end. The end at which the devil aims is the revolt of the rational creature from God. Hence, from the beginning, he tried to get man to break away from obedience to the divine precept. This revolt from God is conceived as an end inasmuch as it is desired under pretext of liberty. . . . Inasmuch, therefore, as men are drawn to this end by sinning, they come under the government and direction of the evil one and he is accordingly styled their head.”

*The Jews.*—The organization of the Jewish people down to the coming of our Lord comprised ordinances and regulations established by God for the twofold purpose of securing becoming worship for Himself from the world He had created, while at the same time prefiguring the coming of Him Who was to restore the Supernatural Life of men and establish the one acceptable sacrifice. Besides these ceremonial regulations, there was the social organization of the Jewish people as a people or state, under judges, kings, etc. God intervened at various times, by His prophets, to recall the people to true worship, to outline more distinctly the figure of Jesus, and to set up

or change the ruler of the State. The ordinances given to the Jews were not obligatory on other peoples for whom the old dispensation concerning sacrifices continued. The Jewish nation was not a society into which it was obligatory for all nations to enter. They were a nation set apart to maintain acceptable worship of God and to be the fount of the Individuality of the Messiah to come.

“We must distinguish carefully between the *Personality* of our Divine Lord and His *Individuality*. Individuality, by which a man is marked off from other men, from other beings of the human species, comes from the body, from matter, which demands a certain portion of space distinct from that occupied by others. By our individuality we are essentially dependent on a certain environment, a certain climate, a certain descent. Our Lord, True Man as well as True God, was a Jew of the House of David, born of the Virgin Mary, the Lily of Israel. Personality, on the other hand, springs from the soul, and is, in the last resort, the subsistence of the soul. The personality of our Lord, True God as well as True Man, is not merely that of a created soul: it is the Personality of the Second Person of the Most Holy Trinity. In Him there is only one ‘Ego,’ the Divine ‘Ego.’ Hence the majestic proclamation: ‘I am the Way, the Truth, and the Life.’”<sup>1</sup>

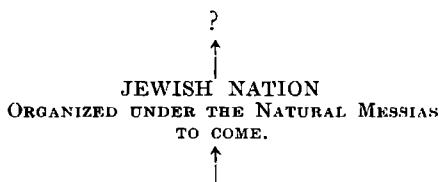
We might represent the organization of the Jewish people down to Calvary as follows:—



<sup>1</sup> *The Kingship of Christ*, pp. 122, 123, by the present writer.

The Personality of our Divine Lord was, therefore, from above. He was True God as well as True Man, being the Supernatural Life in Person. He called upon the Jews to become the heralds of that Divine Life to the world and, as an organized people, they refused. From the condemnation of Jesus and His definite rejection, the Jews ceased to be the chosen people; from Calvary onwards they must be spoken of as the Jewish nation.<sup>1</sup> Of course they remain His own race, from whom His Individuality sprang and who wound His Sacred Heart in a special manner by their obstinate refusal to accept supernatural life.

The tendency of the Jewish nation and its attitude towards the others since Calvary may be depicted in this wise :—



All other States or nations, from which every vestige of organization based on the Divinity of Jesus and all belief in the Supernatural Life, to be attained by membership of His Mystical Body, the Catholic Church, shall have disappeared.

The Jews refused the rôle that was offered to them of being the harbingers of supernatural life and peace to the world. They refused as a nation to aid in building up the Mystical Body of Christ into which all nations were invited to enter. St. Paul frequently speaks of this oneness and brotherhood of all nations in the Mystical Body of Christ, while in no way denying the persistence of natural distinctions and the need of hierarchical order.<sup>2</sup> The growth of indifference in religion and the weakness of the reasoning faculty, thanks to the diffusion of sensist and subjectivist philosophies since the time of Descartes,

<sup>1</sup> " Turn Thine eyes of mercy towards the children of that race, *once Thy chosen people.*" (Prayer approved of by His Holiness Pope Pius XI for the Consecration of the Human Race to the Sacred Heart of Jesus.)

<sup>2</sup> " For there is no distinction of the Jew and the Greek; for the same is Lord over all, rich unto all who call upon Him." (Rom. x. 12.) " There is neither Jew nor Greek, there is neither bond nor free; there is neither male nor female. For you are all one in Christ Jesus." (Gal. iii. 28.)

hinder men from seeing the full consequences of Jewish opposition to the Divine Plan for the social order of the world through the Mystical Body of Christ. As there is only one world and one Divine Plan for that world, the Messiah to whom the Jews look forward must be purely natural. The unity and peace of the coming Messianic era, must, accordingly, be brought about by the subjection of all nations to the Jewish nation. Thus they dream of establishing, on the purely natural level, the union which God is striving to bring about on the supernatural level of the Mystical Body, respectful of national characteristics and of the diversity of national vocations in Christ. The Jews are, therefore, opposed to the whole order of the world, built on the Divinity of Jesus, and their influence in every sphere, in Freemasonry and in Communist movements, in Finance, in the Press and in the Film-world, will favour the naturalistic aims of Masonry and of revolutionary societies, while at the same time impelling them in the direction of a world-state in which the Jewish race will be supreme. Accordingly, when we read, in the sermon broadcast by Chief Rabbi Julian Weill (Radio-Paris, March 27th, 1931): "The Jewish Passover . . . is turned to the future and affirms with a definite and joyous conviction the liberation to come and the Messianic Passover of the peoples of the world," we know what that means for those who believe in our Lord's Divinity. We know, too, that this Jewish view of the world may be expressed in another fashion, for it presents another aspect to the Gentile peoples who are being "liberated." The *Pilori*, a newspaper published at Geneva, puts that other point of view as follows:—

"Of course, all cannot grasp that it is international high finance, dominated by the Jews and supported by Freemasonry, that started the world-war, brought about the revolutions in Russia and Spain, and now throws the economic life of peoples into confusion. Lengthy reflection is required in order to see that a hundred Jewish bankers . . . are engaged in liquidating the remaining stocks of the ancient Christian civilization of Europe."<sup>1</sup>

All that has just been said is meant to emphasize the objective order of the world. It is only through super-

<sup>1</sup> Issue of September 25th, 1931.

natural life which the Jewish nation persistently rejects that human life, social and personal, can be lived in order. Accordingly, Jewish efforts to eradicate belief in the Divinity of Jesus and in supernatural life, thus preparing the way for the purely natural happiness of their Messianic era, are only succeeding in dragging the world down to a state inferior to that in which Jesus found it. The whole struggle in the world ultimately centres round the acceptance or rejection of His Divinity. "And I, if I be lifted up from the earth, will draw all things to Myself." (John xii. 32.)

In the opposition to Jesus of both Pharisees and Sadducees, we see natural life preferred to the Supernatural Life offered by our Lord. They both placed what is purely natural above the supernatural. There is, however, a distinction to be made in the attitude of the two sects. The Pharisees were naturalists in whom the intellectual element dominated. "And He said to them: Well do you make void the commandment of God that you may keep your own tradition." (Mark vii. 9.) The Sadducees, on the other hand, were naturalists in whom sense-life played the preponderating part. They were materialists denying the resurrection and the existence of spiritual beings. "For the Sadducees say that there is no resurrection, neither angel, nor spirit, but the Pharisees confess both." (Acts xxiii. 8.) Both were afraid of losing their positions of influence if they acknowledged our Lord.

If we now consider the opposition of the Jewish nation to the Mystical Body of Christ since Calvary, we shall find it codified and crystallized, so to say, in the Talmud and the Kabbala. The Talmud contains, chiefly but not exclusively, the deviations from the order of the world in regard to the organization of society. The terrible pride of the Jewish race, due to their having lowered and corrupted the idea of the mission to which God had called them, is very visible therein.<sup>1</sup> While the Talmud represents the codification of Jewish opposition to the Kingship of Christ, the Kabbala reflects rather the

<sup>1</sup> "When people talk about the Jewish religion, they think only of the Bible, of the religion of Moses. This is an illusion. . . . According to the *Univers Israélite* 'For two thousand years . . . the Talmud has been the religious code of Israel' . . . A work of hatred and impiety, the Talmud definitely confirmed the apostasy of modern Jewry. . . . It is a systematic deformation of the Bible. . . . The pride of race with the idea of universal domination is therein exalted to the height of

opposition to the priesthood of Christ. In the latter we see, chiefly but not exclusively, the divagations from order which have arisen amongst the Jews, with regard to mystical union with God and spiritual life, owing to their persistent want of submission to God and to Jesus Christ Whom He has sent.<sup>1</sup> The Zohar, the chief portion of the Kabbala, inculcates Pantheism.<sup>2</sup> The refusal to accept the Divine Life offered by our Lord has resulted in the deification of the natural powers of man. The Kabbala furnishes the key to the Pantheism of Freemasonry, Theosophy, and the other occult societies which promise to reveal the secrets of a higher life to their adepts. The Jewish writer, Bernard Lazare, states frankly that rationalism and pantheism are the two sides of the Jewish mind, though he, of course, does not see the force of his admission for the question of the whole order of the world, of which this work treats. We have seen that rationalism, the refusal of man's mind to bow down before God's, is the primary source of disorder and that man's refusal to observe order leads to the deification of his own powers. Lazare's statement is, therefore, singularly interesting as a confirmation of our thesis. He writes:—

"It is certain that there were Jews at the cradle of Freemasonry—Kabbalistic Jews, as is proved by some of the rites that have been preserved. During the years which preceded the French Revolution, they very probably entered in greater numbers still into the councils of this society and founded secret societies themselves. There were Jews around Weishaupt, and Martinez de Pasqualis, a Jew of Portuguese origin, organized numerous groups of Illuminati in France, recruiting many adepts to whom he taught the dogma of reintegration. The lodges founded by Martinez were mystical, whilst the other orders of Freemasonry were

folly. . . . For the Talmudist, the Jewish race alone constitutes humanity. The non-Jews are not men. They are of a purely animal nature." (*L'Histoire et les Histoires dans la Bible*, by Mgr. Landrieux, Bishop of Dijon, pp. 101, 102, 99.) For texts of Talmud, cf. *Les Sources de l'Impérialisme Juif*, pp. 21-40, by Mgr. Jouin.

<sup>1</sup> Mrs. Webster even says that "it is in the Cabala, still more than in the Talmud, that the Judaic dream of world-domination recurs with the greatest persistence." (*Secret Societies and Subversive Movements*, p. 370.)

<sup>2</sup> Cf. article "Cabale" in the *Dictionnaire de Théologie*.

"The deification of humanity by the Freemasons of the Grand Orient finds its counterpart in the deification of Israel by the modern Jew." (Mrs. Webster in *Secret Societies and Subversive Movements*, p. 374.)



rather rationalist. This permits one to say that the secret societies represented the two sides of the Jewish mind: practical rationalism and pantheism. This pantheism is the metaphysical reflection of the belief in the one God and sometimes winds up in Kabbalistic theurgy (or magic)."<sup>1</sup>

The results of Jewish opposition to the Divine Plan are certainly becoming increasingly visible amongst the Jews themselves. The persistence in the rejection of the one Mediator, Christ Jesus, in spite of abundant light and grace, is having its inevitable results. As Jewish power in the material order grows, they are ceasing to believe in the God of Israel and are falling a prey to Marxian pantheism. The official head of the Anti-God Association of the U.S.S.R. is the Jew, Yaroslowsky, whose real name is Goublemann.<sup>2</sup> Another quotation from Lazare's work is very illuminating with regard to the Jewish sympathies of revolutionary Jews:—

"It will be objected," he writes, "that, when he becomes a revolutionary, the Jew almost invariably becomes an atheist and thus ceases to be a Jew. . . . In general the Jews, even the revolutionaries, have kept the Jewish spirit, and if they have given up religion and faith, they have nevertheless been formed, thanks to their ancestry and their education, by the influence of Jewish nationalism. This is true in a very special fashion of the Jewish revolutionaries who lived in the first half of this century. Heinrich Heine and Karl Marx are two typical examples. Heine is held to be a German in France. In Germany he is accused of being French. He was above all a Jew. . . . The same holds true for Marx."<sup>3</sup>

*Subordinate Agencies of Revolution.*—We can now classify the subordinate agencies working against the Mystical Body of Christ as follows:—

A. *Revolutionary Societies*, which are strictly Masonic and secret. These have the twofold hierarchy of Degrees

<sup>1</sup> *L'Antisémitisme*, pp. 339, 340. Later on in the same work (p. 346) he says, in speaking of the Jewish writer, H. Heine, "the only philosophy which had any real attraction for him was pantheism, the doctrine which is natural to the metaphysical Jew who speculates on the unity of God and transforms it into unity of substance."

<sup>2</sup> *R. I.S.S.*, January 1st, 1933, p. 18. Cf. Appendix I, "Jewish Power."

<sup>3</sup> *L'Antisémitisme*, p. 345.

and of Government: Illuminati, Carbonari, Freemasons, etc.

B. *Revolutionary Societies*, which have only the hierarchy of Government and which are directed towards a special object. The amount of secrecy to be met with in these societies may vary. Examples of such societies are: The *Internationale* of the Jews, Karl Marx and Friedrich Engels, and the *Irish Republican Brotherhood*, commonly known as the I.R.B.

C. *Non-secret Societies*, which are imbued with the Masonic naturalistic spirit. An example is the Rotary International.

Let us now take each of these subordinate agencies in turn.

#### A.—MASONIC SOCIETIES STRICTLY SO-CALLED

With regard to Masonic societies strictly so-called, the end they have in view, namely, the setting up of man in the place of God, is unknown to many of their members. But the pantheistic deification of man is present in the symbolism of the lodges and in the rituals and discourses, so that a mentality which we may call Masonic is gradually created amongst the *habitués*. That mentality will always be found hostile, in a greater or less degree, according to the progress of the initiation, to the four points in which we summed up the order of the world. One has only to take as test the question of divorce and of the stability of family-life, or the question of full Christian education, to see how Masons are affected by their formation.<sup>1</sup> The formation is objectively always the same. An example from the tragic life-story of the Emperor Charles I of Austria, dethroned at the end of the Great War, may here be of interest. A representative of the Grand Orient called on the Monarch in Switzerland and promised him that the crown of Hungary would be restored to him and later that of Austria, if he would insert two points in the Constitution, the neutral or non-religious school and civil-marriage.<sup>2</sup> The Emperor, of course, refused and suffered

<sup>1</sup> For the question of the Masonic attack on the Catholic idea of native land, consult *L'Idée de Patrie et l'Humanitarisme*, by G. Goyau. He shows clearly that Masonry is working for the World-Republic or United States of the World.

<sup>2</sup> Cf. *Charles Ier Empereur d'Autriche, Roi de Hongrie*, by Jérôme Troud, p. 195 (1931).

as a true Catholic for his fidelity to the Divine Plan. As we have said, however, many Masons do not understand the full significance of the society to which they belong, but that does not excuse them from responsibility.

Masonry is ever seeking to arrive at power in States, so that it may then, by the way of legality, transform society in accordance with its principles, that is, set up man in the place of God.

"*The Church*, then *Rulers of States*, and finally *Capital*," says Findel, one of the oracles of German Masonry,<sup>1</sup> "have reigned in turn since the Middle Ages. All three were considered, during a certain time, to be of Divine Right and consequently as necessary and unassailable. The abuse of power awoke doubts about their legitimacy. *The Church* was the first to succumb under the blows of the Reform movement and then of rationalism. According as the power of the Papacy grew less, that of secular rulers increased and the age of absolute Monarchs arrived. But the French Revolution overthrew the proud structures of the *Monarchy*, and, at the same time, the ancient feudal society. Then in the State arose a new despot, *Capital*. But, as the legitimacy of the Church and of Monarchy were formerly condemned in their origins and in their development, the same phenomenon is now taking place with regard to *Capital*, which is destined soon to disappear."

Therefore, no more priests, no more kings, no more holders of private property. Masonry is tending towards the same consummation as the Communist Internationale.

This was pointed out long ago by Pope Leo XIII in his Encyclical Letter, *Humanum Genus* (1884), "On Freemasonry" :—

"It is an act of violence to require men to obey any authority other than that which is obtained from themselves. . . . It is held also that the State should be without God ; that in the various forms of religion there is no reason why one should have precedence of another ; and that they are all to occupy the same place. That these doctrines are equally acceptable to the

<sup>1</sup> "The Principles of Freemasonry in the Life of Peoples." Quoted in *La Franc-Maçonnerie*, by Dom P. Benoît, vol. i. pp. 135, 136.

Freemasons, and that they would wish to constitute States according to this example and model, is too well known to require proof. For some time past they have openly endeavoured to bring this about with all their strength and resources ; and in this they prepare the way for not a few bolder men who are hurrying on to even worse things, in their endeavour to obtain equality and community of goods by the destruction of every distinction of rank and property. . . . Yea, this change and overthrow is deliberately planned and put forward by many associations of *Communists* and *Socialists* ; and to their undertakings the sect of Freemasons is not hostile, but greatly favours their designs and holds in common with them their chief opinions, and if these men do not at once and everywhere endeavour to carry out their extreme views, it is not to be attributed to their will, but to the virtue of that divine religion which cannot be destroyed ; and also because the sounder part of men, refusing to be enslaved to secret societies, vigorously resist their insane attempts. Would that all men would judge of the tree by its fruits, and would acknowledge the seed and origin of the evils which press upon us and of the dangers that are impending. We have to deal with a deceitful and crafty enemy who, gratifying the ears of people and princes, has ensnared them by smooth speeches and by adulation. Ingratiating themselves with rulers under a pretence of friendship, the Freemasons have endeavoured to make them their allies and powerful helpers for the destruction of the Christian name ; and that they might more strongly urge them on, they have, with determined calumny, accused the Church of invidiously contending with rulers in matters that affect their authority and sovereign power . . . in like manner they have by flattery deluded the people. Proclaiming, with a loud voice, liberty and public prosperity and saying that it was owing to the Church and to sovereigns that the multitude were not drawn out of their unjust servitude and poverty, they have imposed upon the people ; and exciting them by a thirst for novelty, they have urged them on to assail both the Church and the civil power. Nevertheless, the expectation of the benefits which were hoped for was greater than the reality ; indeed, the common people, more oppressed than they were before,

are deprived in their misery of that solace which, if things had been arranged in a Christian manner, they would have had with ease and in abundance."

It is undoubtedly true that many members of strictly Masonic revolutionary societies are ignorant of the full meaning of Masonry. The point must, however, be stressed that these societies tend of themselves in the direction of the pantheistic deification of man, no matter how slight an acquaintance an individual member may have with the fact.<sup>1</sup>

## B.—REVOLUTIONARY SOCIETIES

If we now pass on to the second class of revolutionary societies, we find that the bulk of their members are not dupes, at least to the same degree. They commonly ignore, however, the place which their particular organization occupies in the overthrow of the whole order of the world. They usually think that they are working for a certain end and for that alone. As soon as that end is attained,

<sup>1</sup> For a full treatment of Freemasonry, the able work on the subject, *Freemasonry and the Anti-Christian Movement*, by Rev. E. Cahill, S.J., is heartily recommended.

The following statements by Dom P. Benoit, with regard to the secrecy of Masonic and revolutionary societies form an excellent summary of the question. They are taken from *La Franc-Maçonnerie*, vol. i. pp. 188, 189. "These societies are *secret*. They are secret, in the first place, so far as those outside or the *profane* are concerned. The members carefully hide the projects they are preparing; the leaders remain unknown. Awful oaths prevent the members from making revelations. Some of their proceedings openly accomplished leave people under the impression that it is question of a benevolent society. That is enough to lull people to sleep. . . . There are places where a secret society has arranged elections for twenty or thirty years and yet even its existence is unknown.

"Secondly, those Masonic associations are often unknown to each other. There are Masonic societies which are known to all others; but there are societies more completely hidden, the existence of which is unknown to most of the other Masonic societies. Sometimes one directs another without the latter being aware of the fact. Again, Masonic associations have secrets of which most of those who compose them are unaware. The real leaders are mostly unknown. The official heads of most lodges have only apparent power. The real power is in the hands of a member or members unknown, who form the connecting link between the lodge or lodges and the higher lodges. They receive the directions to be passed on, and transmit the reports required about the mentality of the members. . . . The members of a lodge, therefore, very often do not know their immediate superiors. They are still more ignorant of the identity of the higher superiors.

"Finally, most of them are ignorant of the complete final end of the whole body of societies. . . . Masonry will show to each only that portion of its designs which will appeal to the particular form of revolt that is in him."

they expect to enter into the secure enjoyment of the Garden of Eden on earth. In the case of the *Internationale*, many of the members do not see all that is involved. Only the leaders, who are in touch with the general plan of disruption, through their membership of the strictly Masonic societies, have a fairly accurate idea of the place occupied by their organization in the general scheme.

Two points must here be touched on. First of all, is the Communist Internationale a secret society? Secondly, is the I.R.B. connected with other higher societies, so that the object avowed to members, namely, the overthrow of the English hold on Ireland, is really co-ordinated with the world-scheme for the pantheistic deification of man?

#### I.—THE COMMUNIST INTERNATIONALE

With regard to the first point, Mrs. Webster, after having set forth the history of the society, gives the answer in succinct fashion in *World Revolution* (p. 181):—

“The Internationale, though itself an open and avowed association, thus became, through the absorption of these ‘existing secret societies, a huge semi-secret society—that is to say, it formed the outer shell that covered a ramification of conspiracies . . . of which the secrets were known only to its middle-class directors. The anti-religious policy adopted by the Internationale was the work of these secret influences.”

For a full answer, however, it would be necessary to study the careers of the Jewish founders of this society, Karl Marx and Friedrich Engels. A few words must suffice here, but they will be enough to show that many of the Gentile instruments, who figure as leaders, are really the dupes of Jewish capitalism. Let us first examine Marx’s formation and his outlook on life.

Karl Marx was the grandson of a Jewish rabbin of Cologne.<sup>1</sup> As a young man, he entered the society, founded by Ganz, Zunz and Moses Moser, and known as the *Jewish Union for Civilization and Science*. The directing idea of this union was that the Jewish nation, and not a member of that nation, was to be the Messiah who should conquer

<sup>1</sup> Marx’s real name was Mordechai (cf. *World Revolution*, by Mrs. Webster, p. 167).

the world and subject all nations to itself. Here is how one of Karl Marx's neo-Messianic correspondents formulated this thesis :—

“The Jewish people taken collectively shall be its own Messias. Their rule over the universe shall be obtained by welding together the other races, thanks to the suppression of frontiers and monarchies, which form the bulwark of national particularities. Thus shall be established a Universal Republic. . . . In this new organization of humanity, the sons of Israel, now scattered over the whole surface of the globe, all belonging to the same race and moulded by the same traditional formation, without however forming a separate nationality, shall everywhere become the ruling element without opposition. This will be particularly easy, if they succeed in imposing on the masses of the working-classes the guidance of some of their number. The governments of the nations forming the Universal or World-Republic shall all thus pass, without any effort, into Jewish hands, thanks to the victory of the proletariat. Private property can then be suppressed by the Jewish rulers who will be everywhere in charge of public affairs. Thus shall the promise of the Talmud be realized that when the Messianic epoch will have arrived the Jews shall have control of the wealth of the nations.”<sup>1</sup>

Karl Marx combined these theories with the pantheistic philosophy of Hegel. For Hegel, there is no objective Personal God, as we Catholics and all sane thinkers know and believe. God is only human thought evolving or becoming. Thought is absolute sovereign of the world, in the threefold state : *passive* (when it is interior) ; *active*

<sup>1</sup> For documents, etc., cf. *Les Origines Secrètes du Bolchevisme*, pp. 33, 34, by Salluste. This is the most complete work on the question. For a student of all these matters in their connexion with the real history of the world, that is, with the history of man's acceptance or rejection of the Supernatural Life of the Mystical Body, it is particularly interesting to note that, while these descendants of Jewish rabbis were preparing the Communistic enslavement of the world, the son of a rabbi of Saverne was being drawn from Judaism to the Catholic priesthood. Having become a priest, he initiated the modern movement for the diffusion of the Divine Life in Africa. Father Libermann was born in 1804, was baptized in 1826 and ordained priest in 1841. In that same year he founded the Society of the Immaculate Heart of Mary, which was united to the Congregation of the Holy Ghost, with Father Libermann as Superior-General, in 1848.

(when it finds a point of contact in the external world) ; free (when it triumphs in social organization, law, philosophy, art and religion). All morality flows from the progressive and irresistible evolution of thought. God evolves or becomes, thus indefinitely progressing with the universe and with humanity. This awful pantheism swept away any traces of Jewish Deism which Marx still retained and left him only his pride in his race and the certitude that the sovereign thought, which was destined to rule the world and enable it to progress indefinitely, was, indeed, that of his race. Marx, in contradiction with Hegel, but in accord with the Materialism of Feuerbach, held that spirit and thought have evolved out of matter, which is, needless to say, one of the many glaring absurdities in his system. The degree of mastery by thought over the forces of nature, that is, the stage of development of the production of wealth, determines the perfection of a civilization. The proletariat class, which produces the material goods on which human society lives, is a Messianic class destined by its rule to bring about a new era for the world. This Messianic vocation of the proletariat, according to Marx, found an answering echo in the Messianic expectations of the Russian people.<sup>1</sup> But both the proletariat in general and the Russian people in particular are only means for the realization of the Messianic dreams of Marx's own people. Masters of production through finance, they will shape the destinies of the world-God or collectivity-God.

Marxism, then, is derived from Feuerbach, from the point of view of its *materialism* and its criticism of idealism or subjectivism, particularly of the subjectivism of Hegel, but from the point of view of its *method*, it is derived from Hegelian dialectics. It may thus be rightly called Dialectic-Materialism.<sup>2</sup> Thought is an attribute of material being, of the human body and the human head; accordingly, the whole question turns round the matter of which the human head is composed. All causal action in society is to be reduced to material causality, the action of the economic conditions on man's brain development.

<sup>1</sup> Cf. *The Russian Revolution*, by N. Berdyaev, pp. 74, 75.

<sup>2</sup> Cf. "Les Questions Fondamentales du Marxisme," by G. V. Plékhanov (*Bibliothèque Marxiste*, No. 2), and also article by Père B. Lavaud, O.P., dans la *Revue Thomiste*, July-September, 1932, on "La Philosophie du Bolshévisme."



All this Marx and Engels borrow from Feuerbach. Thus the Ego which evolves is not the idea of Hegelian dialectics, which becomes conscious, but the body, my body, of which thought is an attribute. The Hegelian logical process of the creative idea becomes the evolution of matter, of which thought is a consequence and a property. Thus the distinction of spirit and matter is denied. Evolving matter, not evolving gradually, but by leaps and bounds, alone exists and is accordingly identified with God.<sup>1</sup> This is the final result of the revolt against the objective order of the world, ushered in by Luther, on the supernatural level, by his rejection of God's plan for incorporation into the Mystical Body of Christ, continued by Descartes, with the intellect's refusal to be measured by things, and consummated by Kant, according to whom our ideas are the measure of things, like the Divine Ideas.

After having studied at the University of Berlin, Karl Marx became editor of a paper at Cologne. The revolutionary tendencies of the paper brought about its suppression, and Marx passed on to Paris, where he collaborated with Arnold Rüge, the leader of *Young Germany*, a section of the revolutionary society, *Young Europe*, founded by Mazzini. Little by little, Marx, with his Jewish friends, Friedrich Engels and Ferdinand Lassalle,<sup>2</sup> ousted Rüge from the direction of his paper, *Les Annales Franco-allemandes*, and thus got control of Rüge's organization, giving it a completely Communist turn. Thus the *sovereign thought* of Hegelian philosophy passed from the *passive* to the *active* state, by the aid of a fulcrum in the outer world. Marx could not, however, immediately proceed to action by the poor duped masses

<sup>1</sup> The Catholic Church, guardian of revealed truths and protectress of the sanity of the human mind, has condemned these aberrations in the Vatican Council. The second canon of these opposed to the errors about God as Creator of all things runs as follows: *If anyone shall not be ashamed to affirm that nothing exists except matter, let him be anathema.* (Denz., 1802). The last part of the fourth canon of the same section condemns the idealistic evolution of Hegel: *If anyone shall affirm that God is universal or indefinite being, which by determining itself constitutes the whole universe of existing things, forming distinct genera, species and individuals, let him be anathema.*

We are thus practically back to the position of David of Dinant, about whom St. Thomas wrote in the thirteenth century: "David of Dinant affirmed like a downright fool (*stultissime*) that God was primary matter." (Ia, P. Q. 3, a. 8). David of Dinant's thought seems, however, to have been on a higher level than Marx's.

<sup>2</sup> The Jewish descent of Engels is strongly denied. Cf. Salluste, op. cit. p. 55.

of workmen under his influence, for the police were watching. He took refuge in England, but came back to the Continent to take part in the Revolution of Bavaria in 1846 and then in that of Paris in 1848. After 1848 Marx set to work to pass from secret action to open action, by the foundation of the *First Communist Internationale*. Thanks to this organization, great bodies of workmen could be moved to action by leaders whose secret connexions were carefully hidden. When the *First Internationale* was launched by Marx at St. Martin's Hall, in London, in 1864, it was the result, not of a spontaneous movement of enthusiasm, as the official histories tell us, but of years of preparation. In the preparation and propagation of the Socialist movement, we find the following Jews engaged: Lassalle, then Singer, leader of German socialism; Neumayer, Victor Adler and Aaron Libermann, directors of Austrian socialism; Fribourg, Léon Frankel and Haltmayer, acting as chiefs in France; Kahn and Leon, in the United States, and so on.<sup>1</sup>

It would be too long to recount the whole story of the growth of the Communist movement in Europe. The plan of the revolution is always substantially the same. The reins of government of some great nation must be captured and then that nation must be made a sort of battering-ram, in order to impose the revolutionary ideal on the neighbouring peoples. The France of 1789 and its people were used as revolutionary ammunition, to be hurled at Europe. If Marx had succeeded through his agents in the Paris Commune of 1871, France would have had the fate which was reserved to the Russia of 1917. In Russia the vast sums invested in Communism by Jewish capitalists bore fruit and the sovereign thought of the Hegelian philosopher of Berlin has passed from the passive state to the free state, with the results we know.

The ideas of God, our Lord Jesus Christ, the native land, the family, and the personality of the child, are all being swept away in the name of "progress," while the financiers laugh at their poor dupes. The Russian revolutionary, Bakunin, who knew Marx well and who used to describe

<sup>1</sup> B. Lazare in *L'Antisémitisme*, pp. 343, 344, speaks also of James Cohen, Secretary for Denmark, Loeb, Lazare and A. Lévi as members of the *Fédération Parisienne de l'Internationale*, Gompers in U.S.A., etc. For Marx's secret and open activities in preparation for 1864, cf. the work by Salluste already referred to, *Les Origines Secrètes du Bolchevisme*, pp. 55-100.

him and his following as the "German-Jew Company," complained in his day of the contempt of Marx and Engels for the poor. Marx spoke of the poor and destitute workers as the "ragged proletariat" (*Lumpenproletariat*).

Russian Communism is, then, the triumph of the Marxian deification of man. But is Jewish thought the directing and controlling *sovereign thought*, which is striving to mould the destinies of Russia, and, through Russia, of the world? We must here quote a certain number of documents to show how the Marxian neo-Messianic programme was inaugurated in Russia and continues to be applied therein. The first document to be quoted is an extract from the *Patriot* of December 5th, 1929, and deals with the publication of certain facts and their suppression later on by the British Foreign Office.<sup>1</sup> The document is as follows:—

"It may be well, at the cost of repetition, to recall the first beginnings of the Bolshevik Power and the full information as to its nature and objects which was placed at the disposal of Mr. Lloyd George's Coalition Government. M. Oudendyke was the very able representative of the Netherlands Government at St. Petersburg, when the Bolsheviks began their reign of terror. He spoke Russian well and knew the principal agents in this so-called revolution, which he had watched in course of preparation. Equipped with knowledge probably superior to that of any other neutral observer, he felt it to be his duty to convey this information to the Christian Powers, whose existence he believed to be threatened. On September 6th, 1918, therefore, he sent a Report—one of the most weighty Reports ever drafted—with an important communication from the wretched British subjects imprisoned in the Fortress of Peter and Paul, to Sir M. Finlay, our Minister at Christiania. The latter forwarded this Report to Mr. Balfour, who received it on 18th September and published it as a White Paper in April, 1919, after six months' delay. This revealing paper was entitled:

<sup>1</sup> The document is reproduced with the kind permission of the Editor of the *Patriot*. A longer account of the same curious incident will be found in Appendix I.

The only place in Ireland, so far as the present writer is aware where the original unabridged edition of the British White Paper may be consulted, is the Library of Trinity College, Dublin.

'Russia, No. 1 (1919), A Collection of Reports on Bolshevism in Russia.' The entire Report is illuminating as to Bolshevik proceedings and aims, but the kernel of the whole matter is contained in the following extract : *'The danger is now so great that I feel it my duty to call the attention of the British and all other Governments to the fact that, if an end is not put to Bolshevism at once, the civilization of the whole world will be threatened. This is not an exaggeration, but a sober matter of fact. . . . I consider that the immediate suppression of Bolshevism is the greatest issue now before the world, not even excluding the war which is still raging, and unless, as above stated, Bolshevism is nipped in the bud immediately, it is bound to spread in one form or another over Europe and the whole world, as it is organized and worked by Jews who have no nationality and whose one object is to destroy for their own ends the existing order of things. The only manner in which this danger can be averted would be collective action on the part of all the Powers. I would beg that this Report be telegraphed as soon as possible in cipher in full to the British Foreign Office in view of its importance.'*

"Never has anyone shown more prophetic insight than M. Oudendyke. His forecast has been absolutely fulfilled in every respect, and to-day the Bolsheviks—now about to be received in London—constitute the greatest danger to the peace and stability of the world, even threatening civilization. Whether his vitally important Report reached other Chancelleries we do not know, but our Foreign Office at least was forewarned, and it did not—at first—withhold the warning from the public. The sequel is, however, extraordinary. The original White Paper quickly became unprocurable, and another, an 'abridged edition' with the same title, promptly appeared at 6d. instead of 9d., from which all that we have quoted, and more of almost equal importance, had been carefully eliminated. It would be particularly interesting, but evidently impossible, to ascertain how this suppression of pregnant facts was arranged at the Foreign Office."

The chief document, treating of the financing of the Russian Revolution, is the one drawn up by the American Secret Service and transmitted by the French High Commissioner to his Government. It was published by

the *Documentation Catholique* of Paris on 6th March, 1920, and preceded by the following remarks : "The authenticity of this document is guaranteed to us. With regard to the exactness of the information which it contains, the American Secret Service takes responsibility."

This document was quoted in 1920 in a supplement to the paper, *La Vieille France*, which added : "All the Governments of the Entente were aware of this memorandum, drawn up from the data of the American Secret Service and sent at the time to the French High Commissioner and his colleagues." The memorandum is also to be found in Mgr. Jouin's work, *Le Péril Judéo-Maçonnique*, Part III, pp. 249-251, with the added remark that the Jews have placed obstacles in the way of its publication, so that the great majority of people are unaware of its existence.<sup>1</sup> The document is divided into eight sections. Sections I to IV as well as VI to VIII will be here reproduced for the benefit of readers.

"*Section I.*—In February, 1916, it was first discovered that a revolution was being fomented in Russia. It was found out that the following persons as well as the banking-house mentioned were engaged in this work of destruction :

"Jacob Schiff (Jew) ; Guggenheim (Jew) ; Max Breitung (Jew) ; Kuhn, Loeb & Co. (Jewish Banking-house), of which the following are the directors : Jacob Schiff, Felix Warburg, Otto Kahn, Mortimer Schiff, S. H. Hanauer (all Jews).

"There can be no doubt that the Russian revolution, which broke out a year after the information given above had been received, was launched and fomented by distinctively Jewish influences.

"As a matter of fact, in April, 1917, Jacob Schiff made a public declaration that it was thanks to his financial help that the Russian revolution had succeeded.

"*Section II.*—In the spring of 1917, Jacob Schiff began to supply funds to Trotsky (Jew) to bring about the social revolution in Russia. The New York daily,

<sup>1</sup> Though the Jewish origin of Kerensky, who brought about the first Russian revolution of 1917, has been contested, it seems pretty certain he was the son of the Jew Aronne (Aaron) Kerbis and the Jewess Adler. After the death of Kerbis, his widow married a certain Kerensky in Russian Turkestan. This man adopted young Kerbis, who took the name of his stepfather.

*Forward*, which is a Judaeo-Bolshevik organ, gave a subscription for the same purpose.

"Through Stockholm, the Jew, Max Warburg, was likewise furnishing funds to Trotsky and Co. They were also in receipt of funds from the Westphalian-Rhineland Syndicate, which is an important Jewish enterprise, as well as from another Jew, Olaf Aschberg, of the 'Nya Banken' of Stockholm, and from Givotovsky, a Jew, whose daughter is married to Trotsky. Thus the communications were set up between the Jewish multi-millionaires and the Jewish proletarians.

"*Section III.*—In October, 1917, the social revolution took place in Russia, thanks to which certain Soviet organizations took over the direction of the Russian people. In these Soviets the following individuals made themselves remarkable :

| Assumed Name      | Real Name               | Nationality           |
|-------------------|-------------------------|-----------------------|
| Lenin ..          | Oulianow (Ulianoff) ..  | Russian. <sup>1</sup> |
| Trotsky (Trotzky) | Bronstein ..            | Jewish.               |
| Steckloff ..      | Nakhames ..             | Jewish.               |
| Martoff ..        | Zederbaum ..            | Jewish.               |
| Zinovieff ..      | Apfelbaum ..            | Jewish.               |
| Kameneff ..       | Rosenfeld ..            | Jewish.               |
| Dan ..            | Gourevitch (Yurewitsch) | Jewish.               |
| Ganetzky ..       | Furstenberg ..          | Jewish.               |
| Parvus ..         | Helpfand ..             | Jewish.               |
| Uritzky ..        | Padomilsky ..           | Jewish.               |
| Larin ..          | Lurge ..                | Jewish.               |
| Bohrin ..         | Nathansohn ..           | Jewish.               |
| Martinoff ..      | Zibar ..                | Jewish.               |
| Bogdanoff ..      | Zilberstein ..          | Jewish.               |
| Garin ..          | Garfeld ..              | Jewish.               |
| Suchanoff ..      | Gimel ..                | Jewish.               |
| Kamnelff ..       | Goldmann ..             | Jewish.               |
| Sagersky ..       | Krochmann ..            | Jewish.               |
| Riazanoff ..      | Goldenbach ..           | Jewish.               |
| Solutzeff ..      | Bleichmann ..           | Jewish.               |
| Piatnitzky ..     | Ziwin ..                | Jewish.               |
| Axelrod ..        | Orthodox ..             | Jewish.               |
| Glasunoff ..      | Schultze ..             | Jewish.               |
| Zuriesain ..      | Weinstein ..            | Jewish.               |
| Lapinsky ..       | Loewensohn ..           | Jewish.               |

<sup>1</sup> The present writer wishes to add that some authors are convinced that Lenin's mother was a Jewess.

"*Section IV.*—At the same time the Jew, Paul Warburg, who had been in relation with<sup>1</sup> the Federal Reserve Board, was remarked to be in active contact with certain Bolshevnik notabilities in the United States. This circumstance, together with other points about which information had been obtained, was the cause of his not being re-elected to the above-mentioned Committee.

"*Section VI.*—On the other hand, Judas Magnes, subsidized by Jacob Schiff, is in close contact with the world-wide Sionist organization, *Poale Zion*, of which he is in fact the director. The final end of this organization is to establish the international supremacy of the Jewish Labour Movement. Here again we see the connexion between the Jewish multi-millionaires and the Jewish proletarians.

"*Section VII.*—Scarcely had the social revolution broken out in Germany when the Jewess, Rosa Luxemburg, automatically assumed the political direction of it. One of the chief leaders of the International Bolshevnik Movement was the Jew, Haase. At that time the social revolution in Germany developed along the same lines as the social revolution in Russia.

"*Section VIII.*—If we bear in mind the fact that the Jewish Banking-House of Kuhn, Loeb & Co. is in touch with the Westphalian-Rhineland Syndicate, German-Jewish House, and with the Brothers Lazare, Jewish House in Paris, and also with the Jewish House of Gunzburg of Petrograd, Tokio and Paris; if, in addition, we remark that all the above-mentioned Jewish Houses are in close correspondence with the Jewish House of Speyer & Co. of London, New York and Frankfort-on-the-Main, as well as with the 'Nya Banken,' Judaeo-Bolshevnik establishment at Stockholm, it will be manifest that the Bolshevnik movement is in a certain measure the expression of a general Jewish movement and that certain Jewish Banking-Houses are interested in the organization of this movement."

A few additional remarks about some of the personages above-mentioned may be of interest. According to the

<sup>1</sup>I have here translated literally from the French. Perhaps the original English may have been "acting on" instead of "in relation with."

*Echo de Paris* of 28th April, 1920, Max Warburg is the head of the Bank, *Max Warburg & Co.*, of Hamburg. He is the chief shareholder in the Hamburg-America line and the Deutscher Lloyd. His two brothers, Paul and Felix, one of whom is married to the sister-in-law, the other to the daughter of Jacob Schiff (born at Frankfurt) are with Schiff at the head of the Bank, Kuhn, Loeb & Co. From *The German-Bolshevik Conspiracy* (p. 27), issued by the Committee of Public Information, Washington D.C., October, 1918, we learn that Max Warburg was advancing money to the Bolsheviks. The following telegram appears therein :

Stockholm, 21st Sept., 1917.

" Mr. Raphael Scholak, Haparand.

" Dear Comrade. In conformity with a telegram from the Westphalian-Rhineland Syndicate, Max Warburg & Co.'s Bank informs you that an account is open for Comrade Trotzky's enterprise.

" J. FURSTENBERG." <sup>1</sup>

From information furnished by French sources, Mr. Jacob Schiff appears to have given 12,000,000 dollars for the Russian revolution of 1917.

If we now turn to Mrs. Webster's *The Surrender of an Empire* (pp. 74-79), we get some additional information about the rise of Bolshevism. It seems that the real name of the individual mentioned above in Section III, under the designation of Parvus, is Israel Lazarevitch Helphand and that he is a Jew of the province of Minsk, in White Russia. In the second half of the eighties he took part in revolutionary work in Odessa. In 1886 he went abroad and finally, after many wanderings, went to Copenhagen, where he amassed a large fortune as the chief agent for the supply of German coal to Denmark, working through the Danish Social Democratic Party. Dr. Ziv, in his *Life of Trotsky*, relates that when he was in America in 1916 he said to Trotsky : " How is Parvus ? " to which Trotsky replied laconically : " Completing his twelfth million." It is this Jewish multi-millionaire who, after Karl Marx, was the great inspirer of Lenin. It was through the intervention of Parvus that Lenin was sent back

<sup>1</sup> The present writer has translated from a French version of the above telegram, so there may be some difference between the wording and that to be found in the American publication above-quoted.



to Russia by the Germans. Lenin was dispatched from Switzerland to Russia in a locked train and was provided with no less than £2,500,000 by the German Imperial Bank. It was not, therefore, as a needy revolutionary, setting forth on a precarious mission, his soul lit with pure zeal for the cause of the workers, that Lenin journeyed into Russia, but as a well-trying agent, versed in all the tricks of intrigue and the art of propaganda and backed by the powerful organization of international finance. The people accompanying him were predominantly aliens: out of a list of 165 names published, 23 are Russian, 3 Georgian, 5 or 6 Armenian, 1 German and 128 Jewish.<sup>1</sup>

The English accuse the Germans of having sent Lenin to Russia. We have seen the influences at the back of that action. On the other hand, the Germans accuse the English of having sent Trotsky back, for Trotsky was set free from arrest by order of the British Government (he had been arrested at Halifax), when he was needed by Jacob Schiff and the others, as we saw above. The truth is that Jewish financial influences were working behind the Governments of both peoples for their own ends. "Russia" is not a triumph for the workers; but seems to be a gigantic investment of Jewish capitalists for their own ends. Amid the welter of details about "Russia," the great fact must not be lost sight of, that the men who seized power and retain it, as the task-masters of the rationed and ticketed people of Russia, were put there by a certain number of Jewish capitalists. The Russian middle-class and the nobles, the natural leaders of the people, were exterminated, while the manual workers, who were too uneducated to see through the plans of the investors, were extolled to the skies.

The last testimony we shall cite in this connexion is that of a distinguished scholar who carefully studied Communism in action and then was not afraid to tell the truth. It is taken from the *Impressions of Soviet Russia*, by Charles Sarolea (pp. 159, 160):—

"That the Jews have played a leading part in the

<sup>1</sup> An illuminating sketch of Lenin's career is to be found in an article by Salluste in *La Revue de Paris* (December 15, 1927). Lenin, according to this able writer, was, at the same time, a paid agent of the Russian secret police and of the Jewish financiers engaged in furthering the Marxist conspiracy. He profited by his position as police agent to prepare the triumph of the schemes of the financiers.

Bolshevist Government is a proposition which no one will deny who has taken the trouble to study Russian affairs at first hand. I am quite ready to admit that the Jewish leaders are only a proportionately infinitesimal fraction, even as the British rulers in India are an infinitesimal fraction. But it is none the less true, that those few Jewish leaders are the masters of Russia, even as the fifteen hundred Anglo-Indian Civil Servants are the masters of India. For any traveller in Russia to deny such a truth would be to deny the evidence of his own senses. When you find that out of a large number of important Foreign Office officials whom you have met all but two are Jews, you are entitled to say that the Jews are running the Russian Foreign Office. . . . When you find that in the Congress of the Third International all the debates from beginning to end are directed by Zinoviev and Radek, you are entitled to say that those two Jewish Bolsheviks are running the Third International. When you find that the same Zinoviev is also the omnipotent Dictator of Petrograd, that he was also the chairman of the Congress of Baku . . . when you further find that the above-mentioned Radek is the ubiquitous agitator and the chief of the Bolshevik Propaganda department, when you discover at the same time that the leaders in every other Bolshevik revolution in Budapest, in Bavaria, are invariably Jews, you are driven to the conclusion that the Jews have been the protagonists of the Russian Drama."

Earlier in the same work we read :

"Most of the places (at the universities) are reserved for boys and girls of approved atheist and Bolshevik principles. It is thus that in Moscow University eighty per cent. of the medical students are Communist Jews." <sup>1</sup>

The tree planted by the *Jewish Union for Civilization and Science* has borne fruit.

How does the Communist Internationale seek to subject other countries? In Spain, the republican elements,

<sup>1</sup> The competence of this author is beyond question. In the Preface he says that he submitted the manuscript of the work to some of the highest European authorities on things Russian and Slavonic. The Jews who figure in the façade of the Bolshevik structure vary from time to time. They may even appear to diminish in number because of fear of "Anti-Semitism." The control never changes.

Masonic and Bolshevist, together with a certain number of honest, decent Catholics, who did not grasp the full meaning of the struggle in the world against the Mystical Body of which they are members, combined to overthrow the Monarchy. Masonry, as we have seen, is aiming at subjecting all countries to the World-Republic just as Communism is. The same forces practically control both sections of the revolutionary army, Masons and Communists. The Communists in the cities then profited by the arrival of the Masons to power to begin the attack on the supernatural life of the country, by burning churches and convents. The following is the programme traced out by Moscow for their agents and dupes in that country. It is taken from *La Liberté* of Fribourg (Switzerland) of 20th June, 1931, which quotes from the official organ of the "Russian Kommintern."

"The flames ascending from the burning churches and monasteries of Spain have shown the true character of the Spanish revolution. Its prospects are excellent, but that it may develop and win through, the movement must be directed by a thorough-going Communist Party. This party is actually being formed."

Some of the points to be aimed at by the agents of Moscow in Spain are then given as follows :

"(1) . . . disbanding of the secret police. Arrest of the functionaries of that force . . . (2) . . . arming of the workers and working-farmers (peasants). . . . (7) Confiscation of the lands belonging to the Church and the landed proprietors. . . . These lands to be handed over to the agricultural workers and working-farmers."

The document further insists upon

"the importance of the agrarian revolution, for which it is indispensable to set up working-farmers' committees for the requisition of the property of the landed proprietors, of the banks and of the Church, and for the handing over of these lands to working-farmers' and agricultural workers' committees; to refuse to pay debts; to refuse to pay State contributions until the lands are divided up. . . . For the realization of all these

revolutionary projects, the formation of committees (Soviets) of workers, working farmers and soldiers is necessary. That must be our chief aim.”<sup>1</sup>

Now the language and expressions used in this document, emanating from the Russian Komintern, are largely those with which the revolutionary papers have made their readers familiar here in Ireland. In the leading article of its issue of 23rd April, 1932, under the caption “On with the Old Cause,” *An Phoblacht* (“The Republic”), one of those revolutionary papers, states that it is working for

“A Republic for the thirty-two counties of Ireland, free from any dependence on or connexion with the British Empire. *A Republic in which there shall be civil and religious liberty, and equal rights and opportunities for all citizens. A Republic based on the public ownership of the land, and instruments of production, distribution, and exchange.*”<sup>2</sup>

What these declarations forebode for the farmers of the future Irish Republic may be learned from an article on “Motives of Production” in *An Phoblacht* of 21st May, 1932. In the course of this article which the paper informs us is one of a series setting forth its editorial policy, we read :

“The sin and crime growing out of the private monopoly of land . . . must never be tolerated in a free Ireland. . . . Thus in land, those who now occupy holdings in trust for the nation shall be confirmed in their occupation and but one condition sought of them—the use of such holdings to the maximum productivity point, and the making available for the nation of the surplus beyond the needs of the occupiers’ families.”

The Communist movement in Ireland is advanced another stage by the declaration contained in the Manifesto to the Irish People issued by the General Convention of the I.R.A. on January 8th, 1933. That document states unequivocally that :

“We believe the reorganization of Irish life demands

<sup>1</sup>Mrs. Webster, in *The Socialist Network* (p. 47), points out that the same individuals control both the Russian Government and the Komintern or Communist Internationale. The financiers, of course, control all.

<sup>2</sup>Italics mine.

the public ownership of the means of production, distribution and exchange in a state based on the needs of the mass of the people."

As the convention was "composed of elected delegates of all the volunteer units in the whole of Ireland," it represents the official policy of the I.R.A. (Irish Republican Army).<sup>1</sup>

Under cover of propaganda for the severance of Ireland from the British Empire, a Communist Republic, from which private property in land and in the means of production would be excluded, is thus being prepared. Anyone who would claim to own a mill or a portion of land would have to be suppressed as a British Imperialist. *The Communist Manifesto*, of Karl Marx and Friedrich Engels, enlightens us with regard to the sincerity of the national aims of every Communist movement. We read therein :

"The struggle of the proletariat against the middle-class is not in reality, but will be in appearance, a national struggle. The proletariat of each country must first overcome its own middle-class. . . . Communists have been accused of wanting to do away with the native land and nationality. Workers have no country. What they have not cannot be taken from them. Of course, the proletariat must first of all attain political power, become the ruling class in the nation and constitute itself into the nation. In that sense, it is still attached to nationality. But it is not attached to nationality as the middle-class is attached to it. . . . The supremacy of the proletariat will efface them (all national distinctions)."<sup>2</sup>

Thus, if ever a Communist Republic is set up in Ireland we shall be trampled under foot in another world-empire ruled from Moscow or—Jerusalem.<sup>3</sup>

<sup>1</sup> The Irish Hierarchy warned their flocks about these Communist preparations in their Letter of October 18th, 1931. For documents relating to Communist movement in Ireland, cf. *Could Ireland become Communist?* by James Hogan.

<sup>2</sup> I have translated from the French edition of *The Communist Manifesto*, pp. 39 and 50.

<sup>3</sup> In *The Socialist Network* (p. 72), Mrs. Webster refers to the relations between the I.R.B. and "the still more secret Irish Communist Brotherhood, founded in 1920 and controlled by a Supreme Council of Six." The existence of this latter body was made known by the revelations of a Communist. It made its presence felt during the disastrous Civil War in Ireland in 1922.

It should be carefully borne in mind that Muscovite propaganda, while ever seeking to disturb and overthrow the existing social order, so as to draw dupes under the sway of the new empire with its centre in Moscow, will try to profit by the existence of a national struggle in any country. Many thousands of Irish Catholics are being pulled blindly along the road to the Communist empire by propaganda about the British Empire. And, needless to say, every movement emanating from or controlled by Russia is steeped in hatred of the Catholic Church. Amongst the resolutions at the Congress of the Red International of Labour Unions (the Communist trade union organization with headquarters in Moscow) in 1928 was one to the effect that "all attempts in Ireland to form Catholic or other religious unions of workers were to be fought against." *Fas est et ab hoste doceri*. If the enemies of our Lord display such zeal in excluding the influence of the Mystical Body from economic affairs, every nerve should be strained by us to introduce that influence, by and through Catholic Action.

Of course, Muscovite propaganda, when attacking God and the hierarchical order of human society, will not inform the people who are urged on to the class-war and revolution that a new and savage feudalism or rather slavery will be the result. The members of the Bolshevik party are the new supreme class, and against the party and its members no rights exist, for there is no such thing as a right in the correct sense.

"Behind all the façades which portray identification of the Bolshevik State with the working masses hitherto enslaved by former Governments, behind the Soviets and the federal organization, is hidden but one reality, which can be described in a sentence: the 'workers' State is the unlimited rule of the Bolshevik party. State and party so far coincide that all the political institutions are but machinery of which the party makes use to direct society and determine its development. . . . Any development, therefore, which might weaken the efficiency of the machine which for the Bolsheviks constitutes the State, or restrict its operations, is made impossible from the outset. . . . The State knows only one right, the right of the Bolshevik party, which controls its machinery, to maintain its power. . . .

Any limits actually observed in the application of force against non-Bolsheviks are a matter of pure expediency ; and what expediency demands is decided by the Bolshevik party. . . . The might of the ruling party is unlimited, is, under the Bolshevik system, identical with right. The absence in the Bolshevik State of freedom of opinion and public meeting is no temporary restriction necessitated by a temporary crisis. . . . Moreover, there can be no doubt that the Bolshevik party is above the State . . . in principle there can be no rights against the party.”<sup>1</sup>

But, then, the poor deluded masses in countries outside Russia are informed that, when the bourgeois governments have been everywhere overthrown, there will be a reign of peace and concord, a Garden of Eden, in fact, here below, but an Eden in which there will be no shadow cast by the irascible God of the bourgeois, intent on punishment. Satan can certainly get his dupes to swallow a considerable amount. One question, however, always returns : “ What about the Jewish international financiers who financed Lenin and Trotsky in 1917 ? ”<sup>2</sup> That their control over the figure-heads of the Communist party, like Stalin, exists is certain. In her book, *Trois ans chez les Tsars rouges* (p. 96), Madame Élise Despreaux speaks of the appearance of anti-Semitism in the Communist party and continues :

“ It is its preponderance amongst the Communists which has brought about the success of Stalin, in 1926 and 1927. Nevertheless, if the Georgian dictator maintains his position, it is at the price of a manifest capitulation in face of the higher power of international finance. The part played by this power in the destinies of the U.S.S.R. is undeniable. Of course, the exact nature of the part is difficult to prove, on account of its secret character. The influence of this power has, however, been exercised recently in favour of the Jews,

<sup>1</sup> *Bolshevism, Theory and Practice*, by W. Gurian, pp. 89-91 (London : Sheed and Ward).

<sup>2</sup> In this connexion Catholics would do well to read the pamphlet of the English C.T.S. on *The Catholic Church and the Principle of Private Property*, by H. Belloc. On p. 20 of that pamphlet, the writer asks how many of those who discussed the Peace Conference ever heard of Kuhn, Loeb & Co. This text is quoted in a later chapter.

without whom the Russians would find it difficult to manage commercially and economically.”<sup>1</sup>

It is well to link with this what the writer stated on p. 75 of the same work, about the *Hotel Lux* as the headquarters of the World-Revolution :—

“The Government of the U.S.S.R. is only a subordinate department of the Executive Committee of the Third Internationale. The Communist International utilizes the results of the Russian revolution for aims which have nothing to do with the interests of the Russian people. Each country is represented at Moscow by permanent delegations and all these are at the service of the Muscovite General Staff. It is significant that these staffs are paid, in spite of the material misery in which Communism has plunged the Russian people generally outside the Communist aristocracy.”

It is to the influence of international finance that the relative stability of the Russian revolution is due. Just as greater skill in carrying out successful revolutions has been acquired by experience since 1789, so also progress has been made in the art of maintaining the figure-heads in power, in spite of the discontent of the majority of the people and the unceasing struggle against the laws of nature.<sup>2</sup>

Is such a thing as a Christian Workers' Republic possible? <sup>3</sup> In order to answer, we must first turn to those who alone upon this earth have the right to speak for Christ the King, namely, the Pope and the Bishops. Now, they have told us that one cannot be a Catholic and a Communist. Anyone who contradicts them does not speak in the name of Christ, but in that of Satan, though he may protest that he goes regularly to Mass. Secondly, applying the principles which, we have seen, lie at the base of the Communist movement, we can readily see that the name of Christian Workers' Republic attempts to link together two ideas that are contradictory. The Communism of Karl Marx is based on the pantheistic

<sup>1</sup> Madame Despreaux was for several years in charge of the French school, opened at Moscow by the French Government.

<sup>2</sup> Freemasonry has been suppressed in Russia. Cf. quotation from “The Protocols of the Elders of Zion” in Appendix V.

<sup>3</sup> The expression “Workers' Republic” is used in the sense of Marx and Lenin.



evolution of all natural powers under the supreme guidance of man's thoughts. Above man, for Marx, there is nothing. True Christianity means the sharing by man of God's own Inner Life of Knowledge and Love communicated to man through the sacred Humanity of Jesus, True God and True Man. Above man, we, Catholics, believe there is God, and between God and man there is the one Mediator, Christ Jesus. Again, Marxian Communism is a neo-Messianic movement, based on Jewish rejection of the Messiah Who has come, and the workers are merely the tools by which Israel hopes to exercise world domination. Accordingly, a true Christian cannot be at home in that camp. Besides, Christianity is a religion of love, mercy and compassion, while "the Marxian type of atheism is not moved at all by pity; on the contrary, it is pitiless. In order to procure power and riches for the social collectivity it proclaims ruthless cruelty towards men. There is no humanitarian element left in it. It comes from Feuerbach, but it goes one further than him, and rejects his religion of humanity. It was not in the name of man that Marx raised the standard of revolt, but in the name of the mightiness of a new deity, the social Collectivity."<sup>1</sup> The complete triumph of the so-called Christian Workers' Republic can have no other result than the extermination of all those who believe in the Divinity of Christ the King. "No man can serve two masters" (Matthew vi. 24). Of course anyone, Bishop, priest or layman, who stands up for the integral rights of Christ the King will be got rid of, ostensibly as an enemy of the republic and a counter-revolutionary. And be it noted that ideas work themselves out in act, or rather men are spurred on to draw the final conclusions from the ideas they hold. Marxian republicans cannot stop halfway and compromise with Catholicism. They must seek to exterminate its adherents and educate a new generation which will worship only matter, machinery and—Satan.

A few extracts from Waldemar Gurian's able work from which we have already quoted will confirm these statements:—

"The tyranny to which the Bolshevik doctrine of salvation leads is not simply a political and economic

<sup>1</sup> Nicholas Berdyaev, *The Russian Revolution*, p. 31.

oppression. It is far more comprehensive and therefore more intolerable than a tyranny of the normal sort, because it is based on a fundamental philosophy, a particular conception of human nature and the objects of society. It desires to impose on men particular doctrines, and is not content with their obedience to governmental and economic regulations. The entire man must be embraced and occupied by Bolshevism. In future, there must be no contrast between the individual and society, for the life of the individual must belong completely to society, which is regarded as the goal of history. That alone which promotes this development has any longer the right to exist. This produces an oppression of unparalleled magnitude. All intellectual life that does not serve Bolshevism must be annihilated; intellectual freedom and independence must yield to the dogmas of the Bolshevism creed; religion must disappear, and scientific research be exclusively directed to results which are in harmony with the doctrines of dialectical materialism and above all serve the Bolshevism rule. . . . In the bourgeois society<sup>1</sup> the Church can still carry on her work, although in practice increasingly losing her influence over public life and, at best, recognized as a moral force within the community. Nevertheless, she can be active and preach her doctrines. This is true even of a State with such extremely anti-clerical laws as France. In the bourgeois society and its State the Church can make her voice heard. Even the anti-clerical State does not venture to promote atheism by the use of violence and the annexation of publicity in the hope of thus killing religion. However anti-clerical its professions it dare not carry them out consistently. . . . This tolerance and regard for tradition are alien to Bolshevism. It possesses a very definite philosophy of history, to whose fulfilment its State and economic experiments must minister. This philosophy finds the goal of humanity in the self-sufficient society. Bolshevism is thus essentially and whole-heartedly intolerant of Christianity and the Church. It cannot, therefore,

<sup>1</sup> By bourgeois society, Gurian means chiefly what I prefer to call Judaeo-Puritan capitalist society, the sort of society depicted in Belloc's *The Servile State*. Such a society has abused the rights of private property. Between the two opposed errors of Judaeo-Protestant Capitalism and Judaeo-Masonic Communism and above them stands the Catholic Ideal.

allow the Church to work freely within its society and State ; in this respect its attitude is far more logical than that of the bourgeois State.”<sup>1</sup>

It was possible to give only a few details about the secret origins of Socialism and Communism. What has been said, however, will be sufficient to show at least portion of what was in Pope Leo XIII's mind, when in the Encyclical, *Quod Apostolici Muneris* (December 28th, 1878), “On Socialism, Communism and Nihilism,” he wrote as follows :—

“You understand, as a matter of course, Venerable Brothers, that We are alluding to that sect of men who, under the motley and all but barbarous terms and titles of Socialists, Communists and Nihilists, are spread abroad throughout the world and, bound intimately together in baneful alliance, no longer look for strong support in secret meetings held in darksome places, but standing forth openly and boldly in the light of day, strive to carry out the purpose long resolved upon of uprooting the foundations of civilized society at large.”

Pope Leo XIII regretted more than once that rulers did not heed the warnings of the Holy See about what was being prepared for the world, in secret societies. Pope Pius XI, now that the struggle between Christ the King and Satanic Communism is universal, urges the alleviation of conditions where possible and the removal of social evils, but he reiterates the entreaties to those who have the power to use it for Christ :—

“We cannot contemplate without sorrow the heedlessness of those who seem to make light of these imminent dangers, and with stolid indifference allow the propagation far and wide of those doctrines which seek by violence and bloodshed the destruction of all society. Even more severely must be condemned the foolhardiness of those who neglect to remove or modify such conditions as exasperate the minds of the people and so prepare the way for the overthrow and ruin of the social order.” (Encyclical Letter, *Quadragesimo Anno*, “On the Social Order.”)

<sup>1</sup> Cf. op. cit., pp. 245, 256. Dr. Gurian's speaking of the Churches (cf. p. 256) and his putting all forms of Christianity on the same level, as if all were equally pleasing to God, are to be deprecated.

IS THE IRISH REPUBLICAN BROTHERHOOD PART OF  
THE WORLD-SCHEME ?

Needless to say, documentary information about such a matter is very difficult to obtain. Let us, however, take in turn the origin of the Fenian organization out of which the I.R.B. and the Clan-na-Gael evolved, the ritual and form of initiation of the Clan-na-Gael, and lastly, the most important point, the attitude of the I.R.B. towards the Mystical Body of Christ.

With regard to the origin of the Fenian Society, A. M. Sullivan writes in *New Ireland* (pp. 198-202),

"Two of the refugees (of the '48 movement), Mr. John O'Mahony and Mr. James Stephens, had settled for some time in Paris after their escape from Ireland in 1848.<sup>1</sup> They there fell into the society of men, who, during that year of revolutions in various parts of Europe, from Vienna to Rome, had played a part much like their own; and soon, in what may be called the central training-school of European revolutionism, they learned that the way to begin was by a secret society. After a residence of a few years in the French capital, O'Mahony proceeded to America. Stephens quietly returned to Ireland. . . . Before parting, they

<sup>1</sup> We saw above that Arnold Rüge, once a friend and collaborator of Karl Marx, was the leader of *Young Germany*, a section of *Young Europe*, founded by the revolutionary Mazzini. What was the connexion of *Young Ireland* with that part of the world-scheme for the naturalistic deification of man? A historian unsympathetic to Ireland like Rutherford (*Secret History of the Fenian Conspiracy*) is at one with A. M. Sullivan with regard to the connexion of Stephens and O'Mahony with continental conspirators. He says: "All that could be done has been done to throw obscurity over the careers of James Stephens and John O'Mahony . . . from 1848 to 1858" (p. 49); "Stephens and O'Mahony, immediately on arriving in France in 1848, identified themselves with ultra-revolution and became members of a secret society" (p. 50); "he (Stephens) threw himself heart and soul into foreign conspiracy, and the secret societies of the Continent had no more active or trusty agent than himself. In their service he visited Spain occasionally, Germany now and then, Italy often, and London still more frequently" (p. 52). Further on, the same writer states "that Russian agents, in view of the impending Crimean War, got hold of Stephens. . . . Thus . . . Fenianism began under French and Russian auspices." Have we not a right to demand the objects of these foreign conspirators? They had a philosophy of life, an attitude towards the Mystical Body of Christ and, of course, endeavoured to manœuvre the Irish people in the sense of their views, by means of the Irishmen with whom they were in touch. It is time for Irish Catholics to study the real history of the world since 1789 and realize that the ultimate aim of all modern revolutionary schemes is the attack on Christ the King. It is towards that final apostasy that we are being manœuvred, by the methods that have succeeded in Mexico, Spain and Russia.

had both arrived at the conclusion that, if ever their principles were to have another opportunity of promulgation in Ireland, it should be in accordance with the skilful tactics they had learned in Paris. . . . I was, in the same sense as the national leaders had ever been, as 'seditious' as any of them in my hostility to the imperial scheme of destroying our national autonomy, but I had not studied in vain the history of secret oath-bound associations. I regarded them with horror."

A curious testimony to the similarity between the form of initiation of the Clan-na-Gael and that of Masonry is given by Henri Le Caron, or Thomas Beach, who entered the Clan-na-Gael as a professional spy or secret service agent in the pay of the English Government. As such I have found it necessary to control carefully his statements with regard to Irishmen and Irish affairs. But having examined the process of initiation of the Clan-na-Gael, I am not astonished that the blindfolding, rapping, etc., made such an impression on Beach.<sup>1</sup> Here is what he says:—

"The ritual and forms of initiation were framed entirely on Masonic precedent; and, to the vast majority of the members (of the Clan-na-Gael), the statement will come no doubt as a great surprise that the much vaunted secret forms of the Masonic order need be secret to them no longer, inasmuch as that, when being admitted to a Clan-na-Gael club, they were going through the same forms and ceremonies as attached themselves to that great source of mystery and wonderment in the eyes of the non-elect, the Masonic-Brotherhood. I have often laughed to myself at the surprise shown by some Masons on the occasion of their initiation to Clan-na-Gael—for there are Masons in the Clan—at being brought once more into contact with the familiar procedure."

Beach is, however, very careful to distinguish between the Masonic society to which many of his patrons belonged and the Clan-na-Gael, for he goes on to tell the old story that Masonry is a benevolent society:—

"In the case of the Mason, nothing very strange

<sup>1</sup>Cf. *Twenty-Five Years in the Secret Service* (pp. 111, 112), by Henri Le Caron. Of course, the form of initiation of Clan-na-Gael is less elaborate than that of Freemasonry.

happens or is committed to his secrecy, for the simple reason that brotherly love and charity requires no unusual strain either on his powers of wonder or reserve; while in the other the poor confiding Irishman is simply intended to play the part of a dupe."

Little comment is needed on all this, for we have seen above that the naturalistic deification of man is the background of Masonic ritual and we know that the brotherly love and benevolence of Masonry is only a blind.

Finally, we come to the attitude of the I.R.B. towards religion and here we find unequivocal evidence of the fact that the I.R.B. is a naturalistic society working against the real order of the world. In the sub-section of the Constitution of the I.R.B., dealing with *Religion and Social Standing*, we read:—

"There shall be no State religion in the Irish Republic. Each citizen shall be free to worship God according to the dictates of his conscience. There shall be no privileged persons or classes in the Irish Republic. All citizens shall enjoy equal rights therein."<sup>1</sup>

The Irish State, aimed at by this secret society, shall, accordingly, never be able to acknowledge the Kingship of Christ, in other words, can never accept the Divine Order of the world. The significance of the other portions has been sufficiently explained when treating of the "Rights of Man." Before passing on, it must be remarked that we are dealing with the place of the I.R.B. as a whole in the movement against the Divine Life of the world since 1789, but not with the aspirations of many of those who entered the society.<sup>2</sup>

It was a sad day for Ireland that this secret society was introduced into Irish life, for its introduction meant the opposition of part of the movement for Irish independence to the rule of Christ the King. That movement was meant to be and really is the struggle of our country for the power to organize its national life in the way best calculated to favour the diffusion of the Divine Life of

<sup>1</sup> It may be well to add here that the I.R.B. claims the right to inflict the death penalty: "(30). The Supreme Council alone shall have power to inflict a sentence of capital punishment and give it effect; and this only in cases of treason."

<sup>2</sup> The aspirations of many members of the Fenian Brotherhood are sympathetically dealt with in Canon Sheehan's novel, *The Graves at Kilmorna*.

Christ, our High Priest. For it cannot be too often repeated that there can be no real happiness for countries or for individuals except in ordered subordination to Christ. As the representatives of Christ the King, the Pope and the Bishops have been ever obliged to oppose the methods and aims of this naturalistic revolutionary society, the enemies of the real life of our country have profited thereby to accuse the Mystical Body of Christ of being opposed to Irish independence. That accusation is, of course, false. On the other hand, Irish youths have read so many books in which members of this secret organization are given the monopoly of Irish patriotism that there is danger of a revolt of Irish nationality against Christ the King. May He in His mercy avert such folly and madness and enable us to remain ever faithful to Him, with the traditional loyalty of our ancestors !

We have seen the place occupied by those who control Russia in the attack on the Divine Order of the world. We know that, according to Marxian principles, the Divinity of our Lord and the Supernatural Life are absurdities. We have some idea also of Russia's designs for the building up of a vast empire, nominally of workers' republics, but in reality composed of countries enslaved by international finance. In view of these facts, we stand aghast on reading about the attempts of some members of the I.R.B. to get into touch with Russia in order to obtain recognition for the Irish Republic. To run the risk of being incorporated into the Soviet Empire in order to circumvent the British Empire is more than folly.

In the light of what we know about Russia, the following extracts from a *Draft of Proposed Treaty between the Russian Socialist Federal Soviet Republic and the Republic of Ireland*, make sad reading :—

“ Desirous of promoting peaceful and friendly relations between all nations of the world and especially between the people of Russia and the people of Ireland, and striving to co-operate in the interest of the advancement of the human race and for the liberation of all peoples from imperialistic exploitation and oppression, the Governments of the Russian Socialist Federal Soviet Republic and of the Republic of Ireland, by the authority conferred upon them by their respective Constitutions

and in the name of the people of Russia and the people of Ireland agree as follows :

" . . . (5) The Government of the Russian Socialist Federal Soviet Republic accords to all religious denominations represented in the Republic of Ireland every right accorded to religious sects by the Russian Constitution, and entrusts to the accredited representative of the Republic of Ireland in Russia the interests of the Roman Catholic Church within the territory of the Russian Socialist Federal Soviet Republic." (McCartan, *With de Valera in America*, p. 272.)

It is with pleasure that one reads in the official Report of Dáil Eireann, October–November, 1931 (p. 301), the following pronouncement from Mr. de Valera himself :

" I will say this now about secret societies, that since the Volunteers were founded, they were never necessary, that if it was required to get examples to prove that the Catholic doctrine with respect to them is right—I could give examples, because every evil that was said to flow from these societies has, to my knowledge, flown from them." (Cf. the same Report, p. 57.)

#### C.—NON-SECRET SOCIETIES IMBUED WITH THE MASONIC NATURALISTIC SPIRIT

##### THE ROTARY INTERNATIONAL

Non-secret societies influenced by Freemasonry are of two kinds. Some are founded by Masonry to diffuse its ideas. Others are founded by non-Masons with excellent intentions, but then become imbued with the Masonic spirit and serve Masonic purposes, especially by the diffusion of a spirit of naturalism and indifference to the one True Faith. Without seeking to solve the question whether Rotary was founded by Masonry as a sort of offshoot, we may take it as a typical example of a society imbued with the Masonic naturalistic spirit.<sup>1</sup> Masonry, as we have seen, is a naturalistic society, that is, a society which claims to make men good and moral independently of the Supernatural Life which comes to us from our Lord

<sup>1</sup> According to *R. I. S. S.*, November 22nd, 1931, p. 1188, etc., Harris, the founder of Rotary, was a Mason, as were also his first associates.



Jesus Christ, thanks to membership of the Mystical Body. Masonry thus, in deed and in fact, puts itself in the place of the One True Visible Church. A purely natural association claims to make men good, and with a gesture of sublime indifference to the Supernatural Life of Jesus, puts His Mystical Body on the same level as all man-made religions. It even claims superiority over them all. Now we find this very same attitude in Rotary. It is not so blatantly prominent, but it is there all the time. For example, in the *Manual of Procedure for Rotarians*, we read :—

“The Rotary code of ethics . . . sets forth the principles and practices that should exist, not only between Rotarians, but all business and professional men everywhere. To read this code of ethics, which the Rotarians have adopted as their ideal, is to realize one of the reasons why this exclusively new movement has gone forward by leaps and bounds during the past five years. Men had been waiting for this very thing.”<sup>1</sup>

Here we are in presence of a society, completely natural, with the foundation of which, of course, the Mystical Body, the Catholic Church, had nothing to do. Yet this society asserts that the world had been waiting for it to formulate a code of morality for all business men everywhere.

Let us now take some examples of Rotary teaching in action, at the Annual Convention of the Society. At Edinburgh, in 1921, Gabriel Gorce, President of the Rotary Club of France, delivered an address in which, amongst other things, he said :

“It was in France, more than a century ago, that were proclaimed the Rights of Man and of Humanity. These ideas incorporated in your Rotarian creed, these ideas which exalt altruism, probity, the dignity and solidarity of man, will be welcomed in our country as well-loved children who, having travelled around the world, return from their long journey to their mother country.”<sup>2</sup>

From the volume of the *Proceedings* of the Sixteenth Annual

<sup>1</sup> I have quoted from the volume of the *Proceedings* of the Twelfth Annual Convention of Rotary Clubs, Edinburgh, June, 1921, p. 492.

<sup>2</sup> I quote from the same volume, p. 102. Italics mine.

Convention of Rotary International at Cleveland (U.S.A.), 1925 (p. 24), the following picture of Creation is taken. It formed part of the Pageant there presented to the assembled Rotarians :—

“ In the darkness a star appeared followed by another . . . and then the moon. . . . With the gradual lighting of the stage a dense jungle was seen in which appeared in succession an ape man, a man of the Stone Age and a savage or barbarian. As the scene became lighter through the dawn of day, mankind appeared in the modern sense in the person of Adam. The character showed its astonishment at the scene that greeted its eyes. Imagination—thought—raised man from beast and gave him power to subdue beast.”

Finally, a passage of an address may be quoted in which the naturalism of Rotary shows itself anti-Catholic and anti-supernatural in true Masonic style, as is inevitable. It is from a lecture on Fellowship, delivered by a Mr. Charles Moynihan at the Fourteenth Annual Convention of Rotary held at St. Louis (U.S.A.) in 1923.<sup>1</sup> Amongst other things, Mr. Moynihan said :—

“ I do not condemn the full use of the human intellect in its effort to fathom every depth of the vast ocean of knowledge, because I realize that scientific, political, and religious thought was for centuries firmly held in the dead hand of intolerant and barbarous superstition ; that for more than twelve centuries thought was largely without form, and void and darkness was upon the minds of men ; that two thousand years compassed the bondage of the human mind to the metaphysics of Aristotle ; that Galileo was imprisoned for proclaiming the true theory of the solar system and sentenced to repeat the seven penitential psalms for differing from Moses and the theologians. . . . Great genii have from time to time visited with tornado effect original doctrines on the warped and stunted minds of their contemporaries and on those static institutions that harboured a mistaken political or religious programme. A vast destruction of things that were occurred. Christ, Voltaire, Shakespeare, Lincoln, and Confucius mean more to the average individual than the periods of

<sup>1</sup>*Proceedings*, pp. 94, 97.

history during which they lived, and their memories represent immortal shrines, past which a procession of posterity humbly walks with bowed and reverent head."

To put the filthy sneering Mason, Voltaire, on the same level with our Divine Lord Jesus Christ, Whose Mystical Body on earth Voltaire spent his life in attacking and calumniating, is surely not only naturalism but blasphemous naturalism. Of course, the whole discourse is a long tissue of absurdities and half-truths. There is no doubt that Rotary is doing its part in detaching men from the Mystical Body of Jesus. No wonder Pope Leo XIII, in his Encyclical Letter, *Humanum Genus*, "On Freemasonry," warned the Bishops of the world to watch over the education of the young:—

"To your fidelity and watchfulness we commend in a special manner the young, who are the hope of human society. Devote the greatest part of your care to their instruction and do not think that any precaution can be great enough in keeping them from masters and schools where the pestilent breath of the sects is to be feared. Under your guidance, let parents, religious instructors, and priests having the charge of souls, use every opportunity in their Christian teaching of warning their children and pupils of the infamous nature of these societies, so that they may learn in good time to beware of the various and fraudulent artifices by which their promoters are accustomed to ensnare people. And those who instruct the young in religious knowledge will act wisely, if they induce all of them to resolve and to undertake never to bind themselves to any society without the knowledge of their parents, or the advice of their parish priest or director."

Again, in his Letter to the Italian people of December 8th, 1892, Pope Leo XIII wrote as follows:—

"Societies not subject to the influence of religion and, as such, easily exposed to be more or less directed and dominated by Masons, must in general be looked on with suspicion and avoided. Those also must be avoided which not only lend their aid to Masonry but constitute a nursery therefor and a factory for the training of apprentices. All should avoid any liaison,

any familiarity, with persons suspected of being Freemasons or of belonging to affiliated societies . . . . familiar intercourse should be cut off, not only with the openly wicked but with those who hide their real character under the mask of universal toleration, of respect for all religions, of the mania of reconciling the maxims of the Gospel with those of the Revolution, Christ with Belial, the Church of God with the State without God. . . . Besides, as it is question of a sect which has invaded all domains, it is not enough to remain on the defensive, Catholics must descend courageously into the arena and combat it face to face. This you shall do, dear Sons, by opposing publications to publications, schools to schools, associations to associations, congresses to congresses, action to action. . . . Above all, Catholic parents should not confide the education of their children to schools that are not safe. . . . With your persons and your money help the Catholic Press."<sup>1</sup>

After these general warnings of Pope Leo XIII about dangerous associations, let us see what attitude the Catholic Church has adopted towards Rotary in particular. When asked about the advisability of priests becoming members of Rotary and assisting at Rotarian reunions, the Sacred Congregation of the Consistory replied that it was not advisable. *Non expedit* are the words contained in the official text of the reply, dated 4th February, 1929.<sup>2</sup> The Spanish Hierarchy, on January 23rd, 1929, warned the faithful to be on their guard against this association

"The Rotary Club," wrote Cardinal Segura, Archbishop of Toledo, in his pastoral letter, "professes absolute laicity and universal religious indifference. . . . It is in appearance commercial, philanthropic, international, neutral, but always laical. Thus it hides its real mentality, which denies true morality and true religion and puts in their place a morality and a religion which are not those of Jesus Christ. Consequently, the faithful should not join associations of this kind."

His Eminence Cardinal Andrieu, Archbishop of Bordeaux, expressed his entire agreement with the Spanish Hierarchy,

<sup>1</sup> Translated from original as published by La Bonne Presse, Paris.

<sup>2</sup> *Acta Ap. Sedis*, 1929, p. 42.

on June 15th, 1929. In their turn, the Catholic Hierarchy of Holland, on July 12th, 1930, declared that

“Rotary is a neutral association of an economic and social character, aiming at the amelioration of society and desirous of making its members worthy and honourable men. The pursuit of this end is certainly worthy of praise, but Rotary counts on attaining it by the application of moral principles divorced from all religion. Hence Rotary is one of the associations which Catholics must avoid.”

Certainly, Rotary is not looked upon with favour by the Catholic Church. When we learn of a Masonic lodge being opened in London exclusively for Rotarians,<sup>1</sup> and when we recall the means employed by Masonry to secure and maintain control of neutral and naturalistic societies, into which non-Masons are admitted, that attitude is not likely to change. The action of the assembled Rotarians of Mexico in sending a telegram of congratulation to Calles, the persecutor of the Catholic Church in that country, to assure him of their resolution to co-operate with his government as far as lay in their power, will confirm it.<sup>2</sup>

<sup>1</sup> “Amongst the Masonic Lodges recently opened in London is a Rotary Lodge, composed exclusively of Rotarians.”—(R.I.S.S., Dec., 2nd, 1928)

<sup>2</sup> Cf. article in the *Fortnightly Review*, January, 1934, quoted in R. I.S.S..

## CHAPTER VII

### PIUS IX AND THE PANTHEISTIC DEIFICATION OF MAN

#### A.—THE PITFALL OF PANTHEISM

By divine grace, God bestowed on the human race a share in His Inner Life in Three Divine Persons. Adam lost that Divine Life for himself and for his descendants, with the result that the revolt of the passions against reason and of reason against the supernatural order, as well as disease and death, entered the world. Our Lord Jesus Christ restored Supernatural Life to us, thanks to the loving submission with which He met every revolt, down to and including the supreme revolt against order, by which He was put to death. As His members, we are meant to go on increasing in His life and gaining control over our lower natural life, till death, lovingly accepted in union with Him, brings our earthly sojourn to an end.

Accordingly, God in Three Divine Persons, our Lord Jesus Christ, Source of Supernatural Life, Head of His Mystical Body, the Catholic Church, in and through which fallen man receives back that Divine Life by which He is truly deified—such is the order of the world. Opposed to that order, we have seen the false principles which underlie Masonry and Communism and revolution generally. Man, of and by himself, is God, especially when he forms part of a State constructed according to the Rousseauist-Masonic principles of 1789. Jesus Christ is not God, but a mere man, and He is not the source of Supernatural Life for man, as in man there is only natural life. The Catholic Church, like every form of religion, is a society of merely human formation and, therefore, completely subject to the State-God. As man is God, he recognizes no order of society, supernatural or natural, which he is bound to respect, therefore he can proceed to overthrow all order at will. Liberty, which is the power man has of

freely developing his life in order, is confounded with licence and absence of law. Such is the picture we are obliged to paint of a world in which human nature is deified, of and by itself. In such a world, of which we see an example in Soviet Russia, the collectivity is God, so man may and must work for the collectivity-God, but, as all men are equal in divinity, it would be *exploitation*, if one individual worked for another. Needless to say, in such a world there can be no such thing as supernatural revelation, and all authority coming from the true God, whether spiritual or temporal, is excluded.

We have seen, at least in outline, how powerful and varied are the agencies at work, under Satan, ever seeking to propagate Pantheism in theory and practice, in other words, to deify man. We shall soon see Pantheism, condemned by Pope Pius IX, as the root-error of modern times. But why is the human mind so exposed to the absurdity of confusing the finite and the Infinite? Man fell as we have seen, "By desiring in some way to be the equal of God in so far as he wished to rely on himself in contempt of the order of the Divine Rule." (IIa, IIae, Q. 163, a. 2.) Satan had fallen in the same way and his temptation of Eve was couched in terms inviting to equality with God. "You shall be as Gods." (Genesis iii. 6). He simply employs the same temptation now in another form. Man is weaker now.<sup>1</sup> By original justice the human reason had perfect control over the inferior powers of the soul and was itself endowed by God with the perfection of being fully subject to Him. This original justice was destroyed by the sin of the first man. The results of this privation are called *vulneratio naturae*, the wounds sustained by fallen nature. Now there are four faculties or powers of the soul which can be subjects of virtues; the *reason* (intelligence) in which is the virtue of prudence; the *will*, which is the seat of justice; the *irascible* sense-faculty, in which is the virtue of fortitude; the *concupiscible* sense-faculty, which is the seat of the virtue of temperance. In so far as the reason is deprived of its order to truth, there is the *wound of ignorance*. In so far as the will is deprived of its order to moral goodness, there is the *wound of malice*. Inasmuch as the irascible sense-faculty is

<sup>1</sup> Of course, grace is more abundant. "I am come that they may have life and may have it more abundantly" (John x. 10).

deprived of its order to the good difficult of accomplishment, there is the *wound of weakness*, and inasmuch as the concupiscible sense-faculty is deprived of its relation to what is agreeable in accordance with reason, there is the *wound of concupiscence*.

There are, accordingly, four wounds inflicted on the whole line of human nature by the sin of the first man. And as the inclination to the good, object of virtue, is diminished in each one of us by actual sin, these four wounds are also the results of our personal sins, which deepen and envenom them. It is thus that by habitual sin, the intelligence is, as it were, darkened and rendered dull, especially as regards the practical order of the moral conduct of life, the will is firmly rooted in evil, the difficulty of doing good is increased and concupiscence is inflamed more and more.

We thus see that the wound sustained by the will is the source of self-love and of pride and of that sometimes unconscious egoism, by which we make of ourselves the centre of life. Ignorance, the wound of the intelligence, is the principle of the different forms of imprudence and of that horrible blindness of the mind with regard to things spiritual and to the mode of procedure involved in the Divine Plan for the restoration of the Divine Life by the Mystical Body of our crucified Redeemer.<sup>1</sup>

Through our Lord Jesus Christ, Divine Grace is restored to us and through grace we can love God more than

<sup>1</sup> Cf. *L'Amour de Dieu et la Croix de Jésus*, pp. 305-315, by Père Garrigou-Lagrange, O.P. The distinguished author points out that most Thomists teach that these wounds are not merely the privation of the gratuitous gift of original justice, but that they diminish the natural inclination to justice. The principal reason they allege is that man is now born with a will turned away from God by original sin, whereas in the state of pure nature, the will would not be thus turned away from God. It is certain that, by original sin the will is turned away from God, supernatural final end, and indirectly from God, natural final end, for every sin against the supernatural final end is indirectly a sin against the natural law which orders us to obey God, whatever He commands.

St. Thomas says: "Sciendum est quod in peccato originali est habitualis aversio a bono incommutabili, cum habens peccatum originale non habeat cor Deo conjunctum per caritatem: et sic quantum ad habituales aversionem est de existente in peccato originali et mortali, licet in peccato mortali super hoc sit habitualis conversio ad indebitum finem." (*De veritate*, Q. 24, a. 12, ad. 2.) Again: "In his quæ ex stirpe Adæ oriuntur et superior pars animæ caret debito ordine ad Deum, qui erat per justitiam originalem, et inferiores vires non subduntur rationi, sed ad inferiora convertuntur secundum proprium impetum . . . est pronitas ad inordinate appetendum quæ concupiscentia dici potest." (*De malo*, Q. 4, a. 2.)



ourselves.<sup>1</sup> In the state of fallen nature the human will tends generally in its concrete acts to seek in self the end of life, unless it is healed by grace. In practice, then, we have to struggle not to place self on the same level as God or on a higher level. We can win in this struggle, by the help of mortification and by subjecting ourselves to the passive purification of the senses and of the spirit, but the process of healing our wounds will never be absolutely complete here below. If, however, we reject our Divine Lord, Head of His Mystical Body, the Church, and His Grace, we put ourselves above God in practice and then

"Sed in statu naturae corruptae homo ab hoc (a dilectione naturali Dei supra se) deficit secundum appetitum voluntatis rationalis, quae propter corruptionem naturae sequitur bonum privatum, nisi sanetur per gratiam Dei . . . ad diligendum Deum naturaliter super omnia . . . in statu naturae corruptae indiget homo . . . auxilio gratiae sanantis." (Ia, IIae, Q. 109, a. 3, c.)

The primordial inclination of our nature is to God and that essential inclination remains, but it is weakened by original sin and thus the concrete psychological manifestations of our moral life, even after baptism, are generally selfish, with a disordered love of self. The wounds subsist after baptism, but the healing process has begun. It must be carried on by allowing our Lord Crucified to live in His members.

The following passage from the pen of J. Maritain is an excellent summary of Thomistic teaching on this point:—

"The word nature can be taken in the metaphysical sense of *essence* involving a certain finality. Then what is natural is that which answers the requirements and propensities of the *essence*, that to which things are ordered, by reason of their specific type and finally by the Author of being. . . . Rousseau's whole mistake comes from the fact that, when rightly enough, he looks for the basic propensities of man as being good, he wrongly seeks them in *sensitive individuality* and not in *essence*: instead of finding the first tendencies of natural morality he hits upon concupiscence itself. . . . Rightly understood, the truth of the primitive goodness of man means: (1) That the *actual state* in which man was created was a state of innocence, integrity and happiness—that was a *gratuitous and supernatural privilege*, the first pledge of the destiny reserved for us; (2) that human nature, considered metaphysically, in its essence and first inclinations, is good and directed towards the good, so that the whole work of the reason and culture should, under penalty of the worst havoc, develop along natural lines—that is, as it were, the first stratum of human life. Rousseau's attacks on *modern society*, deeply spoiled by what is artificial and by conditions of life which are contrary to nature, are only too justified from this point of view, and a certain intelligent 'naturism' in the fundamental regimen and hygiene of individuals and societies . . . here appears as a more and more necessary reaction.

"But all that does not prevent the weakness of human nature; nor the wounds left by original sin; it does not prevent the *nature of each one*, considered concretely and in the individual, being full, in fact, of ferments of disorder and constantly threatened by the 'seat of concupiscence' present in it. Far from 'all our first inclinations being legitimate' (Rousseau in *Emile*, book iv.), the will of each man left to the powers of nature alone is, in the state of fallen nature, incapable of efficaciously choosing God as his last end. Grace is needed for that" (cf. *Summa Theol.*, Ia, IIae, a. 3 et 4)—(J. Maritain, *Three Reformers*, pp. 127, 143, 232.)

we run the risk of accepting the absurdities of Pantheism, even speculatively. The will, attached to evil, prevents the intellect from contemplating the full force of the arguments for the truth.<sup>1</sup> *A fortiori*, this danger is increased when a man enters a naturalistic society which makes profession of indifference to the order established by our Lord, and the symbolism of which is pantheistic.<sup>2</sup> Amidst all the praises of Masonic "Light" we can, by listening attentively, hear the voice of him "who is a liar and the father thereof" (John viii. 44), whispering: "You

<sup>1</sup> The interplay of the speculative and practical orders must never be left out of account. Without a full grasp of the speculative order, our "practical" solutions are liable to be short-sighted and unpractical. Wrong tendencies in practice, on the other hand, tend to lessen the appeal of the sublimest speculative truths.

Divine Transcendence and Divine Immanence are two corresponding notions. They are purified and corrupted together. Their corruption is a sign of sad decay.

<sup>2</sup> These remarks will help to understand why such intellects as those of Milton and Goethe sank into Pantheism. Goethe's *Faust* is the dramatization of the struggle between Ormuzd and Ahriman, the good and evil principles. Evil is finally absorbed by good. Goethe was a member of various secret societies. Milton's rejection of the divinity of Our Lord paved the way for his pantheism. Angels and men, soul and body, are all formed from matter, according to him. In the *Encyclopaedia Britannica*, Professor David Masson writes as follows about Milton's *Treatise on Christian Doctrine*: "Professing to be a system of divinity derived directly from the Bible, it is really an exposition of Milton's metaphysics and of his reasoned opinions on all questions of philosophy, ethics and politics . . . this treatise shows that Milton in his later life was not an orthodox Trinitarian, but an anti-Trinitarian of that high Arian order which denied the coessentiality or coequality of Christ with absolute Deity, but having a derivative divinity." The same writer goes on to point out that one of Milton's doctrines is that the Decalogue is no longer the standard of human morality and that Christian liberty is not to be bounded by its prohibitions, and then adds: "While, ontologically, Milton starts from a pure spiritualistic theism, or from the notion of one infinite and eternal spirit as the self-subsisting God and author of all being, cosmologically his system is that of a pantheistic materialism, which conceives all the present universe, all that we call creation, as consisting of diverse modifications, inanimate or animate, of one primal matter, which was originally nothing else than an efflux or emanation from the very substance of God. Angels and men, no less than the brute world and the things we call lifeless, are formations from this one original matter . . . Hence no radical distinction between soul and body. The soul of man is actually bound up with the bodily organism. When the body dies, the soul dies also and the whole man ceases to exist. The immortality revealed in Scripture is . . . a miraculous revival of the whole man, soul and body, at the resurrection, after a sleep."

Some Catholics should study the influence of the Jewish Kabbala on the pantheistic tendencies of writers of literature, from Milton to a minor poet like Yeats. Yeats, in his *Autobiographies*, admits acquaintance with the Kabbala, Theosophy, etc. A French writer, Denis Saurat, in his work *Milton et le Matérialisme Chrétien en Angleterre*, has treated of the influence of the Kabbala on Milton. The book, however, appears in a series of which the Catholic orthodoxy seems very doubtful.

shall be as gods." The apostasy of modern nations is largely due to the action of pantheistic societies like Masonry, and that very apostasy, with all its attendant evils, helps Masonry in disseminating Pantheism. We should weigh well all phrases about the "service of humanity" and the "will of the people."

Pope Leo XIII touched upon the effects of the rejection of Supernatural Life in regard to truth, both speculative and practical, in a well known passage in his Encyclical Letter on Freemasonry :—

"But the naturalists," writes the Pope, "go much further, for having, in the highest things, entered upon a wholly erroneous course, they are carried along to extremes, either by reason of the weakness of human nature, or because God inflicts upon them the just punishment of their pride. Hence it happens that they no longer consider as certain and permanent those things which are fully understood by the natural light of reason, such as certainly are—the existence of God, the immaterial nature of the human soul and its immortality. The sect of Freemasons, by a similar course of error, is exposed to these same dangers; for although in a general way they may profess the existence of God, they themselves are witnesses that they do not at all maintain this truth with the full assent of the mind or with firm conviction. . . . Those who obstinately contend that there is no God are as easily initiated as those who contend that God exists, though like the Pantheists they have false notions concerning Him; all of which is nothing else than taking away the reality, while retaining some absurd expression of the Divine Nature. When this greatest fundamental truth has been overturned or weakened, it follows that those truths also which are known by the teaching of nature must begin to fall, namely, that all things were made by the free will of God, the Creator; that the world is governed by Providence; that souls do not die; that to this life of men upon the earth there will succeed another and an everlasting life. When these truths are done away with, which are as the principles of nature, and important for knowledge and for practical use, it is easy to see what will become of both public and private morality. . . . Wherever, by

removing Christian education, the sect has begun more completely to rule, there goodness and integrity of morals have begun quickly to perish, monstrous and shameful opinions have grown up, and the audacity of evil deeds has risen to a high degree."

## B.—THE SYLLABUS

*Collection of the principal errors of our day which have been condemned in Consistorial Allocutions, in Encyclicals and other Apostolic Letters of our Most Holy Lord, Pope Pius IX.*

### I.—PANTHEISM, NATURALISM AND EXTREME RATIONALISM

1. There exists no Supreme Being, perfect in His Wisdom and in His Providence and distinct from the universe. God is identical with nature and consequently subject to change. God is evolving in man and in the world, and all things are God and have the very substance of God. God is thus one and the same thing as the world and consequently spirit is identified with matter, necessity with liberty, truth with falsehood, good with evil, and justice within justice.—Allocution, *Maxima quidem*, June 9, 1862.

2. Any action of the part of God upon men and the world must be denied.—Allocution, *Maxima quidem*, June 9, 1862.

3. Human reason is the exclusive judge of truth and falsehood, good and evil, God being left completely out of account; it is its own law and by its own natural resources is sufficient to procure the good of men and of peoples.—Allocution, *Maxima quidem*, June 9, 1862.

4. All the truths of religion have their origin in the innate vigour of the human reason: hence it follows that reason is the sovereign guide by which man can and ought to attain to the knowledge of all truths of every kind.—Encyclical Letter, *Qui pluribus*, November 9, 1846; Encyclical Letter, *Singulari quidem*, March 17, 1856; Allocution, *Maxima quidem*, June 9, 1862.

5. Divine Revelation is imperfect and consequently

subject to a continual and indefinite progress which corresponds to the progress of human reason.—Encyclical, *Qui pluribus*, November 9, 1846; Allocution, *Maxima quidem*, June 9, 1862.

6. The Faith of Christ is opposed to human reason; and Divine Revelation is not only useless but is even injurious to the perfection of man.—Encyclical Letter, *Qui pluribus*, November 9, 1846; Allocution, *Maxima quidem*, June 9, 1862.

7. The prophecies and miracles set forth and related in Holy Scripture are poetical fictions and the mysteries of the Christian Faith are the sum total of philosophical investigations. In the books of the Old and the New Testaments are to be found mythical inventions and Jesus Christ Himself is a myth.—Encyclical Letter, *Qui pluribus*, November 9, 1846; Allocution, *Maxima quidem*, June 9, 1862.

## II.—MODERATE RATIONALISM

8. Since human reason is to be placed on the same level as religion itself, the theological sciences must be treated in the same way as the philosophical sciences.—Allocution, *Singulari quadam*, December 9, 1854.

9. All the dogmas of the Christian religion, without distinction, are the object of natural science or philosophy. Human reason with merely its historical development can, by its own natural strength and relying on its own principles, attain to a true knowledge of all dogmas, even those that are most abstruse, provided these dogmas have been proposed to reason itself as its object.—Letter, *Gravissimas inter*, to the Archbishop of Munich-Freising, December 11, 1862; Letter, *Tuas libenter*, to the same, December 21, 1863.

10. Since the philosopher is one thing and philosophy another, the former has the right and the duty to submit to an authority which he himself has proved to be true, but philosophy neither can nor ought to submit to any authority.—Letter, *Gravissimas inter*, December 11, 1862, to the Archbishop of Munich-Freising; Letter, *Tuas libenter*, to the same, December 21, 1863.

11. The Church not only should not proceed with rigour against philosophy, but should even tolerate the errors

of philosophy and allow it to correct itself.—Letter, *Gravissimas inter*, to the Archbishop of Munich-Freising, December 11, 1862.

12. The decrees of the Holy See and of the Roman Congregations impede the free progress of science.—Letter, *Tuas libenter*, to the Archbishop of Munich-Freising, December 21, 1863.

13. The method and principles, according to which the ancient scholastic Doctors cultivated Theology, are in no way suited to the necessities of our times and to the progress of the sciences.—Letter, *Tuas libenter*, to the Archbishop of Munich-Freising, December 21, 1863.

14. No account must be taken of supernatural revelation in dealing with philosophical questions.—Letter, *Tuas libenter*, to the Archbishop of Munich-Freising, December 21, 1863.

N.B.—Most of the errors of Antonius Gunther belong to the rationalist system. They were condemned in the Letter, *Eximiam tuam*, of June 15, 1857, to the Cardinal Archbishop of Cologne, and in the Letter, *Dolore haud mediocri*, to the Bishop of Breslau, April 30, 1860.

### III.—INDIFFERENTISM, LATITUDINARIANISM

15. Every man is free to embrace and profess that religion which, guided by the light of reason, he shall have come to consider as true.—Apostolic Letter, *Multiplices inter*, June 10, 1851; Allocution, *Maxima quidem*, June 9, 1862.

16. Men can find the way of eternal salvation and reach eternal salvation in any form of religious worship.—Encyclical Letter, *Qui pluribus*, November 9, 1846; Allocution, *Ubi primum*, December 17, 1847; Encyclical Letter, *Singulari quidem*, March 17, 1856.

17. Good hopes at least must be entertained of the eternal salvation of all those who in no way belong to the True Church of Christ.—Allocution, *Singulari quadam*, December 9, 1854; Encyclical Letter, *Quanto conficiamur moerore*, August 10, 1863.

18. Protestantism is nothing else than a different form of the same True Christian Religion, and in it one can be as pleasing to God as in the Catholic Church.—Encyclical Letter, *Noscitis et nobiscum*, December 8, 1849.

IV.—SOCIALISM, COMMUNISM, SECRET SOCIETIES, BIBLICAL SOCIETIES, CLERICO-LIBERAL SOCIETIES.

These pestiferous organisations have been often condemned in the gravest terms: in the Encyclical Letter, *Qui pluribus*, November 9, 1846; in the Allocution, *Quibus quantisque*, April 20, 1849; in the Encyclical Letter, *Noscitis et nobiscum*, December 8, 1849; in the Allocution, *Singulari quadam*, December 9, 1854; in the Encyclical Letter, *Quanto conficiamur moerore*, August 10, 1863.

V.—ERRORS CONCERNING THE CHURCH AND HER RIGHTS

19. The Church is not a true, perfect and completely free society. She does not enjoy her own proper and constant rights conferred on her by her Divine Founder, but it is the province of the civil power to define what are the rights of the Church and what are the limits within which she may exercise those rights.—Allocution, *Singulari quadam*, December 9, 1854; Allocution, *Novos et ante*, September 28, 1860; Allocution, *Multis gravibusque*, December 17, 1860; Allocution, *Maxima quidem*, June 9, 1862.

20. The Ecclesiastical Power must not exercise its authority without the permission and assent of the civil government.—Allocution, *Meminit unusquisque*, September 30, 1861.

21. The Church has not the power to define dogmatically that the religion of the Catholic Church is the One True Religion.—Apostolic Letter, *Multiplices inter*, June 10, 1851.

22. The obligation strictly incumbent on Catholic teachers and writers is limited to those points which have been defined by the infallible judgment of the Church as dogmas of faith to be believed by all.—Letter, *Tuas libenter*, to the Archbishop of Munich-Freising, December 21, 1863.

23. The Sovereign Pontiffs and Œcumenical Councils have gone beyond the limits of their powers. They have usurped the rights of princes and have erred even in definitions concerning faith and morals.—Apostolic Letter, *Multiplices inter*, June 10, 1851.

24. The Church has not the power to use force ; she has not any temporal power, direct or indirect.—Apostolic Letter, *Ad apostolicæ*, August 22, 1851.

25. Besides the power inherent in the episcopate, there is another temporal power granted to it by the civil authority, expressly or tacitly, which may in consequence be revoked at will by the civil authority.—Apostolic Letter, *Ad apostolicæ*, August 22, 1851.

26. The Church has not the innate and legitimate right of acquiring and holding property.—Allocution, *Nunquam fore*, December, 15, 1856 ; Encyclical Letter, *Incredibili*, September 17, 1863.

27. The sacred ministers of the Church and the Roman Pontiff must be absolutely excluded from all care of and authority over temporal things.—Allocution, *Maxima quidem*, June 9, 1862.

28. Bishops have not the right to promulgate even Apostolic Letters without the permission of the civil government.—Allocution, *Nunquam fore*, December 15, 1856.

29. Favours granted by the Roman Pontiff must be held to be null and void, if they have not been asked for through the civil government.—Allocution, *Nunquam fore*, December 15, 1856.

30. The immunity of the Church and of ecclesiastical persons has had its origin in civil law.—Apostolic Letter, *Multiplies inter*, June 10, 1851.

31. Ecclesiastical tribunals for the temporal causes, civil and criminal, of clerics, must be completely done away with, even without consulting the Holy See and in spite of its protestations.—Allocution, *Acerbissimum*, September 27, 1852 ; Allocution, *Nunquam fore*, December 15, 1856.

32. The privilege of personal immunity, by which clerics are exempt from the burden of military service, can be abrogated without any violation of natural law and equity. The progress of society demands this abrogation, especially in a society endowed with a more liberal form of constitution.—Letter to the Bishop of Montreal, *Singularis Nobisque*, September 29, 1864.

33. It does not belong exclusively to the ecclesiastical authority by a proper and innate right, to direct the teaching of theological doctrine.—Letter, *Tuas libenter*, to the Archbishop of Munich-Freising, December 21, 1863.

34. The doctrine of those who compare the Roman



Pontiff to a free prince exercising his power throughout the universal Church, is one which prevailed in the Middle Ages.—Apostolic Letter, *Ad apostolicæ*, August 22, 1851.

35. There is nothing to prevent the Sovereign Pontificate from being transferred from the Roman Bishop and from the City of Rome to another Bishop and to another See, either by a vote of a general council or by an act of all peoples.—Apostolic Letter, *Ad apostolicæ*, August 22, 1851.

36. The definition of a national Council does not admit of any further discussion and the Civil Administration can insist upon this restriction.—Apostolic Letter, *Ad apostolicæ*, August 22, 1851.

37. National Churches can be set up which shall be withdrawn from the jurisdiction of the Roman Pontiff and completely separated from him.—Allocution, *Multis gravibusque*, December 17, 1860; Allocution, *Jamdudum cernimus*, March 18, 1861.

38. The exorbitant pretensions of the Roman Pontiffs contributed to the division of the Church into Eastern and Western.—Apostolic Letter, *Ad apostolicæ*, August 22, 1851.

#### VI.—ERRORS CONCERNING CIVIL SOCIETY, BOTH IN ITSELF AND IN ITS RELATIONS WITH THE CHURCH

39. As the State is the source and fountain of every right, its own rights are unrestricted.—Allocution, *Maxima quidem*, June 9, 1862.

40. The teaching of the Catholic Church is opposed to the good and the advantage of human society.—Encyclical Letter, *Qui pluribus*, November 9, 1846; Allocution, *Quibus quantisque*, April 20, 1849.

41. The Civil Power, even when exercised by a prince who is an infidel, has an indirect negative power over sacred things. It has consequently not only the right that goes by the name of *exsequatur* but also the right of appeal from abuse of power as it is called (*vis appellationis ab abusu*).—Apostolic Letter, *Ad apostolicæ*, August 22, 1851.

42. In case of a conflict of laws between the two powers, the civil law prevails.—Apostolic Letter, *Ad apostolicæ*, August 22, 1851.

43. The secular (or civil) power has the authority to rescind, to declare and render null and void the solemn

agreements (commonly called concordats) concluded with the Holy See about the use of rights concerning ecclesiastical exemption. It can act in this fashion without the consent of the Holy See and even in spite of its protests.—Allocution, *In consistoriali*, November 1, 1850 ; Allocution, *Maxima quidem*, June 9, 1862.

44. The Civil Authority can interfere in matters which concern religion, morality and the government of souls. Hence it follows that it can pass judgment on the Instructions which the Heads of the Church publish, in the discharge of their functions, for the guidance of consciences : it may even make laws about the administration of the Sacraments and about the dispositions necessary for their reception.—Allocution, *In consistoriali*, November 1, 1850 ; Allocution, *Maxima quidem*, June 9, 1862.

45. The (whole) complete direction of the public schools in which the youth of a Christian State is being educated, excepting to a certain degree episcopal seminaries, can and ought to be reserved to the civil authority and in such wise that no right of interference in the discipline of schools, in the regulation of the courses of studies, in the conferring of degrees, in the choice or approval of teachers, be conceded to any other authority whatsoever.—Allocution, *In consistoriali*, November 1, 1850 ; Allocution, *Quibus luctuosissimis*, September 5, 1851.

46. Nay more, even in clerical seminaries, the method to be adopted in studies is subject to the control of the civil authority.—Allocution, *Nunquam fore*, December 15, 1856.

47. The best interests of civil society require that the elementary schools, which are open to all children of every class of the people, as well as all other public institutions destined for the teaching of literature and of higher studies and for the education of youth, should be exempted from all authority, direction and interference on the part of the Church and be placed under the full control of the civil and political power, following the views of those in power and the standard of contemporary opinion.—Letter, *Cum non sine*, to the Archbishop of Fribourg, July 14, 1864.

48. Catholics may approve of that method of educating the young which is divorced from Catholic Faith and withdrawn from the control of the Church, and which aims solely, or at least principally, at the knowledge of the

merely natural world and the furtherance of the ends of human society here below.—Letter, *Cum non sine*, to the Archbishop of Fribourg, July 14, 1864.

49. The Civil Authority can prevent Bishops and the faithful from communicating freely with the Roman Pontiff, and with each other.—Allocution, *Maxima quidem*, June 9, 1862.

50. The secular authority has of itself the right of presenting Bishops (to vacant Sees) and can oblige them to take over the administration of their dioceses before they have received from the Holy See canonical institution and the Apostolic Letters.—Allocution, *Nunquam fore*, December 15, 1856.

51. Nay more, the secular government has the right of suspending Bishops from the exercise of their pastoral ministry and is not bound to obey the Roman Pontiff in matters concerning the creation of bishoprics and bishops.—Apostolic Letter, *Multiplies inter*, June 10, 1851; Allocution, *Acerbissimum*, September 27, 1852.

52. The government can, of its own right, change the age prescribed by the Church for the religious profession of men and women and can forbid all religious bodies to admit anyone to solemn vows without its authorization.—Allocution, *Nunquam fore*, December 15, 1856.

53. Laws relating to the protection of the status of religious institutes, their rights and functions, should be abrogated. Nay more, the secular government can assist all those who may desire to abandon religious life and break their solemn vows; it can also suppress completely these same religious institutes as well as collegiate churches and simple benefices, even where there is a right of patronage, transferring and subjecting their goods and revenues to the administration and control of the civil authority.—Allocution, *Acerbissimum*, September 27, 1852; Allocution, *Probe memineritis*, January 22, 1855; Allocution, *Cum saepe*, July 26, 1855.

54. Not only are kings and princes exempt from the jurisdiction of the Church, but they are even above the Church, in the matter of determining questions of jurisdiction.—Apostolic Letter, *Multiplies inter*, June 10, 1851.

55. The Church should be separated from the State and the State from the Church.—Allocution, *Acerbissimum*, September 27, 1852.

VII.—ERRORS CONCERNING THE MORAL LAW, CHRISTIAN  
AND NATURAL

56. The laws of morality do not require the divine sanction and there is absolutely no need that human laws should be in conformity with natural law or receive from God the power of obliging in conscience.—Allocution, *Maxima quidem*, June 9, 1862.

57. Philosophical and moral science and also the civil laws can and ought to be withdrawn from subjection to divine and ecclesiastical authority.—Allocution, *Maxima quidem*, June 9, 1862.

58. Only those forces which reside in matter are to be acknowledged; and all moral training and goodness ought to be held to consist in the accumulation and increase of wealth by every means, and in the enjoyment of pleasure. Allocution, *Maxima quidem*, June 9, 1862; Encyclical Letter, *Quanto conficiamur moerore*, August 10, 1863.

59. Right consists in the material fact: all the duties of men are a word devoid of meaning and all human happenings have the force of right.—Allocution, *Maxima quidem*, June 9, 1862.

60. Authority is nothing else than the sum total of numbers and of material forces.—Allocution, *Maxima quidem*, June 9, 1862.

61. An infringement of justice crowned with success is in no way detrimental to the sanctity of right.—Allocution, *Jamdudum cernimus*, March 18, 1861.

62. The principle known as the principle of non-intervention must be proclaimed openly and followed.—Allocution, *Novos et ante*, September 28, 1862.

63. It is lawful to refuse obedience to legitimate rulers and even to rebel against them.—Encyclical Letter, *Qui pluribus*, November 9, 1846; Allocution, *Quisque vestrum*, October 4, 1847; Encyclical Letter, *Noscitis et nobiscum*, December 8, 1849; Apostolic Letter, *Cum Catholica Ecclesia*, March 26, 1860.

64. The violation of an oath, however sacred, as well as every criminal and shameful action opposed to the eternal law, is not only not blameworthy but is altogether licit and ought to be extolled with the highest praise, when it is performed for love of country.—Allocution, *Quibus quantisque*, April 20, 1849.

VIII.—ERRORS REGARDING CHRISTIAN MARRIAGE

65. It can in no wise be held that Christ raised matrimony to the dignity of a sacrament.—Apostolic Letter, *Ad apostolicæ*, August 22, 1851.

66. The Sacrament of Matrimony is only an accessory to the marriage contract and can be separated from it, and the sacrament itself consists exclusively in the nuptial blessing.—Apostolic Letter, *Ad apostolicæ*, August 22, 1851.

67. In (or By) natural law, the bond of matrimony is not indissoluble, and in various cases a divorce in the strict sense of the term can be sanctioned by the civil authority.—Apostolic Letter, *Ad apostolicæ*, August 22, 1851; Allocution, *Acerbissimum*, September 27, 1852.

68. The Church has not the power of introducing diriment impediments of matrimony; but that power belongs to the civil authority, by whom the existing impediments ought to be done away with.—Apostolic Letter, *Multiplies inter*, June 10, 1851.

69. The Church, in the course of centuries, began to introduce diriment impediments, not in virtue of her own right, but by making use of the right which she had been granted by the civil power.—Apostolic Letter, *Ad apostolicæ*, August 22, 1851.

70. The Canons of the Council of Trent which declare those to be anathema who dare to deny that the Church has the power of introducing diriment impediments, are either not dogmatic or are to be understood of the above-mentioned power conceded by the civil authority.—Apostolic Letter, *Ad apostolicæ*, August 22, 1851.

71. The form (of marriage) prescribed by the Council of Trent does not oblige under pain of nullity, wherever the civil law lays down another form to be observed and upholds the validity of any marriage celebrated according to this new form.—Apostolic Letter, *Ad apostolicæ*, August 22, 1851.

72. Pope Boniface VIII was the first to assert that the vow of chastity taken at ordination makes a marriage null and void.—Apostolic Letter, *Ad apostolicæ*, August 22, 1851.

73. In virtue of a merely civil contract, a true marriage can exist between Christians and it is false, either that

the marriage contract between Christians is always a sacrament or that this contract is null and void, if the sacrament is excluded.—Apostolic Letter, *Ad apostolicæ*, August 22, 1851; Letter to the King of Sardinia, September 9, 1852; Allocution, *Acerbissimum*, September 27, 1852; Allocution, *Multis gravibusque*, December 17, 1860.

74. Matrimonial law-suits and betrothal causes by their nature come under the civil jurisdiction.—Encyclical Letter, *Qui pluribus*, November 9, 1846; Apostolic Letter, *Multiplices inter*, June 10, 1851; Apostolic Letter, *Ad apostolicæ*, August 22, 1851.

N.B.—To this section belong also two other errors regarding the abolition of ecclesiastical celibacy and the preference to be given to the marriage state over virginity. These errors are condemned, the former in the Encyclical Letter, *Qui pluribus*, November 9, 1846; the latter in the Apostolic Letter, *Multiplices inter*, June 10, 1851.

#### IX.—ERRORS REGARDING THE TEMPORAL SOVEREIGNTY OF THE ROMAN PONTIFF

75. The children of the Christian and Catholic Church are at variance amongst themselves concerning the compatibility of temporal sovereignty with spiritual power.—Apostolic Letter, *Ad apostolicæ*, August 22, 1851.

76. The abrogation of the civil authority which the Holy See enjoys would be in the highest degree conducive to the liberty and happiness of the Church.—Allocution, *Quibus quantisque*, April 20, 1849; Allocution, *Si semper antea*, May 20, 1850.

N.B.—Besides these errors explicitly censured, several others are implicitly condemned by the doctrine which has been set forth and defended concerning the temporal sovereignty of the Roman Pontiff, and which all Catholics must firmly hold. This doctrine has been clearly taught in the Allocution, *Quibus quantisque*, April 20, 1849; in the Allocution, *Si semper antea*, May 20, 1850; in the Apostolic Letter, *Cum Catholica Ecclesia*, March 26, 1860; in the Allocution, *Novos et ante*, September 28, 1860; in the Allocution, *Jamdudum cernimus*, March 18, 1861; in the Allocution, *Maxima quidem*, June 9, 1862.

77. At the present day it is no longer advantageous

that the Catholic religion should be considered as the only religion of the State to the exclusion of all other forms of worship.—Allocution, *Nemo vestrum*, July 26, 1855.

78. Accordingly, it is a matter for commendation that, in certain Catholic countries, the law has provided that foreigners who come to live there enjoy the public exercise of their particular form of religious worship.—Allocution, *Acerbissimum*, September 27, 1852.

79. It is false to hold that the according of liberty to all religious denominations and the complete power granted to all to manifest outwardly and publicly all opinions and views of any kind, more easily bring about the corruption of morals and ideas among peoples and spread the pest of indifferentism.—Allocution, *Nunquam fore*, December 15, 1856.

80. The Roman Pontiff can and ought to be reconciled and come to terms with Progress, Liberalism and modern Culture (or Civilization).—Allocution, *Jamdudum cernimus*, March 18, 1861.

#### C.—COMMENTARY ON THE SYLLABUS

Starting from the condemnation of the pantheistic deification of man in Section I, the Syllabus of Pope Pius IX condemns, in Sections II and III, certain consequences which follow from this deification. A few words will be quite sufficient to bring out the force of each of these in turn.

Section I opens with the condemnation of Pantheism, the doctrine which identifies God with the world. According to this system, everything in nature is God. As nature becomes conscious of itself in the human reason, human reason takes the place of God and becomes the exclusive arbiter of truth and falsehood, of good and evil. Everything thus comes from human reason, which has elaborated myths, in particular the myth of the divinity of Jesus Christ. Of course, revelation, which pretends to come from a Being superior to man, is hurtful to true progress.

Section II condemns a series of errors which appear to be more restrained and less blasphemous, but which in reality spring from the same folly of identifying human reason with or placing it on the same level as God. The

lucubrations of man's reason are accordingly endowed with the same certitude as what is known by faith in God's revelation and divinely safeguarded by the Church. In spite of the Church's divinely-appointed mission to safeguard truth, she must allow the self-constituted divinity, man, to correct his own mistakes. Her decrees and her attachment to the old-fashioned methods of St. Thomas Aquinas and the Scholastics are a hindrance to the conquests of deified man and should therefore be done away with.

Section III proscribes a further series of consequences from the apotheosis of human reason. As all religions are the product of man's reason, one is as good as another. Protestantism, which is a form of Christianity remodelled and brought up to date by man's efforts, is just as pleasing in God's sight as the Catholic Church instituted by Himself.<sup>1</sup>

In Section IV are proscribed those societies, Secret, Socialistic and Communistic, which are nurseries of man's deification of himself, as well as the Biblical Societies and Liberal Societies which favour the propagation of this aberration, as they put man-made religions on the same level as the religion instituted by God.

The Syllabus then passes on to denounce the errors and attacks of deified man on the divine organization of the world. This organization, as we have seen above, comprises: (1) The Catholic Church, the Mystical Body of Christ, supernatural and supranational, but yet perfectly respectful of national rights and characteristics and capable of harmoniously developing them, on condition that the nations acknowledge their indirect subordination thereto; (2) the different States (and nations), embodiments of the concept of native land, acknowledging the Indirect Power of the Catholic Church; (3) the family, founded upon the unity and indissolubility of the marriage contract, raised to the dignity of a sacrament by our Lord Jesus Christ; (4) the personality of every human being to be developed as befits a member of our Lord's

<sup>1</sup> In order to arrive at the precise signification of the doctrine condemned in any proposition of the Syllabus, we must consult the document from which the condemnation is taken. Thus with regard to the 15th Proposition, we must turn to the Apostolic Letter, *Multiplices inter*, of June 10, 1851, which proscribed the particular form of deification of human reason advocated by Vigil in 1848. Vigil held that man should trust to his own reason only and not to the Divine Reason vouching for the truth of a religion.



Mystical Body by Catholic education, with the right to acquire private property, so that there may be a sufficiency of material goods for bodily needs.

Section V accordingly proscribes those errors which proclaim that the Church is a merely human organization. As there is no God but man, according to the false principles that are in question, no society can have rights independent of man, especially independent of the State, which is the full expression of self-glorified man.

Section VI condemns the errors which follow from the concept of the State-God, source and origin of all right. It denounces in particular the attack on human personality by the State's interference with Catholic education.<sup>1</sup> Section VII reproves the interference of the State-God in matters of morality. The State-God alone has the power to command and this authority it has from itself in its fullness, for there is no authority coming from the True God. Besides, authority is only the sum-total of numbers, the General Will. As every State is, forsooth, divine, there can, of course, be no interference with its proceedings and whatever is done for love of country is above all law and morality. Whatever succeeds is right.

Section VIII condemns the attacks of the State-God on family-life and the dignity of marriage. Section IX reproves the refusal to recognize the right of independence bestowed on the Pope, by our Divine Lord, when He made St. Peter His Vicar on earth with the charge of spiritually governing the whole Church. The temporal power of the Pope is the condition by which alone, in normal fashion, obstacles and hindrances to that independence are removed. The temporal sovereignty of the Pope is thus not only not incompatible with the Spiritual Kingship of our Lord's Vicar on earth, but is demanded by it. Finally, Section X denounces the refusal, on the part of the State, socially-organized man, to accept the Divine

<sup>1</sup> In the Encyclical Letter *Non abbiamo bisogno*, on Catholic Action, Pope Pius XI wrote about the Fascist Government of Italy as follows:—

"We find ourselves confronted by a mass of authentic affirmations and no less authentic facts which reveal beyond the slightest possibility of doubt the resolve . . . to monopolize completely the young, from their tenderest years up to manhood and womanhood, for the exclusive advantage of a party and of a *régime* based on an ideology which clearly resolves itself into a true, a real pagan worship of the State—that Statolatry, which is no less in contrast with the natural rights of the family than it is in contradiction with the supernatural rights of the Church."

Plan for the world. It insists too on something that evidently follows from what has been said, namely, that it is impossible for Christ's Vicar on earth to come to terms with the spirit of naturalistic deification of man and rejection of God's Inner Life, which animates modern civilization and hinders true progress.

To people accustomed to the phraseology of the present-day newspaper, the condemnation of progress and modern civilization in the last proposition of the Syllabus may come as a shock. Accordingly, it will be well to dwell a little upon the significance of this condemnation. First of all, what is meant by civilization? The word civilization comes from the Latin word *civitas*, which signifies *state* or *organized society*. As man is by his nature destined to live in society, civilization may therefore be defined as the ordered development, in any set of surroundings, of the natural life of man. To put it somewhat more fully, *civilization* is the term used to designate the collective creation or product of men, superimposed on the equipment of race and situation, with a view to the full natural development of human life. In his excellent work, *Religion and Culture*,<sup>1</sup> Maritain compares the signification of the word *culture* with that of *civilization* in his customary felicitous style. The passage will be of great help in grasping the full meaning of the words:—

“Instead of the word *culture*,” writes the distinguished French philosopher, “which relates to the rational development of the human being, considered in all its generality, I might equally well have used the word *civilization*, which relates to that same development considered in an eminent case—I mean to say in the production of the State and the civil life of which civilization is, as it were, the prolongation and enlargement. The State and civilization are, at one and the same time, works natural to man and works of reason and virtue. Many German and Russian philosophers draw a distinction between civilization and culture and employ the former, conceived in a pejorative sense, to denote a development of social life which is, above all, material, mechanical, and extrinsic (a decrepit and sclerosed culture). We are free to define the terms we use as we like. In the sense in which I understand it,

<sup>1</sup> Page 2 (Sheed and Ward).

a civilization is deserving of the name only if it is a culture, a truly human and therefore mainly intellectual, moral and spiritual development (taking the word *spiritual* in its widest acceptance)."

Accordingly, we call civilization the *natural* social order. Catholicism is the Church, the *supernatural* social order. These two orders are absolutely *distinct*; they are not by any means *independent*. In the *natural* social order, all achievements are not of equal value. Certain things, good in themselves, are only so for a country, an epoch, a race. They represent a *civilization*. Other things are so truly human and spiritual that, though they had their origin in a particular country, at a particular epoch, and were the achievements of a particular race, they are yet capable of entering into the common patrimony of humanity. They represent *civilization*. Such are, for example, in *metaphysics*, the explicit notion of the first principles, the four causes, the divisions of being into subject and object, potency and act, substance and accident; in *politics* and *law*, the notions of common good, of natural law, of positive law as derived from natural law and obliging in conscience; in art, the spiritual *éclat*, which is to be found, for example, in the *Divina Commedia* of Dante, the Cathedral of Cologne, the eyes of Murillo's Madonnas.

The conquests that form part of a particular civilization may be legitimately loved and defended. Such, for example, are a language and a form of government.<sup>1</sup> But it is a higher task to defend, in a particular civilization, the specifically human and universal values which have had their origin therein. Such a defence turns to the profit of humanity as a whole, of Latins and Germans, of Saxons and Celts, of West and East. In acting thus, we are defending *directly* civilization itself and *indirectly* the Church. The interests of the Church are not directly involved, for the Church belongs to the supernatural

<sup>1</sup> When a particular form of civilization has been moulded by and impregnated with the supernatural, the uprooting of that civilization and, in particular, the forcing of another language on the people cannot be carried out without injury to the supernatural life of the country, even where both the civilizations have been moulded by the Catholic Church. The result is more regrettable still, if the language expressive of the new civilization as well as its habits and customs, bear the impress of centuries of Protestantism. From this point of view, the Irish people have suffered severely.

order. In such a combat, however, we are indirectly defending her, for the purer a civilization is, the better will it favour (in the order of *dispositive* causality), the acceptance of the supernatural life of faith and love. On the other hand, to defend the Church is to work in the most efficacious manner possible for the preservation of civilization. The action of the Catholic Church ever aims at protecting, restoring and purifying the civilizations with which she comes in contact.

We must, therefore, never lose sight of the hierarchical order of values, or we shall be involved in endless confusion. The *supernatural* values authentically represented by the Church come first. Then come the *natural* values. Amongst these, those which are *universal*, which form the purest treasure of the human intelligence, for example, that man is not merely matter, hold the first place. After them take their place the natural values that are less universal and more concrete, finally *material* goods.<sup>1</sup> Most of the errors condemned in the Syllabus of Pope Pius IX attack supernatural values. Some, however, such as those reproved in Propositions 58-64, are directly opposed to universal natural values.

On the one hand, then, as, in the present order of the world, it is not possible for a man to develop his natural powers in a fully harmonious manner without supernatural life, the attitude towards the Mystical Body of Christ, the Catholic Church, charged with the diffusion of the Divine Life, is the spiritual principle or soul of a civilization and the real touchstone of its value. On the other hand, wherever the action of the Church has been favoured, she has conferred untold benefits in the order of civilization. She has striven, everywhere, to keep clearly in view the end of all true culture, the formation of true human personality, that is, resemblance to our Lord Jesus Christ. While so doing, however, she has never failed to inspire and promote ordered natural development. It is this truth of the Church's action on culture which is stressed by Pope Pius X in his Encyclical Letter, *Il Fermo Proposito*, addressed to the Bishops of Italy in 1905 :—

“The Church,” wrote the holy Pontiff, “while preaching Jesus Crucified, Who was a stumbling-block and folly

<sup>1</sup> Cf. *Nova et Vetera*, pp. 296-299, article de M. l'Abbé Journet.

to the world, has been the first inspirer and promoter of civilization. She has spread it wherever her apostles have preached, preserving and perfecting what was good in ancient pagan civilization, rescuing from barbarism and raising to a form of civilized society the new peoples who took refuge in her maternal bosom, and giving to the whole of human society, little by little, no doubt, but with a sure and ever onward march, that characteristic stamp which it still everywhere preserves. The civilization of the world is Christian civilization; the more frankly Christian it is, so much is it the more true, more lasting, and more productive of precious fruit; the more it withdraws from the Christian ideal, so much the feebler is it, to the great detriment of society.

“Thus by the intrinsic force of things, the Church becomes again in fact the guardian and protector of Christian civilization. This truth was recognized and admitted in former times; it even formed the immovable foundation of civil legislation. On it rested the relations of Church and States, the public recognition of the authority of the Church in all matters relating in any way to conscience, the subordination of all State laws to the divine laws of the Gospel, the harmony of the two powers, civil and ecclesiastical, for procuring the temporal well-being of the nations without injury to their eternal welfare.

“It is unnecessary to tell you what prosperity and happiness, what peace and concord, what respectful submission to authority and what excellent government would be established and maintained in the world, if the perfect ideal of Christian civilization could be everywhere realized. But, given the continual warfare of the flesh with the spirit, of darkness with light, of Satan with God, we cannot hope for so great a good, at least in its full measure. Hence, against the peaceful conquests of the Church arose unceasing attacks, the more deplorable and fatal as human society tends more to govern itself by principles opposed to the Christian ideal, and to separate itself wholly from God. This is not the reason for losing courage. The Church knows that the gates of hell will never prevail against her; but she knows also that she will be oppressed in this world, that her apostles are sent like lambs among

wolves, that her faithful children will ever be hated and despised, as her Divine Founder was covered with hatred and contempt. Nevertheless, the Church goes fearlessly on, and while extending the Kingdom of God in places where it has not yet been preached, she strives by every means to repair the losses inflicted on the kingdom already acquired.

"*To restore all things in Christ* has ever been the Church's motto, and it is specially ours, in the perilous times in which we live. To restore all things, not in any fashion, but in Christ; *that are in heaven, and on earth, in Him*, adds the Apostle; to restore in Christ not only what directly depends on the divine mission of the Church to conduct souls to God, but also, as we have explained, that which flows spontaneously from this divine mission, viz., Christian civilization in each and everyone of the elements which compose it."

The other truth of the need our fallen nature has of the supernatural life of grace and of the maternal care of the Church, in order to develop its natural qualities in harmonious and stable fashion, is so admirably expressed by J. Maritain, in the work already cited, that no apology is offered for quoting the passage here<sup>1</sup>:—

"That the religion of Christ should penetrate culture to its very depths is not required merely from the point of view of the salvation of souls and in relation to their last end: in this respect a Christian civilization appears as something truly maternal and sanctified, procuring the terrestrial good and the development of the various natural activities by sedulous attention to the imperishable interests and most profound aspirations of the human heart. It ought, from the point of view also of the specific ends of civilization itself, to be Christian. For human reason, considered without any relation whatever to God, is insufficient by its unaided natural resources to procure the good of men and nations.<sup>2</sup> As a matter of fact, and in the conditions governing life at present, it is not possible for man to expand his nature in a fundamentally and permanently upright manner unless under the sky of grace. Left to himself, he cannot but fail to achieve the difficult harmonies of the virtues, the difficult rational regulations, the pure

<sup>1</sup> *Religion and Culture*, pp. 31, 32.    <sup>2</sup> Cf. Prop. 3 of the Syllabus.

consonances of justice and friendship without which culture deviates from its most exalted ends. St. Augustine's words with reference to the State apply equally to civilization: 'The State does not derive its felicity from another source than man, for the State is merely a multitude of men living in harmony.'<sup>1</sup> And one Name only has been given to men in which they may be saved. However great civilizations may be which ignore that Name, they inevitably decline, in one respect or another, from the complete notion of civilization and culture; order and liberty become equally cruel therein. Even an authentically Christian civilization does not escape many accidental blemishes. Only a Christian civilization can be exempt from essential deviations."

For St. Thomas, as we have seen in a previous chapter, contemplation is the end of civil government, not that civil government is meant to aim at it as its proportionate end, but because it can prepare for it as for a higher end, superior to political ends and preferable to them. Thus, when a tiller of the soil makes ready the ground for planting, he is preparing for the flowers and fruits that will spring from the cultivated soil. Civilization, as we have already said, has *directly* in view the development of human nature here below, but mediately it is ordained to the Kingdom of God, that is, to the order of eternal and supernatural life begun here below, and it is from the Kingdom of God that it must receive the supreme rule and measure. Civilization is the development of the truly human life of the State. It belongs of itself to the *natural* order: metaphysics, art, science, politics, civic virtues. But it cannot attain its full development except under the *supernatural* sky of the Church. Christian civilization is the overflow of the Kingdom of heaven. It is the impress of the Mystical Body of Christ on man's natural social organization.<sup>2</sup>

Accordingly, as man's contemplation of God in the actual world is meant to be not merely natural but supernatural, that civilization is simply and absolutely (*simpliciter*) the most perfect in which the well-being and moral rectitude of society is sought in a manner calculated

<sup>1</sup> *Ep. ad Macedon.*, c. iii.

<sup>2</sup> Cf. *Le Docteur Angélique*, by M. Jacques Maritain, pp. 77, 78.

to pave the way for supernatural contemplation. Such a civilization may be surpassed by others in a certain department or departments (*secundum quid*), but these latter will lack the harmony and power of recuperation of the former. For the true progress of a people, the rulers must ever keep these principles in view. True progress will always respect the line of formal development of man. It will give rise to *qualitative* civilizations such as was the civilization of Greece in the fourth century before the birth of our Lord and, in a higher degree, the civilization of Western Europe in the thirteenth century. If a people's attention is diverted from things spiritual and turned to material conquests, to the cultivation of the useful, that is of whatever serves as a means of furthering human intercourse and ministers to man's bodily needs and comforts, the whole direction of life gradually changes. The means become the end. The civilization is *quantitative* instead of *qualitative*. As mind tends invincibly to universality, it will then seek it in the realms of matter. The reign of quantity, of mass-production and of standardized parts will be inaugurated. In such a civilization, metaphysicians will be of little social account compared with financiers. Arts in which matter is excessively prominent, such as *the noble art of self-defence* and certain games, will occupy a place altogether out of proportion to their importance. The winning of material comfort which appeals to the animality in man (animality is so universal that it belongs also to beings other than man) will become all-absorbing. By all this we do not mean to convey that those technical triumphs are devoid of intelligence and idealism. Far from it. We simply want to emphasize the fact that, in our *quantitative* civilization, intelligence and idealism are placed at the service of the animality in us and turned downwards to the manipulation of matter rather than upwards to contemplation and supra-sensible reality. With the rejection of the great truth of our membership of the Mystical Body of Christ Crucified, these very material conquests are leading to a state of awful disorder. Man can now overcome the obstacles of time and space with what may be termed, of course with exaggeration, angelic swiftness, but his triumphs are being placed more and more at the service of demoniacal hate. Matter is the principle of division.



We shall conclude this commentary by a few remarks about the force of the Syllabus and the meaning of the propositions. What is the binding force of the Syllabus? The distinguished writer of the article on the Syllabus in *The Catholic Encyclopaedia* sums up the results of his investigations as follows:—

“ Even should the condemnation of many propositions not possess the unchangeableness peculiar to infallible decisions, nevertheless the binding force of the condemnation in regard to all the propositions is beyond doubt. For the Syllabus, as appears from the official communication of Cardinal Antonelli (accompanying it, when it was sent to the Bishops) is a decision given by the Pope, speaking as teacher and judge to Catholics the world over. All Catholics, therefore, are bound to accept the Syllabus; exteriorly they may neither in word nor in writing oppose its contents: they must also assent to it interiorly.”

In our days, when the Mystical Body of Christ is so vehemently attacked on all sides, Catholics must never forget that

“ the Pope possesses a twofold teaching authority, viz., supreme or infallible and ordinary. The Pope teaches the Church with his ordinary authority, either directly or through one of the Roman Congregations, that is through one of the committees of learned men who assist him in his work. The Congregation of the Holy Office or Inquisition is concerned with purity of doctrine; the Biblical Commission with questions connected with the Sacred Scriptures. When he employs his ordinary authority, he is not infallible and does not, of course, bind us to an assent of faith.”<sup>1</sup>

But a Catholic who puts himself fully at the point of view of the Church as Christ's Mystical Body, continuing His mission of loving guidance, will receive every instruction and direction of the Sovereign Pontiff as a divinely-guided safeguard of weak human reason. This is the only attitude that becomes a Catholic, but it means a reaction against the world around us. Catholics should

<sup>1</sup> *Apologetics and Catholic Doctrine*, by Archbishop Sheehan, vol. i. p. 179.

learn to value the Syllabus for what it really is, a God-given guiding line amidst the shifting sands of modern errors.

The true doctrine opposed to the errors enumerated in the Syllabus is expressed by the contradictory propositions of each of the condemned theses. This contradictory proposition can be obtained by prefixing to each of the banned theses the words: "It is not true that." For example, the true doctrine in regard to the 80th Proposition may be enunciated as follows: "It is not true that the Roman Pontiff can and ought to be reconciled and come to terms with Progress, Liberalism and modern Civilization." In the case of the 79th Proposition which begins with the words: "It is false," the contradictory is obtained by substituting for these words the phrase: "It is true." We must, of course, be careful always to take the exact contradictory of the proposition condemned, in order to have a clear idea of the Catholic teaching to be followed. The Syllabus has frequently been misinterpreted owing to the non-observance of this rule of logic.

## CHAPTER VIII

### THE MODERN STRUGGLE AROUND THE KINGSHIP OF CHRIST

#### A.—THE PLACE OF THE SYLLABUS IN THIS STRUGGLE

THE well-known French Freemason, Ferdinand Buisson, once declared: "A school cannot remain neutral between the Syllabus and the Declaration of the Rights of Man."<sup>1</sup> Let us see briefly the significance of this statement.

The Catholic Church is the Mystical Body of Christ, that is to say, the Church founded by our Lord, the external, visible, hierarchical society, in which the supreme authority belongs to the Pope and the Bishops in communion with the Pope, is united to Christ as the Body with the Head. The Church is called the *Mystical* Body of Christ, because the principle which animates this Body is essentially mysterious, infinitely superior to and more unifying than the human soul or the spirit of a family or a nation. The soul of the Mystical Body is the Holy Ghost, the Sanctifier. The Holy Spirit is the source of the Divine Life of Sanctifying Grace by which the Body lives, but He always acts through the sacred Humanity of Jesus Christ, the Head of the Body. "So we, being many, are one body in Christ and each one members of one another" (Romans xii. 5).

The Church, then, is the Body of Christ, the permanent and continuous Incarnation of God in the world. It is by this visible body that Christ is for all men for all time, the Way, the Truth and the Life.<sup>2</sup> "Wounded by sin and immersed in sense-life, human nature was no longer sufficiently attuned to the invisible government of the Word. Hence the wound had to be healed by the Humanity

<sup>1</sup> *R. I.S.S.*, April 1st, 1933, p. 210.

<sup>2</sup> Cf. *Schema Vaticanum de Ecclesia Christi*, cap. viii.: "De Ecclesiae Indefectibilitate": "Quare Christi Ecclesia nunquam potest excidere suis proprietatibus et dotibus, sacro suo magisterio et regimine ut Christus per corpus suum visibile perpetuo sit omnibus hominibus via, veritas et vita."

of Christ, by which Christ made satisfaction. It was necessary also that He should assume a visible nature in order that, by a visible government, man should be brought into contact with the invisible.”<sup>1</sup> In our day, by the living and visible Church, by its governing and teaching power and its rites, as long ago in Palestine by the gestures and words of Jesus, human beings are drawn on to God and through the veil of the signs, by which He reveals His Inner Life and acts upon them, attain by faith and love to His Invisible Reality.<sup>2</sup>

Enrolment in the Church Militant by Baptism goes along with Mystical Incorporation into Christ. The former is the sense-perceptible aspect of the latter and its supernaturally efficacious sign. It is by reconciling the repentant sinner with the visible Church by a judicial absolution that the Sacrament of Penance reconciles the sinner with God. If perfect contrition is sufficient for reconciliation with the Divine Majesty, before the sacrament is effectively received, it is precisely because being perfect it includes, at least implicitly, the desire and profoundly humble acceptance of all the conditions laid down by God for the gift of His friendship. One of these conditions is confession of sins to men who would have from Jesus Christ the mission and the power of hearing and remitting them in His name.

This doctrine helps us to understand the rôle of the visible hierarchy of the Church, the Pope and the Bishops, in the life of the Mystical Body, and how our attitude towards that visible hierarchy affects our intimate relations with Christ. We see that no one reaches God unless through Christ, and Christ is reached in normal fashion only through His representatives, His human intermediaries. Those instruments are human and terrestrial and, as such, exposed to the failings springing from original sin, but they are the instruments He has chosen in order to mould and fashion us. When we remember that “the Invisible Christ living in this Visible Body of the Church exercises visibly His functions of Head by His Vicar and

<sup>1</sup> St. Thomas, *De Veritate* (Q. 29, a. 4, ad 3).

<sup>2</sup> “So that while we acknowledge Him as God seen by men, we may be drawn by Him to the love of things unseen.” (*Ut dum visibiliter Deum cognoscimus, per hunc in invisibilem amorem rapiamur.* Preface of Nativity of D.N.J.C.).

The ideas here outlined are developed in *Le Joug du Christ*, by Fathers Bernardot, O.P., Desbuquois and Riquet, S.J. (pp. 60-68).

that the members in obeying him subject themselves, not to a man as such, but to Christ Who said: 'He who hears you hears Me, he who despises you despises Me.'"<sup>1</sup> then we can understand the meaning of the submission and loyalty of Catholics to the Pope and the Bishops. One must in truth be of the household of the faith to see it, for the "sensual man perceiveth not the things that are of the spirit of God: for it is foolishness to him and he cannot understand." (1 Corinthians ii. 14). Hesitation in obedience and discussion of the right of intervention of the representatives of Christ are a sign that people are no longer living their faith in Christ, that they are no longer fully conscious of what Christ has willed the Church should be for them.

The Church, then, is Christ continuing His mission on earth of drawing souls into union with the Father, into the family of the Blessed Trinity. We are not, therefore, fully attentive to the life of the Church, if we content ourselves with accepting what is defined by her and accomplishing certain ritual practices at stated intervals. *A fortiori* we are out of touch with the Church's life, if we allow the spirit of the French Revolution into our hearts and thus come to imagine that the Church, by which Christ elevates our natural life and heals its wounds, is in any way an enemy of our rightful development and of our true personal self-expression. The Church is the Body of Christ and in it Christ is living again Bethlehem, Nazareth and Calvary. All the members of the Body are meant to live in union of faith and love with Christ, represented by the Heads of the Church.

We can thus have a better grasp of the horror of Luther's attack on the Visible Body of Christ and of the significance of the proclamation of the supremacy of naturalism at the French Revolution. As the nineteenth century advanced and the mentality resulting from the revolt against the Divine Plan spread, many errors against the life of the Mystical Body were diffused abroad, so that even Catholics ran the risk of being contaminated. In the Syllabus, Pope Pius IX catalogued these errors, especially, but not exclusively, in regard to the rights of the Mystical Body and to politics, thus giving to Catholics a *negative* test of their fidelity to Christ the King. If anyone holds any

<sup>1</sup> *De Ecclesia*, Mgr. Herbigny, quoted in *Le Joug du Christ*, p. 67.

of these propositions, he has to that extent passed from under the rule of the great Captain, Christ.

The Syllabus of Pope Pius IX warns us, then, of the rocks and quicksands of error. Since the appearance of that noble document, a *positive* programme whereby the politics and economics of nations may again be brought into harmony with the life of the Mystical Body has been elaborated by the succeeding Popes. The duties of Catholics in view of the return of the *political* life of States to the rule of Christ have been developed in the Encyclicals, *Immortale Dei* (on the Christian constitution of States), *Exeunte Jam Anno* (on the right ordering of Christian life), *Libertas* (on Human Liberty), *Sapientiae Christianae* (on Christians as Citizens), and *Tametsi* (on Christ our Redeemer) of Pope Leo XIII. Pope Pius X treated of true Christian democracy in his admirable Letter on the *Sillon*. Pope Pius XI has continued the teaching of his predecessors in the Encyclical Letters, *Ubi Arcano Dei*, and *Quas primas*, in which he has stressed the sublime truth that Catholics must look upon the endeavour to re-christianize public life as a combat to be waged under the banner of Christ the King. A *positive economic* programme for return to ordered life has been developed by the Encyclical Letters, *Rerum Novarum* (on the Condition of the Working Classes) and *Graves de Communi* (on Christian Democracy) of Pope Leo XIII, in the Encyclical Letters, *Singulari quadam* and *Il Fermo Proposito* of Pope Pius X to the Bishops of Germany and Italy respectively, and then in the wonderful *Quadragesimo Anno* of Pope Pius XI.

We have seen the Mystical Body of Christ, the Catholic ideal of the Native land, the Catholic Family, and the development of Personality of the Child attacked in the name of the so-called rights of pantheistically deified man. But we can also see the Rights of God proclaimed by Pope Pius XI, in a vast synthesis embracing all the points attacked. Pope Pius XI has treated of the Mystical Body of Christ in the Encyclicals, *Miserentissimus Redemptor* (on Reparation to the Sacred Heart) and *Mortalium Animos* (on true Religious Unity), of the Catholic concept of *Patria* or native land in *Ubi Arcano Dei* and *Quas Primas* of the Christian family in *Casti Connubii* (on Christian Marriage) following on Pope Leo XIII's *Arcanum Divinae Sapientiae*, and of the Personality of the Child in that

sublime document *Divini illius Magistri* (on the Christian Education of Youth). The crowning appeal of Pope Pius XI for the rights of God, addressed "to all those who still believe in God and adore Him loyally," has come in the Encyclical *Caritate Christi compulsi*, in which he cries out :

"We cannot refrain from raising our voice and, with all the energy of our Apostolic heart, taking the defence of the downtrodden rights of God and of the most sacred sentiments of the human heart that has an absolute need of God. And this all the more since these hostile forces, impelled by the spirit of evil, do not content themselves with mere clamour, but unite all their strength, in order to carry out at the first opportunity their nefarious designs. Woe to mankind, if God, thus spurned by His creatures, allows, in His Justice, free course to this devastating flood and uses it as a scourge to chastise the world."

#### B.—LIBERTY AND THE KINGSHIP OF CHRIST

Man, alone of the visible creation, is endowed with the gift of liberty, by which,

"he is *in the hand of his counsel* and has power over his actions. But the manner in which such dignity is exercised is of the greatest moment, inasmuch as on the use that is made of liberty the highest good and the greatest evil alike depend. Man, indeed, is free to obey his reason, to seek moral good, and to strive unswervingly after his last end. Yet he is free also to turn aside to all other things ; and, in pursuing the empty semblance of good, to disturb rightful order and to fall headlong into the destruction which he has voluntarily chosen. The Redeemer of mankind, Jesus Christ, having restored and exalted the original dignity of nature, vouchsafed special assistance to the will of man ; and by the gifts of His grace here, and the promise of heavenly bliss hereafter, He raised it to a nobler state. In like manner, this great gift of nature has ever been and always will be, deservedly cherished by the Catholic Church ; for to her alone has been committed the charge of handing down to all ages the benefits purchased for us

by Jesus Christ. Yet there are many who imagine that the Church is hostile to human liberty. Having a false and absurd notion as to what liberty is, either they pervert the very idea of freedom, or they extend it at their pleasure to many things in respect of which man cannot rightly be regarded as free."<sup>1</sup>

On account of the false notions to which the Pope alludes it will be well to explain the meaning of human liberty at some length.

#### PERSONAL LIBERTY

Liberty, in a very wide sense, is the absence of determinateness. Now this immunity from determinateness may be merely the absence of external compulsion, and this we see in any animal in a wild state, or even in a tame or trained animal, when not under the control of its master. An unyoked horse on a road or in a field is not under external control and is so far free, in the sense in which we are now speaking of freedom.<sup>2</sup> But the animal does not enjoy and cannot have the endowment of internal liberty, that is to say, immunity from intrinsic determinateness. Man alone, as we have said, has this highest of natural gifts, in virtue of which his will exercises domination over its acts.<sup>3</sup> Man, therefore, in contrast with the brute beast, can have not only external but internal liberty.

Now the object of the will is presented to it by the intellect, which grasps the order of being, that is, the

<sup>1</sup> Encyclical Letter, *Libertas*, of Pope Leo XIII.

The Encyclical continues: "We have, on other occasions, and especially in Our Encyclical Letter, *Immortale Dei*, in treating of the so-called *modern liberties*, distinguished between their good and evil elements, and we have shown that whatsoever is good in those liberties is as ancient as truth itself, and that the Church has always most willingly approved and practised that good; but whatsoever has been added as new is, to tell the plain truth, of a vitiated kind, the fruit of the disorders of the age, and of an insatiate longing after novelties.".. The present writer has attempted to set forth the teaching of Pope Leo XIII about *modern liberties* in his books, *The Kingship of Christ*, and *The Social Rights of our Lord Jesus Christ, the King*.

<sup>2</sup> *Libertas a coactione*.

<sup>3</sup> *Libertas arbitrii seu libertas stricte dicta, activu indifferentia ab intrinseco*. (Credt, O. S. B., *Elementa Philosophiæ*, vol. i. p. 417, Ed. 3a.)



end of man, endowed as he is with supernatural life, and the relation of means to end.<sup>1</sup> Accordingly,

"The good wished by the will is necessarily good in so far as it is known by the intellect; and this the more because in all voluntary acts choice is subsequent to a judgment upon the truth of the good presented, declaring to which good preference should be given."<sup>2</sup>

Therefore, as liberty resides in the will which is of its nature a faculty obedient to reason, it has for object like the will "that good only which is in conformity to reason."

Now, as it is not in accordance with order (or right reason) to turn one's back on the end to which one is destined, moral freedom, the freedom of man as a rational being, is the faculty of choosing means which lead to the end.

This may be expressed in perhaps more familiar terms, by saying that liberty is man's power of choosing what is right.<sup>3</sup> It follows, accordingly, that the more perfectly a man's power of doing what is in order is developed the freer he is. A being which has the power of willing good and evil is specifically superior to one which cannot will either good or evil, for such a being is free. But the being who can will only what is good is superior to one who can will both good and evil. The perfection of a being is measured by the perfection with which it tends

<sup>1</sup> The education of a child comprises, therefore, two elements, the developing of his mind in grasping the order of being and the training of his will in observing that order in relation to other beings and himself. The training of an animal consists in the adaptation of its natural determined or instinctive sense-endowments for the end or ends determined by man.

<sup>2</sup> Encyclical Letter, *Libertas*: "Freedom of choice is a property of the will or rather is identical with the will in so far as it has in its action the faculty of choice. But the will cannot proceed to act until it is enlightened by the knowledge possessed by the intellect . . . the end or object, both of the rational will and of its liberty, is that good only which is in conformity with reason."

<sup>3</sup> Man, as we have seen, has the *physical* power to choose what he ought not to choose, to turn aside from the order of reason. In this whole question, we are ever in presence of what a distinguished French writer, Mgr. Chollet, has termed: "The imperialism of the final end." (*Libertas est vis electiva mediorum servato ordine finis*, in Thomistic phraseology). It is for this reason that the Bolsheviks, who deny liberty, begin by denying finality in the world.

to its end or possesses it and the good is the exclusive end of every being.<sup>1</sup>

"This subject is often discussed by the Angelic Doctor in his demonstration that the possibility of sinning is not freedom, but slavery. It will suffice to quote his subtle commentary on the words of our Lord: 'Whosoever committeth sin is the slave of sin' (John viii. 34). 'Everything,' he says, 'is that which belongs to it according to its nature. . . . When, therefore, it acts through a power outside itself, it does not act of itself, but through another, that is, as a slave. But man is by nature rational. When, therefore, he acts according to reason, he acts of himself and according to his free will; and this is liberty. Whereas, when he sins, he acts in opposition to reason, is moved, as it were, by another, and is the victim of foreign (or irrational) conceptions. Therefore, *Whosoever committeth sin is the slave of sin*. Even the heathen philosophers clearly recognised this truth, especially they who held that the wise man alone is free; by the term 'wise man' was meant, as is well known, the man trained to live in accordance with his nature, that is, in justice and virtue.'" <sup>2</sup>

The end of the intelligence is truth or *the true*. The end of the will is goodness or *the good*. There is no such thing, then, as moral or rational liberty of error and evil, since it would turn these faculties away from their end. Some, in their madness and folly, speak of the despotism of truth. They should rather speak of the despotism of error, for the latter usurps over the intelligence rights which do not belong to it. Evil is a horrible tyranny, and freedom consists in being set free from its yoke. Bolshevism is thus dehumanizing man.

"Liberty is a power perfecting man, and hence should have truth and goodness for its object. But the character

<sup>1</sup> Cf. *Libertés Modernes et Vérité*, p. 18, by Pierre Christian.

"The liberty of choice is the very root of the world of liberty. It is a metaphysical datum. We receive it with our rational nature, we have not got to conquer it. It is liberty in the *initial* stage. But this metaphysical root must develop and bear fruit in the psychological and moral order. We must become in our action what we are already metaphysically, per ons. . . . There is then another liberty which we must conquer, liberty in the sense of mastery of ourselves." (*Du régime temporel et de la liberté*, by J. Maritain, p. 35.)

<sup>2</sup> Encyclical Letter, *Libertas*.

of goodness and truth cannot be changed at option. Those remain ever one and the same and are no less unchangeable than nature itself. If the mind assents to false opinions, and the will chooses and follows after what is wrong, neither can attain its native fullness, but both must fall from their native dignity to an abyss of corruption. Whatever, therefore, is opposed to virtue and truth, may not rightly be brought temptingly before the eye of man, much less sanctioned by the favour and protection of the law.”<sup>1</sup>

We must, therefore, carefully distinguish between the exercise of liberty considered as a means for the rational attainment of an end and the exercise of liberty considered irrationally as an end in itself or as being its own end. In man's immaterial soul, there are two faculties relative to being: the faculty of knowing or the intellect which is capable of knowing the true; the faculty of willing and choosing or the will, which has the good for object.<sup>2</sup> We are here concerned with the will.

All men without exception desire the good without limit. This primordial desire sets all their activity in motion, and, under its action, they freely choose the objects in which they look for the concrete realization of the unlimited good, capable of yielding them unalloyed happiness. The result is the adoption by everyone of some good, which is definitely set up as the end of his life. By this all his preoccupations are tacitly or expressly regulated. It is this good in reality or only in appearance which is his last end for each human being. All, however, do not fix upon the same final end. Some place their final end in God. Others place it in riches or pleasures or power or art or science.<sup>3</sup> Each one is, of course, responsible for the good upon which he has fixed as his final end. Now

<sup>1</sup> Encyclical Letter, *Immortale Dei*.

<sup>2</sup> Being can be known, and, as such, it is true (*habet rationem veri*). Being can be desired, and, as such, it is good (*habet rationem boni*).

<sup>3</sup> Cf. Ia, IIae, Q. 1. a. 7: “Whether all men have the same last end? I answer that, we can speak of the last end in two ways: first, considering only the aspect of last end; secondly, considering the thing in which the aspect of last end is realized. So, then, as to the aspect of last end, all agree in desiring the last end: . . . But as to the thing in which this aspect is realized, all men are not agreed as to their last end: since some desire riches, as their consummate good; some pleasure; others something else.”

the human will, appetitive faculty of the intellectual order, has two kinds of acts which are often confused in our day. The will is both the faculty of tendency towards the end and the faculty of choosing the means to attain the end. The appetitive faculty wills the end absolutely and without measure; it desires the means relatively and partially in the measure in which they lead to the end.<sup>1</sup>

Accordingly, as the human will is the appetitive faculty of an intellectual being, it must will according to order. It is obliged to tend to the end which is in accordance with its specific rational nature and then choose in accordance with its nature, that is, freely, the means to the end.<sup>2</sup> A rational being must will according to reason, that is to say, in observance of the order of being.

Now the idea of liberty which the French Revolution has helped to spread throughout the world is utterly opposed to the correct idea which we have outlined above. According to this erroneous view, the notion of subordination to the rational end, instead of appearing as the foundation of the authentic idea of liberty with regard to the means, is considered, on the contrary, to be purely and simply tyranny. For the revolutionary mentality, there can be no such thing as an end obligatory for man. Neither can there be incumbent on him the obligation of choosing in accordance with his nature, that is, freely, the means which lead thereto. There is no such thing, proclaims the revolution, as an objective order of being,

<sup>1</sup> "Now, as on the part of the intellectual apprehension, we have intellect and reason, so on the part of the intellectual appetite, we have will and free-will, which is nothing else than the power of choice. And this is clear from their relations to their respective objects and acts. For the act of *understanding* implies the simple acceptance of something; whence we say that we understand first principles. . . . But to *reason*, properly speaking, is to proceed from one thing to the knowledge of another: wherefore, properly speaking, we reason about conclusions which are known from the principles. In like manner, on the part of the appetite, to *will* implies the simple longing for something: wherefore the will is said to regard the end, which is desired for itself. But to *choose* is to desire something for the sake of obtaining something else: wherefore, properly speaking, it regards the means to the end. . . . But it has been shown above that it belongs to the same power both to understand and to reason, even as it belongs to the same power to be at rest and to be in movement. Wherefore it belongs also to the same power to will and to choose: and on this account the will and the freewill are not two powers, but one." (Ia, P. Q. 83, a. 4.)

<sup>2</sup> Because the will desires the good without limit and is only determined by it, it dominates over all the particular concrete finite goods that present themselves to it.

a Divine Plan. The exercise of liberty is its own rule and its own end. Thus, according to the Rousseauist-Masonic ideal of democracy, the vote of the majority creates right. This is, as we have seen, to place the human will on the same level as the Divine Will. "The Divine Will alone," writes St. Thomas, "is the rule of its own act, because it is not ordained to a higher end: the rectitude of the acts of every created will lies in their conformity to the Divine Will."<sup>1</sup> It is a contradiction to speak of a created will as the final rule and measure of its own acts. It is a flagrant absurdity to talk of the right of the people to do wrong, if they please. To accept error and to do wrong knowingly is to subject oneself to tyranny. The prodigious work of demolition of order, achieved by the revolution since 1789, is resulting in human slavery, as was inevitable.

This brings us to the question of how man's moral freedom, that is, his power of acting in accordance with the dictates of his rational nature, is to be perfected, so that his physical possibility of sin and error may not bring about his downfall.

"Since both these faculties (the human intellect and the human will) are imperfect, it is possible, as is often seen, that the reason should propose something which is not really good, but which has the appearance of good, and that the will should choose accordingly. For as the possibility of error, and actual error, are defects of the mind and attest its imperfection, so the pursuit of what has a false appearance of good, though a proof of our freedom, just as a disease is a proof of our vitality, implies defect in human liberty. The will also, simply because of its dependence on the reason, no sooner desires anything contrary thereto, than it abuses its freedom of choice and corrupts its very essence. . . . Such, then, being the condition of human liberty, it necessarily stands in need of light and strength to direct its actions to good and to restrain them from evil. Without this, the freedom of our will would be our ruin."<sup>2</sup>

How, then, are light and strength communicated to man

<sup>1</sup> Ia, Q. 63, a. 1. Cf. *L'Esprit du Protestantisme en Suisse* by M. l'Abbé Ch. Journet, pp. 186-190.

<sup>2</sup> Encyclical Letter, *Libertas*.

so that he may not only grasp the order of being but observe it faithfully in relation to himself and others, that is to say, will what is in order on every occasion? Strength and light are communicated by the *intrinsic* and *extrinsic* principles of right action. The *intrinsic* principles are the virtues or virtuous habits (*habitus*), natural and supernatural. The *extrinsic* principles are Law, which teaches us what is to be done and what is to be left undone, and Divine Grace, which not only enlightens but strengthens and applies to right action.<sup>1</sup>

Let us take first the intrinsic principles of right action. How are we to understand the term intrinsic principles of action as applied to virtuous habits? Virtuous habits (*habitus*) are called by St. Thomas intrinsic principles of human action, because they are, as it were, complements of the faculties. From this point of view, they are subordinate to the soul as to their motive principle, inasmuch as they are *habitus* of it. Nevertheless, it must be remembered that the supernatural virtues are produced in the soul by an extrinsic principle, being infused by God, like sanctifying grace itself. Accordingly, they are to be studied in connexion with Divine Grace. Therefore, the supernatural virtues infused into the soul in baptism must be developed and the natural virtues must be acquired, so that a man may be able to observe the order of return to our real *Patria*, the Blessed Trinity.<sup>2</sup> To the objection that our natural equipment determines our movements and thus precludes free-will in accordance with the principle laid down by Aristotle (*Ethics*, iii. 5): *According as each one is, such does the end seem to him*, St. Thomas replies at length:—

“Quality in man is of two kinds: natural and adventitious. Now the natural quality may be either in the intellectual part or in the body and its powers. From the very fact, therefore, that man is such by virtue of a natural quality which is in the intellectual part, he naturally desires his last end, which is happiness.

<sup>1</sup>The commentary of John of St. Thomas on the Ia, IIae, has been utilized concerning the principles of right action. Cf. *Isagoge. Ordo questionum Ia, IIae.*

<sup>2</sup>“Peregrinamur, inquam, quia sumus extra patriam nostram, quia Deus est, alias non diceremur peregrinari ab eo. Et hoc non ex natura nostra, sed ex eius gratia.” (*Comment. Sancti Thomae in I I ad Cor. cap. v.*)

This desire, indeed, is a natural desire, and is not subject to free-will, as is clear from what we have said above (Q. 82, a. 1, 2). But on the part of the body and its powers man may be such by virtue of a natural quality, inasmuch as he is of such a temperament or disposition due to any impression whatever produced by corporeal causes, which cannot affect the intellectual part, since it is not the act of a corporeal organ. And such as a man is by virtue of a corporeal quality, such also does his end seem to him, because from such a disposition a man is inclined to choose or reject something. But these inclinations are subject to the judgment of reason, which the lower appetite obeys, as we have said. (Q. 81, a. 3). Wherefore, this is in no way prejudicial to free-will. The adventitious qualities are habits and passions, by virtue of which a man is inclined to one thing rather than to another. And yet even these inclinations are subject to the judgment of reason. Such qualities, too, are subject to reason, as it is in our power either to acquire them, whether by causing them or disposing ourselves to them, or to reject them. And so there is nothing in this that is repugnant to free-will.”<sup>1</sup>

St. Thomas here points out that it is in man's power to acquire the natural virtues of Prudence, Justice, Fortitude and Temperance and extirpate the opposed vices and thus train himself to live in accordance with his nature, that is, be truly free.

This process of correct development of our natural qualities cannot, in our fallen state, be carried out without the aid of the extrinsic principle of Divine Grace, for in the state of fallen nature, man cannot fulfil all the precepts of natural law without healing grace.<sup>2</sup>

To use the words of Pope Leo XIII :

“The first and most excellent of these aids (for strengthening and ordering the human will) is the power of God's Divine Grace, whereby the mind can be enlightened and the will wholesomely invigorated and moved to the constant pursuit of moral good, so that the use of our inborn liberty becomes at once less

<sup>1</sup> Ia, Q. 83, a. I. ad 5um.

<sup>2</sup> “In statu naturae corruptae, non potest homo implere omnia mandata divina (quoad substantiam) sine gratia sanante.” (Ia, IIae, Q. 109, a. 4.)

difficult and less dangerous. Not that the divine assistance hinders in any way the free movement of our will, just the contrary, for grace works inwardly in man and in harmony with his natural inclinations, since it flows from the very Creator of his mind and will, by whom all things are moved in conformity with their nature. As the Angelic Doctor points out, it is because Divine Grace comes from the Author of nature, that it is so admirably adapted to be the safeguard of all natures, and to maintain the character, efficiency, and operations of each."<sup>1</sup>

The other extrinsic principle required to enlighten and order the human will is *law*,

"that is, a fixed rule of teaching what is to be done and what is to be left undone. This rule cannot affect the lower animals in any true sense, since they act of necessity, following their natural instinct, and cannot of themselves act in any other way. On the other hand, as was said above, he who is free can either act or not act, can do this or do that, as he pleases, because his judgment precedes his choice. And his judgment not only decides what is right or wrong of its own nature, but also what is practically evil and therefore to be avoided. In other words, the reason prescribes to the will what it should seek after or shun, in view of the eventual attainment of man's last end, for the sake of which all his actions ought to be performed. This ordination of reason is called law. In man's free will, therefore, or in the moral necessity of our voluntary acts being in accordance with reason, lies the very root of the necessity of law. Nothing more foolish can be uttered or conceived than the notion that because man is free by nature, he is therefore exempt from law. Were this the case, it would follow that to become free we must be deprived of reason; whereas the truth is that we are bound to submit to law precisely because we are free by our very nature. For law is the guide of man's actions; it turns him towards good by its rewards, and deters him from evil by its punishments. Foremost in this office comes the *natural law*, which is written and engraved in the mind of every man; and this is nothing

<sup>1</sup> Encyclical Letter, *Libertas*.



but our reason, commanding us to do right and forbidding sin . . . the law of nature is the same thing as the eternal law, implanted in rational creatures, and inclining them to their right action and end ; and can be nothing else but the eternal reason of God, the Creator and Ruler of the whole world.

“ What has been said of the liberty of individuals is no less applicable to them when considered as bound together in civil society. For, what reason and the natural law do for individuals, that *human law*, promulgated for their good, does for the citizens of States. Of the laws enacted by men, some are concerned with what is good or bad by its very nature. . . . But such laws by no means derive their origin from civil Society ; because just as civil society did not create human nature, neither can it be said to be the author of the good which befits human nature, or of the evil which is contrary to it. Laws come before men live together in society, and have their origin in the natural, and consequently in the eternal law. The precepts, therefore, of the natural law, contained bodily in the laws of man, have not merely the force of human law, but they possess that higher and more august sanction which belongs to the law of nature and the eternal law. And within the sphere of this kind of laws, the duty of the civil legislator is, mainly, to keep the community in obedience by the adoption of a common discipline and by putting restraint upon refractory and viciously inclined men, so that, deterred from evil, they may turn to what is good, or at any rate may avoid causing trouble and disturbance to the State. Now there are other enactments of the civil authority which do not follow directly, but somewhat remotely, from the natural law, and decide many points which the law of nature treats only in a general and indefinite way. . . . It is in the constitution of these particular rules of life, suggested by reason and prudence, and enacted by competent authority, that *human law*, properly so called, consists, binding all citizens to work together for the attainment of the common end proposed to the community, and forbidding them to depart from this end ; and in so far as human law is in conformity with the dictates of nature, leading to what is good, and deterring from evil.

“From this it is manifest that the eternal law of God is the sole standard and rule of human liberty, not only in each individual man, but also in the community and civil society which men constitute when united. Therefore, the true liberty of human society does not consist in every man doing what he pleases, for this would simply end in turmoil and confusion, and bring about the overthrow of the State; but rather in this, that through the injunctions of the civil law, all may more easily conform to the prescriptions of the eternal law.”<sup>1</sup>

In order, therefore, that a man should be free, that is, capable of willing what is in order, the organization of society, that is, the laws of the society to which he belongs, should favour the development of virtue and hinder vice, thus aiming at promoting material progress in accordance with man's final end, the life of the Mystical Body in heaven. Where the laws and organization of society are against the order of the world, the average man is in danger of succumbing to the dominating influences and of becoming at best indifferent.

“So long as Christ does not reign over nations, His influence even over individuals remains superficial and exposed to overthrow. If it is true that the work of the apostolate consists in the conversion of individuals and that nations do not go to heaven, but souls, one by one, we must not forget, nevertheless, that the individual member of society lives under the never-ceasing influence of his environment, in which; if we may not say that he is submerged, he is, at least, deeply plunged. If the environment is non-Catholic, it prevents him from embracing the faith, or, if he has the faith, it tends to root out of his heart every vestige of belief. If we suppose Catholic social institutions, with our Lord no longer living in the hearts of the individual members of society, then religion is merely a signboard which will soon disappear. But, on the other hand, try to convert individuals without Catholicizing the social institutions and your work is without stability. The structure you erect in the morning others will tear down in the evening. Is not the strategy of the enemies of God there to teach us a lesson? They want to destroy the faith in the

hearts of individuals, it is true, but they direct still more vigorous efforts to the extirpation of religion from social institutions. Even one defeat of God in this domain means the weakening, if not the ruin, of the faith in the souls of many.”<sup>1</sup>

#### NATIONAL LIBERTY

In the Encyclical Letter, *Libertas*, Pope Leo XIII treats of civil and public liberty as follows:—

“Therefore, the nature of human liberty, however it be considered, whether in those who command or in those who obey, supposes the necessity of obedience to some supreme and eternal law, which is no other than the authority of God, commanding good and forbidding evil. And so far from this most just authority of God over men diminishing or destroying their liberty, it protects and perfects it, for the real perfection of all creatures is found in the prosecution and attainment of their respective ends; but the supreme end to which human liberty must aspire is God. . . . If when men discuss the question of liberty they were careful to grasp its true and legitimate meaning (freedom to live according to law and right reason), . . . they would never venture to affix such a calumny on the Church as to assert that she is the enemy of individual and public liberty. But many there are who follow in the footsteps of Lucifer, and adopt as their own his rebellious cry: ‘I will not serve’; and consequently substitute for true liberty what is sheer and most foolish licence . . . it is not of itself wrong to prefer a democratic form of government, if only the Catholic doctrine be maintained as to the origin and exercise of power.<sup>2</sup> Of the various forms of government, the Church does not object to any that are fitted to procure the welfare of the subject; she wishes only—and this nature itself requires—that they should be constituted without involving wrong to anyone, and especially without

<sup>1</sup> *Pages choisies du Cardinal Pie*, quoted in *La Royauté Sociale de N.S. Jésus-Christ*, p. 59, by Père de Saint-Just, O.M.C.

<sup>2</sup> What has been already written about Democracy in the correct sense and Rousseauist-Masonic Democracy should be borne in mind.

violating the rights of the Church. . . . Neither does the Church condemn those who, if it can be done without violation of justice, wish to make their country independent of any foreign or despotic Power. Nor does she blame those who wish to assign to the State the power of self-government, and to its citizens the greatest possible measure of prosperity. The Church has always most faithfully fostered civil liberty."

Let us now apply those principles to the question of Ireland's relation to England. Liberty means the power of choosing what is in accordance with order. It implies, therefore, the removal of obstacles to a nation's realizing God's plan for order in the world. The struggle of the Irish nation for independence was and is valuable before God in so far as it is an attempt to remove external pressure and thereby more thoroughly accept the Kingship of Christ. The nation has the right to seek liberation from outside pressure, so that it may organize its social relations in such wise as not only not to hinder, but to favour, the life of the Mystical Body. To do this in order, it must acknowledge the rule of Christ the King through the Pope and the Bishops. Thus and thus only will the members of the Irish nation attain to and enjoy true liberty.

The Catholic Church is above the British Empire and the Irish nation, just as the Kingdom of which our Lord spoke on the first Good Friday was above Pilate's Roman Empire and Caiphas's Jewish nation. Both these men should have put themselves at our Lord's point of view, and grace was offered to them to do so. Catholics of both the English and Irish nations should have endeavoured and should always endeavour to keep clearly in view the supremacy of the supernatural society of the Catholic Church, the Mystical Body of Christ. English rule in Ireland had for bounden duty unselfishly to favour the Kingship of Christ in Ireland. English Catholics should have remembered that any imposition of its natural form, to use a scholastic term, by one nation on another, by the destruction of the national language and of healthy native customs, is opposed to the rule of Christ the King in the subject nation, because it hampers the development of the natural virtues. On the one hand, then, England,

even before she became Protestant,<sup>1</sup> and some English Catholics since 1829 have confused the interests of the Catholic Church with their own narrow views of those of England; they have, after a certain fashion, tried to pull down the Mystical Body of Christ and identify it with their national entity. On the other hand, since 1789, many Irishmen, infected with the disordered nationalism of the French Revolution, have failed to see that our National struggle, both as regards end and means, must be respectful of the Kingship of Christ. They turn against the Church and incite others to do the same, because the Pope and the Bishops, who speak for Christ the King, condemn secret societies and insist that what is morally wrong cannot be politically advantageous. They fail to see that the real glory of Ireland in the past has been her fidelity to our Lord, in spite of the pressure of the forces that turned against Him in the sixteenth century and that her true glory in the future will be her response to the call of the Vicar of Christ to join forces with him against the enemies of God in the world and thus stand for the integral truth.

To exalt pre-Christian Ireland, with its legends of Cuchulain, as if our pagan forefathers had a full grasp of the order of the world, to speak as if Wolfe Tone and all revolutionary Irishmen since 1789 alone had a real love of their country and a clear view of the full truth concerning the relation of the Irish nation to the Mystical Body of Christ, betrays a sad confusion of thought and a deplorable ignorance of the real nature of the struggle going on in the world. Hugh O'Neill and Owen Roe O'Neill had an understanding of the meaning of patriotism and nationality incomparably superior to those who have

<sup>1</sup>England's selfishness in Ireland, and her savage treatment of the envoy of Christ the King, St. Joan of Arc, in France, were, certainly in part, the reason why she failed to hold to the order of the world in the sixteenth century. As examples of English selfishness in Ireland, prior to the Protestant break with the Divine Order of the world, some of the provisions of the Statute of Kilkenny, 1367, may be quoted. The use of the Irish language and the adoption of Irish customs were forbidden under severe penalties, not only to the English settlers, but even to the Irish living among the English. Now the native language and the native customs are among the chief means of transmitting and cultivating the *natural* virtues of a people so that, elevated and purified by supernatural life, it may give of its best for Christ the King. Again, the clause forbidding Irishmen to be received into any English religious house in Ireland is tantamount to a denial of the supranational unity of the Mystical Body of our Lord.

had the misfortune to come under the influence of the Declaration of the Rights of Man. Owing to Masonic influences many Frenchmen have been reared in the belief that the history of their country practically began in 1789. Surely we are not going to allow our training in the history of our country to be so divorced from reality?

We have already seen that Masonry and Communism agree in the pantheistic deification of man. How do those two International movements against the Divine Life of the Mystical Body of Christ threaten danger to the Kingship of Christ in Ireland?

Let us take Masonry first. By English law, in the drawing up of which Masonic influence is so powerful, six counties of the province of Ulster are subject to a parliament at Belfast, while the other twenty-six counties are under a parliament at Dublin. If we may judge by what has taken place elsewhere, Masonry's programme will be to secure complete control in the Six Counties and then work steadily for an increase of influence in what is called Southern Ireland. In this connexion, it must be borne in mind that Article 8 of the Free State Constitution places the Catholic religion on the same level as all other forms of worship. This is the well-known provision which gives concrete expression in State-Constitutions to the Masonic attitude towards the Divine Plan. This Masonic attitude has two characteristics: the first is social indifference to any form of religion; the second is the explicit or implied assumption of superiority on the part of the natural organization of the State over the supernatural organization of the Catholic Church, the Mystical Body of Christ. The following are the terms of Article 8:—

“Freedom of Conscience and the free profession and practice of religion are, subject to public order and morality, guaranteed to every citizen, and no law may be made either directly or indirectly to endow any religion, or prohibit or restrict the free exercise thereof or give any preference, or impose any disability on account of religious belief or religious status, or affect prejudicially the right of any child to attend a school receiving public money without attending the religious instruction at the school, or make any dis-

crimination as respects State aid between schools under the management of different religious denominations, or divert from any religious denomination or any educational institution any of its property except for the purpose of roads, railways, lighting, water or drainage works or other works of public utility, and on payment of compensation."

By this Article, the Free State follows in the wake of so many countries since 1789 and proclaims that, as an entity, it does not acknowledge that our Lord Jesus Christ established any order for return to God. It is difficult to believe that this attitude of indifference to the Divine Plan has been freely chosen by Irish Catholics.<sup>1</sup> It must never be forgotten either that Masonry strives to get its adherents into the key-positions in the State, because the ministers who are nominally responsible for the government of a country are to a large extent at the mercy of the permanent officials. A union of the two portions of Ireland can be brought about at some subsequent time in such a way as seemingly to pander to Irish and Catholic sentiment, while in reality securing free play for Masonic "progress." It is true that Masonry in England has not been so bitter in its opposition to the supernatural, nor so revolutionary in its methods as on the Continent, but this is simply because it has not found itself in presence of a Catholic State-organization.<sup>2</sup> In Ireland, however, it is in presence of a society still Catholic in outlook, so its naturalism will tend to become more and more anti-Catholic as time goes on. In addition, as the tradition of the English Protestant oligarchy dies out and the direction of English Masonry comes more completely under the control of Jewish international financial forces, it will gradually show itself more violently opposed to the supernatural Messiah, in accordance with the traditional attitude of the Jewish nation since Calvary. We need not then be surprised if, at some future date, an understanding be arrived at between Masonry and Communism in Ireland

<sup>1</sup> "Justice forbids and reason itself forbids the State to be godless, or to adopt a line of action which would end in godlessness — namely, to treat the various religions (as they call them) alike, and to bestow on them promiscuously equal rights and privileges." (Leo XIII Encyclical Letter, *Libertas præstantissimum*). Cf. Appendix VIII.

<sup>2</sup> Cf. *The Kingship of Christ*, pp. 78, 164, by the present writer, for the development of these ideas.

similar to that which, on the proclamation of the Masonic republic, permitted the Communists in Spain to attack churches and monasteries. Catholics, at any rate, should not forget the possibility of such an "understanding."

Let us now turn to Communism. In accordance with the Muscovite programme for world-domination, Communist propaganda, using the now familiar language about "workers and working-farmers," will try to stir up discontent amongst both Catholics and Protestants, where it does not exist, and increase it where it already exists. The aim will not be to do away with the abuses to which the Judaeo-Puritan capitalism of England, with its excessive individualism and uncontrolled seeking for profit, has given rise in our country, but to abolish private property. Instead of disciplining profit-seeking, an attempt will be made, by nationalization of the means of production, to suppress it. In 1917, Lenin gained the immediate support of the Russian peasants by the cry of "The Land!" The peasants wanted to become owners of the soil; they were ready to divide up the properties of the nobles, but they wanted them to be their own. They were disillusioned, as soon as Communism was firmly seated in power, and then the persecutions and massacres began. The cry of "The Land for the People!" will be taken up by many in Ireland who interpret this to mean that they will have private property in land. A decree of a Communist Government, if it were once installed, would open their eyes.

The same propaganda will appeal to the "workers" of the Six Counties on the ground that they are exploited by the Protestant capitalists, as the Catholics of the south are exploited by the rich landowners. Appeals may even be made to Orangemen, accompanied by statements about guarantees of "full freedom of conscience and religious worship."<sup>1</sup> In all this, nationality is placed above the Mystical Body of Christ, in accordance with the Judaeo-Masonic revolutionary tradition. We Catholics know from the history of every country in Europe and America since 1789, as well as from the traditions of the Orange order, what we have to expect from these guarantees. If groups of Orangemen are induced by Communist propaganda to turn against some

<sup>1</sup> Allusion is here made to the address of the I.R.A. Council to the Ulster Orangemen, July, 1932.



of their Masonic trainers, it will be a case of criminals punished by the very organization which they themselves have set up.

What, then, is the rôle assigned to the Orange society amongst the forces of disorder? The spread of this society was favoured, from 1795 onwards, by the English Government in Ireland, as an offset to the international revolutionary spirit of the French Revolution. The English minister, Pitt, had come to see that English influence, which had favoured the diffusion of Masonry on the Continent as a powerful instrument for the weakening of rivals and for English aggrandisement, was not supreme in Masonry, but that its destructive action was turning against its English patrons. Masonry was doing splendid work for England by destroying French National institutions at the Revolution, but the spread of its doctrines amongst Irish Protestants through the society of the United Irishmen, was a boomerang blow, which England countered by organizing the Orange society as a Sub-Masonry.<sup>1</sup>

Masonic control of the Orange society is ensured through the "Purplemen." Dr. Cleary treats of this point as follows :—

"Since the Sixth and Seventh Chapters went through the press, I find that the number of inner rings or wheels within wheels, of the society, is far greater than originally stated by me, or than appears in any printed lodge document or other authorities consulted by me when preparing this book for the press. The reader is already aware that Orangemen and Purplemen meet to transact business in the same lodges, and that the Purplemen

<sup>1</sup> The standard Catholic work on Orangeism is *The Orange Society*, by the Rev. H. W. Cleary, afterwards Bishop of Auckland. On p. 65 there is quoted the Statement of Arthur O'Connor, a Protestant, before the Committee of the House of Commons, August 16th, 1798, to the effect that he knew "that considerable sums of money were expended throughout the nation in endeavouring to extend the Orange system, and that the *Orange oath of extermination was administered*. When these facts are coupled, not only with the general impunity which has been uniformly extended towards all the acts of this infernal association, but with the marked encouragement its members have received from the Government, I find it impossible to exculpate the Government from being the patron and protector of these sworn extirpators" (Madden, *United Irishmen*, Second Series, vol. ii. p. 320). Dr. Cleary refers his readers to Chapter XIII of his work for abundant evidence of the truth of O'Connor's statements about the alliance between the Government and the Orange society. Arthur O'Connor, it may be remarked in passing, hated the Catholic Church and clergy (Lecky, *Eighteenth Century*, iv. pp. 255, 256).

have different secrets, signs, passwords, oaths or 'obligations,' etc., which they are not permitted to divulge to those of the lower degree. When 'Purple business' is about to be transacted—or to use the technical phrase, when the lodge is 'to be raised to Royal Arch Purple (R.A.P.) degree'—the mere Orangemen are requested to take themselves out of the room, and the lodge is cautiously 'tyled' against prying eyes and ears before the proceedings are commenced. Above the Purple order there are various 'higher degrees.' Tried Purplemen are eligible for membership of the lodges of the Royal Black Preceptory . . . As far as I have been able to learn, each of these degrees has its special colours, emblems, oaths, and secrets, which are to be jealously guarded from the knowledge of the uninitiated. . . . The Purplemen's emblems are, if I am rightly informed, a five-pointed star. . . . Each of these symbols has a special meaning, which must not be divulged to mere Orangemen."<sup>1</sup>

It is certainly curious how frequently one meets with that five-pointed star. A Jewish writer in the *Communist* of Kharkoff (Russia) points out that the symbol of Jewry, the red five-pointed star, has been adopted as the symbol of the Russian proletariat, being worn on the caps of Lenin's guards.<sup>2</sup> As Orangemen are supposed to know something about the Bible, they will be interested to learn that St. Stephen, the first papist to be martyred, is said by some to have alluded to this star, when he cried out to the Jews: "*And you took unto you the tabernacle of Moloch and the star of your god, Rempham, figures which you made to adore them*" (Acts vii. 43). Needless to say, the Masonic esoteric signification of the five-pointed star as well as that of the seal of Solomon, the interlaced triangles, is pantheistic.<sup>3</sup>

<sup>1</sup> *The Orange Society*, by Rev. H. W. Cleary, p. 400.

<sup>2</sup> Cf. *The Kingship of Christ*, p. 152, by the present writer.

<sup>3</sup> Students who may be interested in these points will find full information about the occult signification of these symbols in the *Revue Internationale des Sociétés Secrètes, Partie occultiste* (1928), pp. 245-248. In two places in the same volume, the writer, Henri de Guillebert, a distinguished authority on these questions, alludes to the five pointed star as having become the blazing star of Masonry, after having been the Star of Rompham. Rempham is the Hebrew *Kewan*, in Assyrian *Kaivanu*, the name of the planet Saturn. H. de Guillebert depicts the blazing star on page 356 of the volume quoted, but does not, unfortunately, give any reference for the form there represented.

All Catholics should take to heart the words of the present Holy Father, Pope Pius XI, in the Encyclical Letter, *Caritate Christi compulsi*, on the troubles of our time. The Holy Father points out the duty of loving rightly one's native land:—

“Right order of Christian Charity does not disapprove of lawful love of country, and a sentiment of justifiable nationalism; on the contrary, it controls, sanctifies and enlivens them. If, however, egoism, abusing this love of country and exaggerating this sentiment of nationalism, insinuates itself into the relations between people and people, there is no excess that will not seem justified; and that which between individuals would be judged blameworthy by all, is now considered lawful and praiseworthy, if it is done in the name of this exaggerated nationalism. Instead of the great law of love and human brotherhood, which embraces and holds in a single family all nations and peoples with one Father Who is in heaven, there enters hatred, driving all to destruction. In public life, sacred principles, the guide of all social intercourse, are trampled upon; the solid foundations of right and honesty, on which the state should rest, are undermined; polluted and destroyed are the sources of those ancient traditions, which, based on faith in God and fidelity to His law, secured the true progress of nations.”

The Sovereign Pontiff then attacks the nefarious work of those who are striving to break down the whole organization of society, resting on God and on the Second Person of the Blessed Trinity become man, with a view to installing their own tyranny and that of Satan on the ruins:—

“Profiting by so much economic distress and so much moral disorder, the enemies of all social order, be they called Communists or any other name, boldly set about breaking through every restraint. This is the most dreadful evil of our times, for they destroy every bond of law, human or divine; they engage openly and in secret in a relentless struggle against religion and against God Himself; they carry out the diabolical programme of wresting from the hearts of

all, even of children, all religious sentiment ; for well they know that, once belief in God has been taken from the heart of mankind, they will be entirely free to work out their will. Thus we see to-day what was never before seen in history, the satanical banners of war against God and against religion brazenly unfurled to the winds in the midst of all people and in all parts of the earth. There were never lacking impious men, nor men who denied God ; but they were relatively few, isolated and individual, and they did not dare or think it opportune to reveal too openly their impious mind. . . . To-day, on the contrary, atheism has already spread through large masses of the people ; well-organized, it works its way even into elementary schools ; it appears in theatres ; in order to spread, it makes use of its own cinema films, of the gramophone, and the radio ; with its own printing presses it produces booklets in every language. This organized and militant atheism works untiringly by means of its agitators, with conferences and projections, with every means of propaganda, secret and open, among all classes, in every street, in every hall. . . . The leaders of this campaign of atheism, turning to account the present economic crisis, inquire with diabolic reasoning into the cause of this universal misery. The holy cross of our Lord, symbol of humility and poverty, is joined together with the symbols of modern craving for domination, as though religion were allied with those dark powers which produce such evils among men. Thus they strive, and not without effect, to combine war against God with men's struggle for their daily bread, with their desire to have land of their own, suitable wages and decent dwellings, in fine, a condition of life befitting human beings."

Finally, Pope Pius XI, following in the footsteps of nearly all his predecessors since 1738, inveighs against the action of secret societies, which are so largely responsible for the disorder of the world in recent centuries :—

"Now it is a lamentable fact that millions of men, under the impression that they are struggling for existence, grasp at such theories to the utter subversion of truth and cry out against God and religion. . . . And the secret societies, always ready to support war against

God and the Church, no matter who wages it, do not fail to inflame ever more this insane hatred which can give neither peace nor happiness to any class of society, but will certainly bring all nations to disaster. Thus this new form of atheism, whilst unchaining man's most violent instincts, with cynical impudence proclaims that there will be neither peace nor welfare on earth until the last remnant of religion has been torn up, and until its last representative has been crushed out of existence."

In the whole question of national liberty and of the development of human personality through the full acknowledgment by a nation of the Kingship of Christ, the necessity of keeping money and those who manipulate it in their proper place must never be lost sight of. The independence of a nation is only nominal, if those who govern it and its whole organization of production and consumption are at the mercy of international groups, especially when the fact is clearly grasped that these leading financiers, with international and supranational relations, are to such a large extent members of one very aggressive nation, the Jewish nation. Artificial wealth, such as money, has been "invented by the art of man for the convenience of exchange and as a measure of things saleable."<sup>1</sup> Money, therefore, is meant to facilitate the acquisition by man of that sufficiency of material goods, or natural wealth, which is required to satisfy the needs of the body, so that the soul may be unimpeded in the cultivation of virtue.<sup>2</sup> The unchecked individualism, characteristic of the Calvinist or Puritan industrial system, which has taken the place of the Catholic guild or corporate system, itself the economic

<sup>1</sup> Ia, IIae, Q. 2, a. 1, c.

A remark in passing about the Irish Free State coinage may not be out of place here. On these coins are depicted some of the animals offered for sale in the country. Leaving aside the question of the artistic taste of these designs, we may take it that the coinage implicitly asserts the subordination of money to production. This is good so far as it goes. Yet there is an enormous distance in the order of ideas from the mentality which, to take one example, caused "God protect Belgium" to be stamped on Belgian coins. That inscription and others of a like nature implicitly contained the assertion that the processes of production and exchange were meant to be subservient to the development of personality. Human personality can be harmoniously developed only through God's grace communicated to us by our Lord Jesus Christ.

<sup>2</sup> Cf. St. Thomas, *De Regimine Principum*, l. i. c. 15.

expression of the solidarity of the Mystical Body of Christ, has resulted in industry or production and the producers being more and more at the mercy of financial groups, largely Jewish.<sup>1</sup>

In addition, gold, which is the unit of exchange between producer and consumer, should circulate freely, yet the circulation of gold has almost completely ceased since the great war began in 1914. Gold, as we learn from an able series of articles in the *R.I.S.S.*,<sup>2</sup> now passes only between the masters of finance, who are divided into two opposing camps. As the German-Jew, Heinrich Heine (1799–1856), wrote in 1840: “the Rabbis of Finance are to-day fighting no less bitterly than Shammaï and Hillel formerly.”<sup>3</sup> These two camps may be designated as Rothschild’s on the one hand and Bleichroeder-Mendelssohn’s on the other.<sup>4</sup> Each is aiming at being the controlling influence in the Jewish power over the world by finance. Behind the group Bleichroeder-Mendelssohn stand the four Jewish-German banks known as the four big D’s,<sup>5</sup> the H. Schroeder Bank of London, and Kuhn, Loeb & Co. of New York. From the battle of Waterloo to the Franco-Prussian War, the Rothschilds knew no rivals, but the gold which victorious Germany exacted from France enabled the Bleichroeder Mendelssohn group to enter the field against them. During the interval between the Franco-Prussian War and that of 1914, the rival groups fought each other on the economic and industrial field, with a few minor armed conflicts in between. The most fertile field of the Bleichroeder-Mendelssohn group, outside of Germany, was in the United States. From the Versailles treaty onwards, the game of the adversaries has been played cautiously, but the Rothschild group was not granted a large quantity of gold as a war indemnity. Many curious events since

<sup>1</sup> Cf. *Die Juden im Wirtschaftsleben*, by W. Sombart, as well as an article in the *Clergy Review* (March, 1931), by Dr. P. Coffey, on “Capital Ownership and Credit Control.”

<sup>2</sup> Issues of September 21, 1930, November 16, 1930, December 21, 1930, May 15, 1932.

<sup>3</sup> Shammaï and Hillel were two Jewish teachers of great renown in Jerusalem about 40 B.C.

<sup>4</sup> Why is it that nobody seems to be interested in the fact that gold sovereigns are worth over £1 11s. 0d. in paper money at the moment of writing (Spring, 1934)? May there not be some connexion between the struggle alluded to in the text and this curious phenomenon?

<sup>5</sup> Deutsche Bank, Dresdener Bank, Darmstädter Bank, Diskonto-Gesellschaft.

the war can be more easily explained, if one keeps in view the struggle going on in the world of finance. The United States, for example, as one of the main bases of the Bleichroeder-Mendelssohn group, not only claims payments from France, but seeks at the same time to decrease those due to France from Germany. In so far as the accumulation of gold is an indication of strength, the Rothschilds are not beaten. It is true that, on the other hand, their adversaries have let loose Bolshevism in Spain, one of the Rothschilds' fiefs, that revolutions have broken out in South American countries, where their interests were paramount, that Australia has been badly upset financially, and so on. To defend themselves, the Rothschilds have withdrawn into their coffers in France, Belgium, Switzerland, and Holland all the gold that they had in the countries which have revolted against them, namely England and the United States. Their enemies have made use of these two last-named Powers especially, in order to bring about the ruin and fall of the dynasty that has ruled Europe since the battle of Waterloo.<sup>1</sup>

The abandonment of the gold standard would seem to

<sup>1</sup> In connexion with this short summary of lengthy articles in *R. I.S.S.* of Paris, the following extracts, typical of many such from the same pen, should be borne in mind: "Our (English) financial system . . . is virtually the European branch of the international financial power which at present acts from New York. . . . Our bankers are the dependents of, the agents for, and are compelled to work in union with, the bankers of New York." (H. Belloc, in *G.K.'s Weekly*, September 17, 1932, in an article entitled, "The Debt to America," on page 166). Again: "In our (English) plutocracy, the true holders of power are naturally and necessarily those who control the economic machine, to whom may be added, in some degree, those who control information, the power of falsifying or withdrawing news, and therefore the power of personal blackmail. The active influence of the various interests goes in a descending scale. First come the banks, that is, big money dealers who work with, and are dependent upon international finance; then come the controllers of the great capitalist monopolies in transport by sea and land, in distribution, and (to a lesser extent) in production. Then, a long way after these, come the newspaper owners; and a very long way after these last, the professional politicians, who have now and then some say in the game, but who are for the most part and most of the time no more than the servants of the great economic forces which are our masters and theirs. . . . That is the hierarchy under which we live, and the order of *precedence* does not change. But though the order of *precedence* in power does not change, the relative *weight* of the various members does change. . . . The bankers are still the most powerful individual group. But they are more divided among themselves than ever . . . (of course) the bankers being but part of international finance, were bound to consider interests other than those of their country, and especially those of New York." (H. Belloc in *G.K.'s Weekly*, November 14, 1931). Cf. *The Reign of the House of Rothschild*, by Count Corti. Cf. Appendices I, II, III.

indicate a triumph for the anti-Rothschild group. It must, however, not be forgotten that the two groups are aiming at absolute control of the International Bank, which, thanks to its possession of the world's gold, its mastery over raw material and its grip upon industry, will be able to decree the inauguration of a system of international currency.<sup>1</sup> And when the victory over the non-Jews is complete, an understanding can be arrived at. As Mr. Belloc pithily expresses it: "It is so with those great financial monopolists who alone hold the real powers in the modern world. They will fight, one against the other. Now one will fall; but, as against the outer world, he remains 'one of us' to the others. He is still bidden to think in millions; and ten to one, if he lives, he will be restored."<sup>2</sup>

The ruthless, unchecked competition of Calvinist or Puritan capitalism has, in highly-industrial countries, tended towards the concentration of capital in the hands of the relatively few; the holders of industrial capital are in their turn dependent for their power to work it on those who have the giving or refusing of the financial credit, without which no use can be made of it. The bankers, of course, will advance financial credit where

<sup>1</sup> "Newspapers have repeatedly drawn public attention to the steady flow of gold from England and the United States to France. But how many among the general public know the hidden cause of this move, and who will believe that the Rothschilds are acting thus in mere self-defence against the Judaeo-German-American aggressive group which may at any moment decree the 'nationalization' or 'confiscation' of banks through the medium of a Bolshevist government? It would be an error, however, to imagine that the Rothschilds' deals take into consideration the welfare of the French people. No, France is nothing more than a base of operations and the one thing of paramount importance is the ultimate and complete victory of the Rothschilds over their rivals. How many people know that the Judaeo-German-American group of Bleichroeder, which conceived the Dawes and Young Plans and started the International Bank, is at the present moment elaborating plans for the abolition of the gold standard and the creation of a kind of *super-money* which shall be that of the International Bank? Such, however, is the fact. This plan is called Nationalization." (Article in R.I.S.S. September, 1930, on "The Real Cause of Wars.") It is worthy of note that the article was published in September, 1930, and that England went off the Gold Standard in 1931.

On the whole question of money and of the significance of the Gold Standard in allowing the private creators of money to make large fortunes without effort, at the expense of the ordinary hard-working citizens and to control governments, cf. *Money Creators*, by Miss G. M. Coogan; *The Role of Money*, by Professor Soddy; *The Breakdown of Money*, by C. Hollis; also *Promise to Pay*, by R. McNair Wilson, and *A Fraudulent Standard*, by A. Kitson.

<sup>2</sup> *Richelieu*, p. 160.



there is the best prospect of the quickest return, through the agency of prices, of the principal advanced plus the interest.<sup>1</sup> Some results of all this on society are worth noting. One is the furious rhythm of all modern life in the pursuit of money. Another is what Mr. H. Belloc in *Economics for Helen* (p. 122) calls the *Capitalist Paradox*, which is that capitalism is a way of producing wealth which, in the long run, prevents people from obtaining the wealth produced and prevents the owner of the wealth from finding a market.<sup>2</sup> A third is the paralysis of exchange and commerce, when those who give credit are fighting amongst themselves for supremacy, the stake being the overlordship of the world.

All these evils have been pointed out in unforgettable language by Pope Pius XI:—

“It is patent that in our days not only is wealth accumulated, but immense power and despotic economic domination is concentrated in the hands of a few, and that those few are frequently not the owners, but only the trustees and directors of invested funds, who administer them at their good pleasure. This power becomes particularly irresistible when exercised by those who, because they hold and control money, are able also to govern credit and determine its allotment, for that reason supplying, so to speak, the life-blood to the entire economic body, and grasping as it were in their hands, the very soul of production, so that no one dare breathe against their will. This accumulation of power, the characteristic note of the modern economic

<sup>1</sup> Dr. Coffey, in the article already referred to, on “Capital Ownership and Credit Control” (the *Clergy Review*, March, 1931) goes on to point out the bearing this has on the starving of agriculture and also upon the ready financing of the luxury industries such as the cinema, broadcasting, etc.

Cf. also a remarkable article in *Nova et Vetera*, October-December, 1931, “Propos sur le Communisme,” by Marcel Malcor, and that excellent book, *The Fairy Ring of Commerce*, by Commander Herbert Shove, especially Chapters V and VI, in which that able writer shows that “the greater the speeding up of life the quicker can profits be made.”

<sup>2</sup> “Consider that it is of the essence of capitalism to keep wages down, that is, to buy labour cheap. . . . Now this gradual lessening of purchasing power on the part of the working masses under capitalism is the destruction of the home market. Low wages make great masses of English bootwearers unable to buy all the boots they would. Therefore, the capitalist who owns the boot-making machinery must try to sell his surplus abroad. But the foreign countries, as they grow capitalist, suffer from the same trouble; property being badly distributed and the wage-earners kept as low as possible, their power to buy foreign goods also diminishes. Thus you have the gradual destruction of the foreign market.” (*Economics for Helen*, p. 122).

order, is a natural result of limitless free competition, which permits the survival only of those who are the strongest, which often means those who fight most relentlessly, who pay least heed to the dictates of conscience.

"This concentration of power has led to a threefold struggle for domination. First, there is the struggle for dictatorship in the economic sphere itself; then the fierce battle to acquire control of the State, so that its resources and authority may be abused in the economic struggles; finally, the clash between States themselves. This latter arises from two causes; because the nations apply their power and political influence, regardless of circumstances, to promote the economic advantages of their citizens, and because, *vice versa*, economic forces and economic domination are used to decide political controversies between peoples.

"You assuredly know, Venerable Brethren and Beloved Children, and you lament the ultimate consequences of this individualistic spirit in economic affairs. Free competition is dead; economic dictatorship has taken its place. Unbridled ambition for domination has succeeded the desire for gain; the whole economic life has become hard, cruel and relentless in a ghastly measure."<sup>1</sup>

The Holy Father returns to the sad picture of these evils and of their causes in the Encyclical Letter, *Caritate Christi compulsi*, of 3rd May, 1932:—

"If we pass in review the long and sorrowful sequence of woes, that, as a sad heritage of sin, mark the stages of fallen man's earthly pilgrimage, from the Deluge on, it would be hard to find spiritual and material distress, so deep, so universal, as that which we are now experiencing; even the greatest scourges that left indelible traces in the lives and memories of peoples struck only one nation at a time. Now, on the contrary, the whole of humanity is held bound by the financial and economic crisis, so fast that the more it struggles the harder appears the task of loosening its bonds; there is no people, there is no state, no society or family which, in one way or another, directly or indirectly, to a greater

<sup>1</sup>Encyclical Letter, *Quadragesimo Anno*. To get an idea of what the Holy Father alludes to, the work by P. L'Espagnol de la Tramerye, *The World-Struggle for Oil*, can be consulted.

or less extent, does not feel the repercussion. Even those, very few in number, who appear to have in their hands, together with enormous wealth, the destinies of the world, even those very few who with their speculations were and are in great part the cause of so much woe, are themselves quite often the first and most notorious victims, dragging down with themselves into the abyss the fortunes of countless others; thus verifying in a terrible manner before the whole world what the Holy Ghost had already proclaimed for every sinner in particular: 'By what things a man sinneth, by the same also he is tormented.' (Wisdom xi. 17.) . . . But still more deplorable is the root from which springs this condition of affairs; for, if what the Holy Ghost affirms through the mouth of St. Paul is ever true, much more is it true at present: 'the desire of money is the root of all evils.' (1 Timothy vi. 10.) Is it not that lust of earthly goods, that the pagan poet called with righteous scorn 'the accursed hunger for gold'; is it not that sordid egoism which too often regulates the mutual relations of individuals and society; is it not, in fine, greed, whatever be its species and form, that has brought the world to a pass we all see and deplore? From greed arises mutual distrust, that casts a blight on all human dealings; from greed arises hateful envy, which makes a man consider the advantages of another as losses to himself; from greed arises narrow individualism, which orders and subordinates everything to its own advantage, without taking account of others, on the contrary, cruelly trampling under foot all rights of others. Hence also the disorder and inequality which accompany the accumulation of the wealth of nations in the hands of a small group of individuals, who manipulate the market of the world at their own caprice, to the immense harm of the masses, as we showed last year in Our Encyclical Letter, *Quadragesimo Anno*."

The diffusion and strengthening of private property in land and the decentralization of industries are vital needs of our time. To carry these policies into effect, freedom of credit is needed, but credit is controlled by the few and is kept subservient to their aims:—

"It is a commonplace of the present crisis that vast

hoards of useless wealth are accumulating more and more in the central heaps, so that the glut of money in the wrong places is as bad as the glut of commodities in the wrong places. It is a commonplace that the banks will not lend.”<sup>1</sup>

National liberty and the legitimate development of a country demand a struggle on the part of every patriot against the power of international finance, which is, as everybody knows, so largely Jewish. This power attacks the independence of a country not only directly in financial transactions, but indirectly through the Press and the cinema. This remark has an obvious application to Ireland. International finance, served by the Masonic and Communist movements, aims at the eradication of all love of country and the fusion of all nations into one vast agglomeration, subject to itself. Accordingly, when Communist papers speak of the necessity for an Irish government, for example, of getting control of the banks, in order to combat British Imperialist influences, we may suspect that the object is not so much to free us from British Imperialistic influences as to bring us into the orbit of the New Empire inaugurated in Russia. Ireland could be used by international plotters to attack England, but the Ireland that has remained faithful to our Lord would be mercilessly wiped out by these apostles of so-called liberty.

We get a hint of these plans in an article by Dr. Hermann Gorter, Professor in the Bolshevik University of Moscow, which appeared in the *Workers' Dreadnought*, of May, 1920, on “Ireland, the Achilles Heel of England.” This “lover of Irish freedom” writes :—

“It is the duty of all British Communists to demand the independence of Ireland, and to take all the measures required to bring it about. For the entire Third International this is of the utmost importance. England is the rock on which capitalism is firmly rooted, the Bulwark of World-Capitalism, the hope of all counter-revolution and all reaction ; but Ireland is the Achilles heel of England. For the revolution on the European Continent therefore, for the World-Revolution, it is a vital question that British Capitalism should be hit there.”

<sup>1</sup> *G.K.'s Weekly*, September 17, 1932, p. 17.

The same writer says further: "The gigantic genius of Marx saw all this long ago," and then proceeds to quote from Marx as follows:—

"A subversion of the National economic relations in any country of the European Continent or in the whole of the European Continent would be no more than a storm in a glass of water without England. . . . The fall of the English aristocracy in Ireland, however, necessarily means and inevitably leads to their overthrow in England. Through this, the primary condition for the Proletarian Revolution in England will be fulfilled."<sup>1</sup>

Our country is thus to be made a catspaw for the establishment of a World-Republic in which, needless to say, our people would not only not be independent, but would be crushed under the iron heel of the Jewish victors in the arena of international finance.

In the struggle against the domination of one nation over all the others, through finance, every true patriot in every country must take part. As in politics so in economics, the struggle is for the return of the rule of Christ the King. For, there can be no true and lasting independence for any nation, given the closeness of the relations between nations, unless the authority of Christ the King, in and through the Church, over the morality of financial operations, be again acknowledged. The Church's teaching with regard to usury must be restored to honour and stock-exchange operations must be subjected to the rules of morality. Nowadays a stock-exchange operation in one country may not only deprive people of their livelihood in other, far-distant ones, but may be used to cripple another country's power of resistance to attack.<sup>2</sup> The following passage from the Encyclical Letter, *Quadragesimo Anno*, must be read in conjunction with the one previously quoted from the same document about nations using economic forces to decide political controversies:—

<sup>1</sup>Quoted by Oldstock Ryder in *The Great Conspiracy*.

<sup>2</sup>"How many of us here in this country (England), when it was a matter of life and death, had any knowledge of the trust controlling all baser metals and holding them in Central Europe before the war (of 1914)? How many know the nature of that convention now?" (H. Belloc in *The Catholic Church and the Principle of Private Property*, p. 20, English C.T.S. pamphlet).

“The condition of the economic world to-day lays more snares than ever for human frailty. For the uncertainty of economic conditions and the whole economic regime demands the keenest and most unceasing straining of energy on the part of those engaged therein ; and, as a result, some have become so hardened against the stings of conscience as to hold all means good which enable them to increase their profits, and to safeguard against sudden changes of fortune the wealth amassed by unremitting toil. Easy returns which an open market offers to anyone, lead many to interest themselves in trade and exchange, their one aim being to make clear profits with the least labour. By their unchecked speculation prices are raised and lowered out of mere greed for gain, making void all the most prudent calculations of manufacturers. . . . A stern insistence on the moral law, enforced with vigour by civil authority, could have dispelled or perhaps averted these enormous evils.”

Practically all the countries of Europe have been the theatres of revolutions since 1789. In more than one of these countries we see that certain men, after a successful revolution, wished to organize and consolidate the position of the new State; but soon found themselves overborne by others who accused them of having lost the idealism of their youth and of having allowed their blood to become cold. The Protestant historian, Guizot, who had striven to bring about the revolution of 1830, thought that by it France had entered upon a period of peace and stability, such as began for England with the overthrow of James II. He and his friends were undeceived in 1848, and their rude awakening is typical of what befell others elsewhere. A new generation arose and proclaimed that it was necessary to complete the work and once more establish in definite fashion the reign of liberty and progress, by the abolition of poverty and misery and the introduction of all the blessings that were promised to France and to Europe in 1789. Foolish youths continue to repeat the grandiloquent phrases so often heard from 1789 to 1793, phrases that were completely belied in practice, as if they were quite new and previously unheard-of. In vain do the Vicars of Him Who gave us back that real life, which we had lost by the first rebellion in the Garden

of Eden, repeat their warnings that these revolts against order will not bring happiness but misery. Those who have listened to the voice of the Tempter will not accept that man cannot get back the state of the Garden of Eden here below and will not believe that the revolt of humanity against the God-man and His Mystical Body is rendering impossible that relative happiness which could be ours, on the way to heaven. No, all the principles which indicate the path of ordered life in the one world that is, the world that has been redeemed by our Lord Jesus Christ, are attacked and derided by practically all revolutionaries since 1789. In presence of this madness of successive generations, who will not listen to the voice of those who speak for Christ the King, it may be of use to quote the words of wisdom which fell from the lips of one who knew, by personal experience, all that could be known about revolutions and their results.

Wilhelm Marr was a German who played an outstanding part in the preparation of the revolution of 1848 and was a member of several secret societies. His hatred of Christianity surpassed in savage ferocity even that of Nietzsche. A few extracts from Marr's writings will suffice to show what he was before 1848:—

"We must show the people," he writes "how unworthy of men is the position they accept. We must show them that the principles and foundations of their present social life are wrong . . . you noble German young men, who meditate upon the teachings of your nurses and your priests and who allow your strength and your courage to be sapped by the phantom of a Divine Providence . . . consider that you can change this whole social order and that you can destroy this lying scaffolding of our modern society. And you, the poor and the starving, you, the proletarians, steeped in misery, why your eternal hesitations, your eternal complaints, your prayers and your confidence? How is it that you have never yet conceived the idea that, as soon as you will it, you will be the ones in power, you who are the majority, the mass of the People? The epitome of the degradation of man, the very degradation of humanity, is the so-called religion called Christianity,"<sup>1</sup>

<sup>1</sup> Quoted by A. Netchvolodow in *L'Empereur Nicolas II et les Juifs* p. 382.

In spite of the apparently brilliant successes achieved by Germany under Bismarck: defeat of Austria in 1866, victory over France in 1871, followed by the foundation of the German Empire; in spite of all that, Marr, in his old age, despaired of the future of Germany and of Europe. He had come to see what was being secretly prepared, and, as the plan developed, he became fully aware of the fact that all the efforts of himself and his fellow-revolutionaries, past and future, were only stages in the preparation of the kingdom of the future Messiah. Here is how he expressed himself in his work, *The Conquest of Germanism by Judaism*, of which the second edition appeared in 1879.<sup>1</sup> The date is worth noticing, for the words of the writer will seem all the more remarkable, when it is borne in mind:—

“The advent of Jewish Imperialism I am firmly convinced,” he writes, “is only a question of time . . . The Empire of the world belongs to the Jews . . . *Vae Victis!* Woe to the conquered! . . . I do not pretend to be a prophet, but I am quite certain that before four generations have passed, there will not be a single function in the State, the highest included, which will not be in the hands of the Jews. . . . At the present moment, alone amongst European States, Russia still holds out against the official recognition of the invading foreigners. Russia is the last rampart and against her the Jews have constructed their final trench. To judge by the course of events, the capitulation of Russia is only a question of time . . . In that vast Empire . . . Judaism will find the fulcrum of Archimedes which will enable it to drag the whole of Western Europe off its hinges once for all. The wily Jewish spirit of intrigue will bring about a revolution in Russia such as the world has never yet seen. . . . The present situation of Judaism in Russia is such that it has still to fear expulsion. But when it shall have laid Russia prostrate, it will no longer have any attacks to fear. When the Jews shall have got control of the Russian State . . . they will set about the destruction of the social organization of Western Europe. This last hour of Europe

<sup>1</sup> *Der Sieg des Judenthums über das Germanenthum*, Zweite Auflage, Bern, 1879. Quoted in *L'Empereur Nicolas II et les Juifs*, by A. Netchvolodow, pp. 383-386.



will arrive at latest in a hundred or a hundred and fifty years, seeing that nowadays things move more rapidly than in former times. What Russia has to expect from the Jews is quite clear."

Dostoïevsky, the well-known Russian writer, whose imperfect grasp of Christ's mission is calculated to make a deep impression on ill-instructed minds, also foresaw, between 1876 and 1880, the destiny which the Jews were steadily preparing for Russia and for Europe. These passages from his writings are, of course, hardly ever quoted, for the masters of publicity would not view it with favour<sup>1</sup> :—

"Yes, Europe is on the eve of a terrible disaster . . . all those Bismarcks, Beaconsfields, Gambettas and others, all of them are for me only a shadow. . . . Their master, the lord of all the rest and of the whole of Europe, is the Jew and his bank. . . . Judaism and the banks now rule over everything, over Europe as well as over Socialism, in fact in a special way over Socialism, for by its help Judaism will tear up Christianity by the roots and destroy Christian culture. And even if nothing but anarchy is the consequence, the Jew will be found in control. For, though he preaches Socialism, nevertheless he remains outside Socialism with his fellow-Jews, so that when all the wealth of Europe shall have been ravaged, the Jewish bank alone will remain. . . . The Jews will compass the ruin of Russia."

Of course, the Big Press of the world should publish the truth about the inner history of revolutions and revolutionaries, with the final results achieved by them. The Big Press is, however, so securely in the grip of financial interests that it is foolish to expect it to do so. Yet, surely, people should at least ask themselves why the names of the rich non-Jews, Rockefeller and Morgan, are known to everybody, while the names of Warburg and Kahn, of the New York Jewish Bank of Kuhn, Loeb & Co., are known only to relatively few persons. In his remarkable pamphlet, *The Catholic Church and*

<sup>1</sup> They are to be found with others in the book already mentioned, *L'Empereur Nicolas II et les Juifs*, by A. Netchvolodow, p. 381.

the *Principle of Private Property*, already referred to, Mr. Hilaire Belloc asks the question :

“ How many of those who have discussed the Peace Conference have heard the name of Kuhn, Loeb & Co. for instance, and of those who have heard it, how many can give even a half a dozen instances of their centres of action in Europe ? ”

Again, when non-Jewish financiers like Hatry and Kruger are detected in frauds their names are dinned into the ears of the world. Yet, how many of those who have heard of Lenin know that it was through the influence of the Jewish multi-millionaire, Israel L. Helphand, alias Parvus, that Lenin was dispatched in 1917 from Switzerland to Russia in a sealed train ?<sup>1</sup>

Human history is dominated by the awful reality of man's fall from supernatural life. Man is a fallen being, and this is clearly visible in the functioning of his appetitive faculties. St. Thomas points out that nature imposes a certain measure on *instinctive* desires, which are always for something finite and determined and always aim at maintaining the order required for life. We see this clearly in the case of animals. Reason, however, can introduce infinity everywhere and set up as end what is only a means. “ Hence he who longs for riches can desire them not up to a certain limit, but can simply want to be as rich as ever he can.”<sup>2</sup> As the end is desired for its own sake and not merely to a certain degree “ he who places the end of life in amassing wealth will have a longing for riches *ad infinitum* ; whereas, a man who desires wealth for the needs of life simply wants enough to satisfy these needs.”<sup>3</sup> The result of the prevalence of this insatiate desire of wealth is that the development of human personality is not the end of society, as it should be, but everything is subordinated to money-making.

“ Instead of money being considered as a mere feeder, enabling a living organism, which the productive undertaking is, to procure the necessary material, equipment and replenishing, money has come to be considered the *living organism*, and the undertaking, with its human activities, as the feeder and instrument of money.”

Accordingly, the whole organization of society must move

<sup>1</sup> Cf. *The Surrender of an Empire*, pp. 74-79, by Mrs. Webster.

<sup>2</sup> Ia. IIae, Q. 30, a. 4. c.

<sup>3</sup> Ibid.

faster and faster, in order to enable a few bankers to make two cross entries in their books where they made but one before.<sup>1</sup> But in considering this furious rhythm, accepted in the name of progress, we must not lose sight of the Divine Plan for ordered human life and the struggle for and against the Supernatural Messiah.

Human personality is truly developed by union with the Blessed Trinity present in us through living membership of the Mystical Body. Thus alone are we really ourselves and thus, through all the changes of life around us, we can move forward to an eternity of Being, in the possession of Him who is. In the modern world that has issued out of the so-called Reformation and the French Revolution, the end of man, instead of being the contemplation of the Blessed Trinity, has become the conquest of the world for himself. The result of this fundamental revision of values is that man yields ever more and more to the dominion of the lower or material element in him. As the appetite of matter is always for other forms, irrespective of their intrinsic power to elevate, we behold the root-cause of men's restless scurrying from place to place, trying in vain to get away from the emptiness of life without God. There is, in the misery of this unceasing restlessness and agitation, something like an earthly replica of the gnawing loneliness of Hell. The present subordination of man to rate of turnover has led to *becoming* being constituted an end, in the place of *being*. No wonder, then, that despair fills souls, as it fills the haughty spirit of Satan, who rejected *being* in God's way to hurl himself into an ever-lengthening labyrinth of misery, wherein he shall for ever wander, cut off from the end of life.

"All things saleable can be had for money; not so spiritual things, for these cannot be sold. Hence it is written (Proverbs xvii. 16): '*What doth it avail a fool to have riches, seeing that he cannot buy wisdom?*'"<sup>2</sup>

Luther rejected the order of the Mystical Body laid down by Christ and made of self the centre of the world. Protestant theologians take pleasure in the thought that Christ is the centre of Luther's system; nothing

<sup>1</sup> *Religion and Culture*, p. 62, by Jacques Maritain. Cf. *The Fairy Ring of Commerce*, p. 53, by Commander H. Shove.

<sup>2</sup> Ia, IIae, Q. 2, a. 1.

is more untrue, and nothing is more in contradiction with the conclusions of a psychological inquiry into the process of Luther's evolution. Although it speaks often of Christ, the centre of Luther's theology is not Christ but man.<sup>1</sup> By his doctrine that the human intelligence attains immediately only thought, or its own representations, Descartes opened the way for the modern idealistic deification of man of Kant, Fichte, and Hegel. By his attitude towards metaphysical knowledge, the same philosopher led human reason to turn its back on God and eternal things and seek its happiness in the study of phenomena. As a consequence, the term Science is nowadays applied exclusively to the knowledge of matter, while Theology and Metaphysics are considered out-of-date lumber. Modern man, then, since the sixteenth century, has been engaged in a gigantic campaign against order, supernatural and natural, and the net result of his refusal to accept subjection to God is his being enslaved to matter, his being forced to move with nerve-wracking rapidity by the machinery of modern finance.

"Founded upon the two *unnatural* principles of the *fecundity of money* and the *finality of the useful*," writes Maritain, "multiplying its needs and servitudes without any possibility of there ever being a limit, ruining the leisure of the soul, withdrawing the material *factibile* from the control which proportioned it to the ends of the human being, imposing on man its puffing machinery and its speeding up of matter, the modern world is shaping human activity in a properly inhuman way, in a properly devilish direction, for the ultimate end of all this frenzy is to prevent man from remembering God."<sup>2</sup>

The one way out of the disastrous adventure is to return to the full life of the Mystical Body of Christ. Thus will the Blessed Trinity become again the centre of life and all the marvellous discoveries of the past century will become man's willing helpers, when once they have been restored to the due service of the Creator and Final End of all things. "Seek ye therefore first the Kingdom of God, and His Justice, and all these things will be added unto you." (Matthew vi. 33.)

<sup>1</sup> Denifle-Paquier, *Luther et le Luthéranisme*, iii. 249-250.

<sup>2</sup> *Art and Scholasticism* (Sheed and Ward), p. 67.

## CHAPTER IX

### CATHOLIC IDEALS

#### A.—LIVING THE LIFE OF THE MYSTICAL BODY OF CHRIST

It will, it is hoped, be evident to every Catholic who has perused the previous chapters of this work that the great need of our generation, as of every generation since Calvary, is the living of the Life of the Mystical Body of our Lord Jesus Christ in its fulness. Through Christ our Head the abundance of God's grace is at the disposal of every generation, but, alas! "Jesus has now many lovers of His heavenly kingdom, but few are willing to bear His cross . . . many follow Jesus to the breaking of bread, but few to the drinking of the chalice of His Passion."<sup>1</sup> We should unceasingly ask our Lord to give us saints who, by their example, may rouse us from the torpor and mediocrity of our lives. For the need of our day is great. We seem to be fast approaching the culminating point of the open revolt from God's plan, which began with Luther in the sixteenth century. Luther's onslaught on order was an onslaught on the Mystical Body. The central point of his attack was directed against the Holy Sacrifice of the Mass, the Sacrifice of the Mystical Body, visible expression of our fallen race's solidarity with Christ and of our dependence on Calvary for the possibility of presenting fully ordered homage to the Blessed Trinity. "May God," wrote the German heresiarch, "fill the hearts of all pious Christians with such a horror of the Mass, that, when they hear it mentioned, they will make the sign of the Cross, as they would in presence of a diabolical manifestation."<sup>2</sup> Luther, however, retained belief in God and in the Divinity of Jesus, while refusing to observe

<sup>1</sup> *Imitation of Christ*, Book ii. chap. xi.

<sup>2</sup> *Luther's Correspondence*, 10, p. 81, written about 11th March, 1534, quoted by H. Grisar, S.J., *Martin Luther*. (French Edition, p. 278).

the order established by Jesus for our journey to union with the Three Divine Persons. Lenin, at the age of sixteen, had a sudden intuition that God did not exist, and he immediately tore off the crucifix he wore around his neck, spat on it, threw it on the ground and trampled on it. This is the spiritual drama which lies at the beginning of the present phase of that rejection of order which was ushered in by Luther's revolt. The present phase itself represents the installation of the natural man, on the purely material animal level, as supreme. Lenin's disciples or, to speak more accurately, those who manœuvred Lenin himself and who control his disciples, propose to bring about the unity of the human race on that level, after having destroyed the Catholic Church, the Mystical Body of Christ, which alone can unite men in a supranational, because supernatural, union.

The driving force of Satan is visible behind this perversion of order. As the attack and denial are much more radical—man is now proclaimed God—so the reaction on our side must be proportionately deeper. Our generation is called upon to live the life of the Mystical Body completely and fully. The questions of our time are not merely political or economic. The struggle is on a far higher plane, between the City of God, seeking to bring about a rebirth of order from above downwards, and the City of Satan ever seeking the ruin of souls. The arch-fiend has varied somewhat the old temptation. It is no longer: "Ye shall be as gods," but "there is no God," there is only man, and he is certain, forsooth, that man can get back the Garden of Eden here below in the Leisure-State of the future. He takes care, however, to have men forget that he it was who brought about man's fall and that he heard God say to our race: *In the sweat of thy face shalt thou eat bread, till thou return to the earth out of which thou wast taken.* (Genesis iii. 19.)

We Catholics must, accordingly, put ourselves by intellect and will on the real level of the struggle. If we in imagination take our stand behind the gibbet of Calvary and see God the Father holding out his Son Crucified to men, with the real life of the world coming from His Sacred Wounds to every succeeding generation, we have a faint image of the reality. We are a fallen

race. Through membership of our Lord's Mystical Body, the Church, men in every generation since Calvary have received back supernatural life. In proportion to their acceptance of that life, the natural life of persons, families and nations was restored, in the relatively imperfect fashion in which order can be realized, in this vale of inevitable tears and unavoidable suffering. We must, therefore, work for the uplifting of mankind along the lines laid down by the Church, supranational and supernatural, sacrificing ourselves in and with the Church. Too often, however, Catholics have an imperfect grasp of the reality of the Church as the Mystical Body of Christ. When we see the sacrifices made by young Russian Communists, with their false and enslaving mysticism of humanity indefinitely progressing by means of machinery and electricity, we ought to be spurred on to realize more fully the solidarity of our union with our Crucified Head. Only through such union can the political and economic life of the world be again animated with the spirit of supernatural charity, and social justice be reborn.

Very many Catholics have only what may be termed a negative idea of the Church. They believe, of course, that the Catholic Church is a divine institution, but for them its chief, nay its almost exclusive, function is to forbid certain lines of thought and action. Little wonder that those who have this imperfect idea of the Church are assailed by rebellious thoughts, for it is easy to realize how appealing some prohibited courses of conduct may be. Needless to say, the reading of non-Catholic and Masonically-inspired books which point out all the "original," independent thought that has been condemned by "Rome" and "the Vatican," in the course of centuries, tends to increase the strain. Some may even come to imagine that the Catholic ideal is to think the least possible or not at all. At best, such persons feel that their position is somehow inferior to their less hampered non-Catholic neighbours. It is worth while examining this attitude of mind and showing how utterly untrue and unfounded it is.

The Catholic Church on earth is a divinely-instituted society formed of human beings redeemed by their Divine Head, the Second Adam, and, as a society, is animated by the Divine Life coming from that Head. Nevertheless,

each and everyone of the members of that society is obliged to struggle against the tendencies of the fallen nature received from the first Adam. The Church has for positive mission the diffusion of that life, thanks to which men can live, on their level, the Inner Supernatural Life of God. It is only through that life that even our human natural life can be lived as it should be. The life which the Catholic Church diffuses is spiritual. Accordingly, she demands the acceptance by the human intelligence of the truths God has revealed, and the accomplishment by the human will of the sacrifices required, in order that the life of grace may dominate in our fallen nature. The Catholic Church has for mission, therefore, not only to declare the content of revelation, but to safeguard revealed truth from all contamination of error, speculative and practical. The Church must condemn whatever is opposed to or in any way endangers the real life of the world. On account of man's proneness to error since the fall, continual vigilance has to be exercised by the representatives of Christ the King. This accounts for the frequent condemnations of errors that are opposed to the true intellectual life and progress of the world.

If now we turn to the consideration of some of the errors which have been condemned, we shall find, under the apparent rigidity and seemingly unyielding spirit of the Church, that wonderful breadth of view and synthetic grasp of all the aspects of truth, which are the joy of the Church's children. Heresy, as its Greek original proclaims, means selecting and choosing. It involves in its very essence a rupture of the harmonious equilibrium of two truths, both of which are taught in their purity by the Catholic Church. Heresy takes one aspect of the full harmonious synthesis of the Divine Plan and exaggerates it till the resultant affirmation involves the negation of the complementary aspect. It is the partial truth contained in a heresy which obtains acceptance for the error therein involved, because the human mind is meant for truth and cannot embrace error as such. What the Catholic Church condemns is, needless to say, the error or negation, not the affirmation. Let us take some examples from the long list of errors and heresies.

Americanism is not condemned on account of its



*assertion* of the necessity of the active and social virtues, but on account of its *negation* of the interior virtues of self-denial, humility, obedience. It is not judged worthy of reproof on account of its *affirmation* of the beauty of the natural virtues, but on account of its *negation* of the splendour of the supernatural ones :—

“Those who affect these novelties,” wrote Pope Leo XIII, “extol beyond measure the natural virtues as more in accordance with the ways and requirements of the present day, and consider it an advantage to be richly endowed with them, because they make a man more ready and more strenuous in action. It is hard to understand how those who are imbued with Christian principles can place the natural ahead of the supernatural virtues, and attribute to them greater power and fecundity. Is nature, then, with grace added to it, weaker than when left to its own strength? And have the eminently holy men, whom the Church reveres and pays homage to, shown themselves weak and incompetent in the natural order, because they have excelled in Christian virtue? Even if we admire the sometimes splendid acts of the natural virtues, how rare is the man who really possesses the habit of those natural virtues? . . . . If we scrutinize more closely the particular acts we have above referred to, we shall discover that oftentimes they have more the appearance than the reality of virtue. But let us grant that these are real. If we do not wish to run in vain, if we do not wish to lose sight of the eternal blessedness to which God in His goodness has destined us, of what use are the natural virtues unless the gift and strength of divine grace be added? . . . . For as the nature of man, because of our common misfortune, fell into vice and dishonour, yet by the assistance of grace is lifted up and borne onward with new honour and strength; so also the virtues, which are exercised not by the unaided powers of nature, but by the help of the same grace, are made productive of a supernatural beatitude and become solid and enduring.

“With this opinion about natural virtues, another is intimately connected, according to which all Christian virtues are divided, as it were, into two classes, *passive*, as they say, and *active*; and they add the former were

better suited for the past times, but the latter are more in keeping with the present. It is plain what is to be thought of such division of the virtues. There is not and cannot be a virtue which is really passive. 'Virtue,' says St. Thomas, 'denotes a certain perfection of a power; but the object of a power is an act; and an act of virtue is nothing else than the good use of our free will' (Ia, IIæ, a. I), divine grace of course helping if the act of virtue is supernatural. . . . The master and exemplar of all sanctity is Christ, to whose rule all must conform who wish to attain to the thrones of the blessed. Now, then, Christ does not change with the progress of the ages, but is 'Yesterday, and to-day, and the same forever' (Hebrews xiii. 9). To the men of all ages, the phrase is to be applied: 'Learn of Me because I am meek, and humble of heart' (Matthew xi. 29), and at all times Christ shows Himself to us becoming '*obedient unto death*' (Philippians ii. 8), and in every age also the word of the Apostle holds: '*And they that are Christ's have crucified their flesh with the vices and concupiscences*' (Galatians v. 24). Would that more would cultivate those virtues in our days, as did the holy men of bygone times! . . . . From this species of contempt of the evangelical virtues, which are wrongly called *passive*, it naturally follows that the mind is imbued little by little with a feeling of disdain for the religious life. And that this is common to the advocates of these new opinions we gather from certain expressions of theirs about the vows which religious orders pronounce. For, they say, such vows are altogether out of keeping with the spirit of our age, inasmuch as they narrow the limits of human liberty; are better adapted to weak minds than to strong ones; avail little for Christian perfection and the good of human society, and rather obstruct and interfere with it. But how false these assertions are, is evident from the usage and teaching of the Church, which has always given the highest approval to religious life."<sup>1</sup>

Again, the Church condemns in Protestantism not its *affirmations*, namely, that every Christian has a personal relation with our Lord, that religion is life, faith and love,

Apostolical Letter *Testem Benevolentiae*, January 22nd, 1899, 'On True and False Americanism in Religion.'

that true religion is interior in spirit and in truth, but rather its *negations*, to wit, that Christ, treating man as a pure or angelic spirit, left out of consideration man's social nature and did not institute a visible, supernatural society, to draw His members into personal union with Him and guide them in living His Life, in which, by sanctifying grace, they really share. True religion is both interior and exterior, social and personal, respectful of freedom and devoted to the authority of the Mystical Body, dogmatic and moral. These affirmations are complementary and all are required.

What does the Church condemn in that Pantheism of which we have so frequently spoken in the preceding chapters? Is it the *affirmation* of the Divine Imensity or of the universality of the Divine Presence in all creatures? No, for that is the Church's own teaching. What she condemns is the limitation, restriction, and imprisonment of the Divine Imensity and of the Divine Universality in the narrow limits of the finite and the created. What she condemns is the *diminutions and negations* of the Divine Transcendence, which are at the same time negations of the true reality of nature and of humanity. To mix up and confuse things is to destroy them. God is *immanent* to all creatures by His Essence, His Presence and His Power, but He is at the same time infinitely *transcendent*. The Divine Immanence and the Divine Transcendence are two great truths which must be clearly grasped and firmly retained; they are purified and corrupted together. To the objection that God being *above* all things cannot be *in* all things, St. Thomas replies that God is *above* all things by the excellence of His nature, but *in* all things as the cause of their being, which is that which is most intimate and innermost in them.<sup>1</sup>

Again, Pantheism disfigures the great truth that God is all things in an eminent degree.<sup>2</sup> God is the sublimely infinite perfect transfiguration of all our glories and of

<sup>1</sup> "Deus est supra omnia per excellentiam suae naturae, et tamen est in omnibus rebus ut causans omnium esse . . . esse autem est illud quod est magis intimum cuilibet et quod profundius omnibus inest." (Ia, Q. 8, a. 1. c. et ad 1.).

<sup>2</sup> Deus est omnia eminenter, *formaliter* eminenter aut *virtualiter* eminenter. "Cum ergo Deus sit prima causa effectiva rerum, oportet omnium rerum perfectiones praexistere in Deo secundum eminentiorem modum." (Ia, Q. iv. a. 2.)

all our splendours: beauty, strength, light, springtime, gentleness, poetry. He is not identified with us, because we have limits; rather, the little that we are, all that we are, He is, but in an infinitely higher way. Thus is the affirmation of Pantheism surpassed and its error refuted at the same time. For the best way to refute an error is to make manifest the profound truth it disfigures and fails to grasp in its fulness.

There is in Pantheism another positive idea, that of our divinization. It is true that by Divine Grace, as St. Peter so strikingly teaches, we are "made partakers of the divine nature" (2 Peter 1-4), but this is done in a way infinitely removed from Pantheism. This participation of the Divine nature is possible for a finite being, even on earth, inasmuch as the creature, elevated in the very depths of his being and in the faculties from which his acts proceed, is now given for object of knowledge and love, even God as He knows and loves Himself. So St. Thomas explains the marvellous text of St. Peter. We never become God; our being is never confused with God's being. But, remaining ourselves, we acquire in glory, by the intuitive vision of God's essence, a union with the Deity infinitely more close and more entrancing than the most daring Pantheism ever dreamt of. Our oneness with God will be, not, of course, in the order of substance or being, but in the order of the immaterial union of the act of vision. We shall see Him as He is, in Heaven, the one True God, eternally happy and infinitely transcendent in the Trinity of Divine Persons. Here again, in the true doctrine divinely revealed, the affirmation of Pantheism is immeasurably surpassed.

Those who pretend to be shocked by the long list of condemnations formulated in the Syllabus of Pius IX or by the decrees of the Holy Office have not sufficiently remarked that, when the Church rejects all the different forms of exaggeration, she proclaims by that very fact the broad universal affirmation which lies behind all the errors. Error and heresy are diminutions of the integral truth, mutilations of the life of the intelligence. It is this mutilation, this restriction, which the Church condemns, thus maintaining the integrity of human thought, the breadth and fulness of the correct idea. Error as such is a negative force, a diminution of truth and being and

life ; what the Church condemns in an erroneous statement is not the element of truth and life and being accompanying it, but the degradation of these things. The Catholic doctrine of virtue has often been represented as a hindrance to the development of life. Seen in their true light, Catholic truth and Christian life are not to be likened to hampering bonds but to upward-soaring wings. Virginity is spiritual fruitfulness in the Church, as religious vows are the masterpiece of spiritual liberty, for the contemplative orders are active on a higher, transcendent plane.

The anathemas of the Church are in the full sense acts of homage to the integral truth. The poet sees only poetry, the experimental scientist only his test-tube, the astronomer the starry sky. Irreligion nearly always has its source in this narrowness, for irreligion is short-sightedness, a defect of vision. This is one of the causes of the present tide of unbelief, since "science" has buried itself in matter. For "science" thus becomes a narrow view of things, and, because it is narrow, and precisely because of this narrowness, it is anti-catholic. To enter the Catholic Church does not mean abdicating "manly free-thought" for an obscure childish dogmatism ; it means the enabling one's soul to attain true liberty and a complete grasp of the order of the Divine Plan. The Catholic religion dominates over all errors. Opposed to her are all the partial systems, all the individual philosophies, all the particular religions, all the brilliant paradoxes, accompanied by the specious relief which its very isolation and its exaggeration give to every exclusive idea. When we examine them, we see that every element of truth that is found in the religions elaborated by men is to be found in the Church's teaching, but incorporated into a transcendently higher synthesis. This is a point which it would be well to stress in the teaching of history. Orthodoxy alone has true breadth of view, for it alone is in full conformity with reality. When one understands that, one can sympathetically point out to non-Catholics that the elements of truth to which they cling are all to be found in God's Church and far more.<sup>1</sup>

It is not enough, however, for the human intelligence

<sup>1</sup> Readers are strongly recommended to peruse two little works by Joseph Serre : *Au Large* ! and *L'Eglise et l'Esprit large*, in which many of the points touched upon here are developed.

to grasp once more the integral order of the world. Our hold on order remains precarious, if it be not linked with love of the Cross. Love goes astray without intelligence, but faith without charity cannot get into contact with God, and the soul separated from God is out of vital touch with the world. The disordered humanism which denies that man is fallen and proclaims that humanity is self-sufficing and will, with time, eliminate defects and limitations from the world, cannot be effectively combated without the full acceptance of Christian life as life in union with Christ Crucified. Man cannot realize himself fully except through and by the Cross. Human life is meant to tend to the perfection of love of the Three Divine Persons and this perfection can be attained only along the road traced out by the Sermon on the Mount. Only men animated by such love can promote that spirit which will undo the individual self-seeking of post-Reformation capitalism and the blighting, savage hardness of Judaeo-Russian Communism. It is only through such love that a new social order will be born, in which the Gospel will be respected and the moral and material means of living a Christian life will be afforded the multitude on which our Lord had pity. But each Catholic must begin by accomplishing this work of living in union with our Lord Crucified within himself. That is the theatre upon which the evils afflicting the world must first be overcome. We must begin by reforming our own inner life and by accepting fully our Lord's rule in our own hearts. For we are called to live God's Inner Life of knowledge and love on our level of creatures; just as God's action springs from His inner Life, so our efforts for the Divine order in the world must have their source in interior union with the Blessed Trinity. Love must redescend from God to the world. "O eternal God," St. Catherine of Siena used to say, "hasten to have mercy on the world. In its present state, it is clearly on the brink of destruction. For it is deprived of the union of charity with Thee and with the neighbour. Men no longer love one another with a love based on Thee, O Eternal Truth."

Prayer and Penance are the great means recommended by Pope Pius XI in the Encyclical Letter, *Caritate Christi compulsi*, from which we have already so frequently quoted, for the return of politics and economics to their

true position of intrinsic subordination to the spiritual interests of human life :—

“Penance then is,” says the Sovereign Pontiff, “as it were, a salutary weapon placed in the hands of the soldiers of Christ, who wish to fight for the defence and restoration of the moral order in the universe. It is a weapon that strikes right at the root of all evil, that is, at the lust of material wealth and the wanton pleasures of life. By means of various works of penance, the noble-hearted Christian subdues the base passions that tend to make him violate the moral order. But if zeal for the divine law and brotherly love are as great in him as they should be, then not only does he practise penance for himself and his own sins, but he takes upon himself the expiation of the sins of others, imitating the saints who often heroically make themselves victims of reparation of the sins of whole generations, imitating even the divine Redeemer, Who became the Lamb of God, ‘Who taketh away the sins of the world’ (1 John i. 29). . . . The divine Heart of Jesus cannot but be moved at the prayers and sacrifice of His Church, and He will finally say to His spouse, weeping at His feet, under the weight of so many griefs and woes : ‘Great is thy faith, be it done to thee as thou wilt’ (Matthew xv. 28).”

The development of the spirit of the Mystical Body will demand here in Ireland, as it is demanding elsewhere, a reaction against the movement into the cities.<sup>1</sup> The big city is everywhere dominated by the principle of money-making as the end of human life, and so the organization of life therein is becoming more and more opposed to the spirit of our Lord. Thus city life tends to become infra-human, for it is only thanks to the life which our Lord communicates that we can succeed in being fully human. Of course, the spirit of the Mystical Body will react against the control exercised over human life by those who manipulate finance, but even if the right order of money for production and production for man were restored, life in the country will always remain ideal for men. Our Lord, by coming amongst us as an artisan in a country village, wished to give us the example

<sup>1</sup> Cf. *The Church and the Land and Nazareth or Social Chaos*, by Rev. Vincent McNabb, O.P., also *Flee to the Fields* by Rev. J. MeQuillan, D.D., etc.

of a normal human life. The modern "man in the street" with his intelligence atrophied by the Press and the Cinema, with his senses jaded by jarring sights and sounds, is certainly not normal.<sup>1</sup>

In the organization of life, the spirit of the Mystical Body will seek to make itself felt by a reaction against the class-war which, as we have seen, is for the enemies of our Lord's Divinity only a transition-stage on the way to the subjection of the bulk of the nation, as in Russia, to the new *aristocracy* of the Communist Party. Instead of war and opposition, a spirit of co-operation and mutual respect, based on charity and justice, must be sedulously cultivated. Organizations of farmers and labourers, for example, must be helped to apply the spirit of the Lord they receive frequently in Holy Communion to their common problems. The Mystical Body of Christ demands an attitude of solidarity from its members, as brothers in Christ, with common interests and a common destiny.<sup>2</sup>

The Catholic family is the foundation and hope of society. Now, minds influenced by the Press and the Cinema gradually come to regard divorce and licence of every kind as "normal" and "progressive." As a reaction against the divinization of man, underlying the Declaration of Rights of 1789, thanks to which what is called manhood suffrage has been propagated everywhere, is it not time to increase the voting power of heads of families? The head of a family should have at least twice the voting power of an irresponsible youth. Again, as Communism concentrates its debasing influence on those irresponsible youths, male and female, should not their right to take part in vital decisions be delayed until they are at least thirty years of age and have a grasp of order and some sense of responsibility? Of course the inculcation of that grasp of order and sense of responsibility will demand the foundation of study-circles, in which young men and women will prepare themselves for Catholic Action in all spheres of life. "Young people," we read in the Letter of Pope Pius XI to Cardinal

<sup>1</sup> Is not summer-time a sign of the subordination of country to town, an indication of the subjection of the primary occupations to the secondary ones?

<sup>2</sup> The Association *Muintir na Tire* here in Ireland is an application of the spirit of the Mystical Body to the Irish countryside.



Bertram,<sup>1</sup> "should apply themselves especially to the work of formation and preparation, whilst grown-up men shall devote themselves to the apostolate on a wider scale, without neglecting or excluding any form of beneficent activity, provided it comes within the scope of the Divine Mission of the Church."

To this lay apostolate Pope Pius XI looks for the forces required to co-operate with the Hierarchy in bringing back the world from paganism.

"Present circumstances, therefore," writes the Sovereign Pontiff in the Encyclical Letter, *Quadragesimo Anno*, "Venerable Brethren and Beloved Children, indicate clearly the course to be followed. Nowadays, as more than once in the history of the Church, we are confronted with a world which in large measure has almost fallen back into paganism. In order to bring back to Christ these whole classes of men who have denied Him, we must gather and train from amongst their very ranks auxiliary soldiers of the Church, men who know their mentality and their aspirations, and who with kindly fraternal charity will be able to win their hearts. Undoubtedly the first and immediate apostles of the workingmen must themselves be workingmen, while the apostles of the industrial and commercial world should themselves be employers and merchants.

"It is your chief duty, Venerable Brethren, and that of your clergy, to seek diligently, to select prudently, and train fittingly these lay apostles, amongst workingmen and amongst employers. No easy task is here imposed upon the clergy, wherefore all candidates for the sacred priesthood must be adequately prepared to meet it by intense study of social matters. It is particularly necessary, however, that they whom you specially select and devote to this work should show themselves endowed with a keen sense of justice, ready to oppose with real manly constancy unjust claims and unjust actions; that they avoid every extreme with consummate prudence and discretion; above all, that they be thoroughly imbued with the charity of

<sup>1</sup>Letter, *Quae nobis*, of 13th Nov., 1928. "The centres of sound doctrine," we read in this Letter, "must be legitimately constituted and in consequence, receive the assistance and support of the authority of the Bishops."

Christ, which alone has power to incline men's hearts and wills firmly and gently to the laws of equity and justice. This course, already productive of success in the past, we must follow now with alacrity.

"Further, We earnestly exhort in the Lord the beloved sons who are chosen for this task, to devote themselves whole-heartedly to the formation of the men entrusted to them. In the execution of this most priestly and apostolic work, let them make opportune use of the powerful resources of Christian training, by instructing youth, by founding Christian associations, by forming study-circles on Christian lines. Above all, let them hold in high esteem and employ with diligence for the benefit of their disciples, the Spiritual Exercises, a most precious means of personal and of social reform, as we said in Our Encyclical, '*Mens nostra*.' These Exercises We declared in express terms to be most useful for the laity in general and especially for working-men, and We warmly recommend them; for in that school of the spirit not only are excellent Christians formed, but real apostles of every state of life are trained and enkindled with the fire of the Heart of Christ. From that school they will go forth, as the Apostles from the cenacle in Jerusalem, strong in faith, unconquerable in steadfastness under trials, aflame with zeal, eager only for the spread in every way of the Kingdom of Christ.

"And in truth, the world has nowadays sore need of valiant soldiers of Christ, who strain every thew and sinew to preserve the human family from the dire havoc which would befall it, were the teachings of the Gospel to be flouted, and a social order permitted to prevail, which spurns no less the laws of nature than those of God. For herself, the Church of Christ, built upon the solid rock, has nothing to fear, for she knows that the gates of hell shall not prevail against her (Matthew xvi. 18); and the experience of centuries has taught her that storms, even the most violent, pass, leaving her stronger and triumphantly victorious. But her maternal bosom cannot but be stirred at the thought of the countless ills which tempests of the kind would occasion to so many thousands; at the thought, above all, of the immense spiritual evils which would ensue, entailing the eternal ruin of so many souls redeemed by the blood of Christ."

## B.—A CONTRAST IN IDEALS : CATHOLICISM AND COMMUNISM

The programme of social reform traced out by the Sovereign Pontiffs, Leo XIII, Pius X, and Pius XI, is simply the application to economics, that is, to questions concerning the production, distribution and exchange of goods required for bodily life, of the guiding lines that follow from the doctrine of the Catholic Church on the origin and destiny of the human race. The Catholic Church lays down guiding principles to be realized *freely* by man in accordance with circumstances. The same is true of Marx's programme. He also merely applies to economics his ideas on the origin and destiny of the human race. There is, of course, the enormous difference that Marxism denies spirituality and liberty. Marxians will take account of circumstances, in order to get their programme accepted, but, once it is accepted, the mode of application can know of no variety. It must be ruthless and pitiless. There can be no separation between Catholicism and economic life. Neither can there be a separation between Marx's anti-Christian attitude and his economic programme. Marx, like his friend, Heinrich Heine, was a pantheist. For Marx, man is purely material, but as matter, man is God.

"This descendant of a line of rabbins and doctors," writes the Jewish historian, B. Lazare (*L'Antisémitisme*, p. 346), "inherited all the logical vigour of his ancestors. He was a clear and lucid Talmudist . . . a Talmudist who studied sociology and applied his natural aptitudes for exegesis to the criticism of political economy. He was full of that old Hebrew materialism which ever dreams of a paradise on earth and always rejects the hope held out of the chance of a Garden of Eden after death. But he was not merely a logician, he was also a revolutionary, a rebel and a bitter controversialist. Just like Heine also, his gift of sarcasm and invective came to him from Jewish sources."

## OUTLINES OF CATHOLIC IDEAL

### CONSEQUENCES OF FALL AND REDEMPTION

We Catholics must put ourselves by intellect and will on the level of the struggle which is being waged in our day around the Divinity of Christ and the reality of the supernatural life of His Mystical Body. We are a race fallen from supernatural life through the sin of our first parents. Through original sin we lost supernatural life and the harmony of our natural faculties was disturbed.

“The fundamental cause of defection from the Christian law in social and economic matters,” writes Pope Pius XI, in *Quadragesimo Anno*, “and of the apostasy of many workingmen from the Catholic faith which has resulted from it, is the disorderly affection of the soul, a sad consequence of original sin, the source of these and of all other evils. By original sin, the marvellous harmony of man’s faculties has been so deranged that now he is easily led astray by low desires, and strongly tempted to prefer the transient goods of this world to the lasting goods of heaven. Hence comes the unquenchable thirst for riches and temporal possessions, which at all times has impelled men to break the law of God and trample on the rights of their neighbour; but the condition of the economic world to-day lays more snares than ever for human frailty.”

Through membership of our Lord’s Mystical Body, the Church, the human race has received back supernatural life and, in proportion as men accept that life, coming as it does from our Lord Crucified and risen from the dead, the natural life of persons, families and nations, is restored to order. We must, therefore, work for order in the world along the lines laid down by the Church, sacrificing ourselves in and with her, knowing that here below suffering is unavoidable and that man’s nature is prone to revolt against supernatural life. Each and every one of us is obliged to struggle against the tendencies of the fallen nature received from the first Adam. Listen to Pope Leo XIII:—

“Civil society was renovated in every part by the teachings of Christianity,” writes that Pontiff in *Rerum Novarum*. “. . . Of this beneficent transformation

Jesus Christ was at once the First Cause and the Final End ; as from Him all came, so to Him was all to be brought back. For when the human race, by the light of the Gospel message, came to know the grand mystery of the Incarnation of the Word and the Redemption of man, at once the life of Jesus Christ, God and Man, pervaded every race and nation, and interpenetrated them with His faith, His precepts and His laws. And if society is to be healed now, in no other way can it be healed save by a return to Christian life and Christian institutions. . . . And this may be asserted with utmost truth both of the State in general and of that body of its citizens, by far the great majority, who sustain life by their labour."

The Communist strivings for a dead level of equality are anti-natural and doomed to failure ; the Pope continues :

"Let it then be taken as granted, in the first place, that the condition of things human must be endured, for it is impossible to reduce civil society to one dead level. Socialists may in that intent do their utmost, but all striving against nature is in vain. There naturally exist among mankind differences of the most important kind ; people differ in capacity, skill, health, strength ; and unequal fortune is a necessary result of unequal condition. Such inequality is far from being disadvantageous either to individuals or to the community. Social and public life can only be maintained by means of various kinds of capacity for business and the playing of many parts ; and each man, as a rule, chooses the part which suits his own peculiar domestic condition."

Labour and toil must be accepted as part of our expiation for sin. Suffering cannot be eliminated. The Garden of Eden will not be given back. There is no possibility of a "good time all the time" for fallen man. Pope Leo XIII continues :

"As regards bodily labour, even had man never fallen from the state of innocence, he would not have remained wholly unoccupied ; but that which would then have been his free choice and his delight became afterwards compulsory, and the painful expiation for his disobedience. 'Cursed be the earth in thy work ; in thy labour thou shalt eat of it all the days of thy life' (Genesis iii. 17). In like manner, the other

pains and hardships of life will have no end or cessation on earth ; for the consequences of sin are bitter and hard to bear, and they must accompany man so long as life lasts. To suffer and to endure, therefore, is the lot of humanity ; let them strive as they may, no strength and no artifice will ever succeed in banishing from human life the ills and troubles which beset it. If any there are who pretend differently—who hold out to a hard-pressed people the boon of freedom from pain and trouble, an undisturbed repose, and constant enjoyment—they delude the people and impose upon them, and their lying promises will only one day bring forth evils worse than the present. Nothing is more useful than to look upon the world as it really is—and at the same time to seek elsewhere, as we have said, for the solace to its troubles.”

#### THE CATHOLIC CHURCH AND THE CLASS-WAR

The class-war is opposed both to nature and to the Catholic doctrine of Redemption through incorporation into the Mystical Body of Christ. Every human being is meant to relive the life of Christ, the life of Bethlehem, Nazareth and Calvary, on his level. Pope Leo XIII points out :

“The great mistake made in regard to the matter now under consideration is to embrace the idea that class is naturally hostile to class, and that the wealthy and the workingmen are intended by nature to live in mutual conflict. So irrational and so false is this view, that the direct contrary is the truth. Just as the symmetry of the human frame is the resultant of the disposition of the bodily members, so in a State is it ordained by nature that these two classes should dwell in harmony and agreement, and should, as it were, groove into one another, so as to maintain the balance of the body politic. Each needs the other : Capital cannot do without Labour, nor Labour without Capital. Mutual agreement results in pleasantness of life and the beauty of good order ; while perpetual conflict necessarily produces confusion and savage barbarity. Now, in preventing such strife as this and in uprooting it, the efficacy of Christian institutions is marvellous and manifold. First of all, there is no intermediary more powerful than Religion (whereof

the Church is the interpreter and the guardian) in drawing the rich, and the poor breadwinners, together, by reminding each class of its duties to the other, and especially of the obligations of justice. Thus religion teaches the labouring man and the artisan to carry out honestly and fairly all equitable agreements freely entered into. . . . Doubtless before deciding whether wages are adequate, many things have to be considered ; but wealthy owners and all masters of labour should be mindful of this—that to exercise pressure upon the indigent and the destitute for the sake of gain, and to gather one's profit out of the need of another, is condemned by all laws, human and divine. . . . But the Church, with Jesus Christ as her Master and Guide, aims higher still. She lays down precepts yet more perfect, and tries to bind class to class in friendliness and good feeling. The things of earth cannot be understood or valued aright without taking into consideration the life to come, the life that will know no death. Exclude the idea of futurity, and forthwith the very notion of what is good and right would perish ; nay, the whole scheme of the Universe would become a dark and unfathomable mystery. The great truth which we learn from Nature herself is also the grand Christian dogma on which religion rests as on its foundation—that when we have given up this present life, then shall we really begin to live. God has not created us for the perishable and transitory things of earth, but for things heavenly and everlasting ; He has given us this world as a place of exile, and not as our abiding-place. As for riches and the other things which men call good and desirable, whether we have them in abundance, or lack them altogether—so far as eternal happiness is concerned—it matters little ; the only important thing is to use them aright. Jesus Christ, when He redeemed us with *plentiful redemption*, took not away the pains and sorrows which in such large proportion are woven together in the web of our mortal life. He transformed them into motives of virtue and occasions of merit ; and no man can hope for eternal reward unless he follow in the blood-stained footprints of his Saviour. ' If we suffer with Him, we shall also reign with Him ' (2 Timothy ii. 12). Christ's labours and sufferings, accepted of His own free-will,

have marvellously sweetened all suffering and all labour. And not only by His example, but by His grace and by the hope held forth of everlasting recompense has He made pain and grief more easy to endure."

Thus we have a general view of the Catholic outlook on life, in the words of the Heads of the Church. That outlook on life was once embodied in the social institutions of Europe, but since the sixteenth century every effort has been made to weaken the Church's influence in politics and economics. The resultant evils must be overcome by returning to integral Catholicism. Now, as has been already pointed out in this work, there are four points upon which attack is always concentrated and which reforming action must ever keep in mind. They are: the supernatural and supranational Catholic Church, the State and the native land respectful of the rights of the Church, the Christian Family, and the development of the personality of the child through Catholic Education. Before, however, sketching the lines of reform according to the Sovereign Pontiffs, a few words must be said about the relation of the human person and of the family to the State. This will enable us later on to bring out the contrast between the Catholic ideal of membership of an ordered State and the complete subjection of the individual to the State-divinity in the system based on Marxian principles.

The human being, in Thomistic language, is both an *individual* and a *person*. On the one hand, owing to his having a material nature like the animals, that is to say, on account of his being an individual, he is a component part of the whole, formed by the family or by civil society. In this respect he is directly ordered to society, he is only indirectly ordered to God. On the other hand, owing to his having an immaterial soul, by which he resembles the angels, that is to say, owing to his being a person, he is directly ordered to God and society exists for him. The *individual* is for society, as the part is for the whole, the hand for the body, but society is for the *person*, as the whole of an inferior order is for the whole of a superior order, as temporal life is for eternal life. We must say, proportionately, that the family is in the State as the part is in the whole and thus is subordinate to it from one point of view, while from another, the family, which provides the primary goods, birth, nourishment, education,



dominates the State, which provides only the secondary or supplementary goods. To save the State, a father of a family may be asked to sacrifice his life in war, but the whole order of the State is meant to serve the family and, through the family, the human person. "It belongs directly to *Social Justice* to ensure respect for the rights of the human person: to *Distributive Justice* it belongs to safeguard the rights of the individual or citizen."<sup>1</sup>

#### PRINCIPLES GOVERNING ECONOMIC REFORM

In his *Motu Proprio*, "*Fin dalla Prima*," December 18th, 1903, Pope Pius X collected the rules of Christian action traced out by Pope Leo XIII in his Encyclicals. I shall here quote those dealing with Economics, utilizing the English Catholic Truth Society's translation:—

"I. Human society, as God established it, is composed of unequal elements, just as the members of the human body are unequal; to make them all equal is impossible, and would be the destruction of society itself (Encyclical, *Quod Apostolici muneris*).

"II. The equality of the different members of society consists solely in this: that all men come from the hand of their Creator; that they have been redeemed by Jesus Christ; and that they will be judged, rewarded, or punished by God according to the exact measure of their merits and of their demerits (Encyclical, *Quod Apostolici muneris*).

"III. Consequently, it is conformable to the order established by God that in human society there should be princes and subjects, masters and men, rich and poor, learned and ignorant, nobles and plebeians, who, united by the bond of love, should help one another to attain their final end in Heaven, and their material and moral well-being on earth (Encyclical, *Quod Apostolici muneris*).

"IV. With regard to the goods of the earth, man has not only, like the animals, the use of them, but also the right of permanent ownership; and this, not only with reference to those goods which are consumed

<sup>1</sup> *Culture latine et ordre social*, by Rev. M. S. Gillet, O.P., p. 44. Cf. *Idem*. p. 80.

in being used, but also with reference to others (Encyclical, *Rerum Novarum*).

“ V. Private property is an indisputable natural right, whether it be the fruit of labour or industry, or the transfer or gift on the part of another, and each one may reasonably dispose of it at will (Encyclical, *Rerum Novarum*).

“ VI. To calm the strife between rich and poor, it is necessary to distinguish between justice and charity. Only when justice has been violated is there a right to make a claim (Encyclical, *Rerum Novarum*).

“ VII. The obligations of the poor and of the workman are these : to perform wholly and faithfully the work which has been freely and equitably agreed upon ; not to injure masters in their property or person ; to abstain from acts of violence, even in defence of their own rights ; and never to turn their demands into disturbances (Encyclical, *Rerum Novarum*).

“ VIII. The obligations of justice for capitalists and masters are as follows : to pay a just wage for workmen ; not to injure their lawful savings by violence, fraud, nor by open or hidden usury ; to allow them freely to fulfil their religious duties ; not to expose them to corrupting allurements, nor to the danger of scandal ; not to entice them from a love of their family, and from careful thrift ; not to impose on them work unsuited to their strength, age, and sex (Encyclical, *Rerum Novarum*).

“ IX. It is an obligation of charity for the rich and for those who have means, to help the poor and needy, according to the precept of the Gospel. This precept is of such binding force that, at the day of judgment, as our Lord Himself tells us, a special account of its fulfilment will be required (Matthew xxv.) (Encyclical, *Rerum Novarum*).

“ X. The poor, on their part, ought not to blush for their poverty, nor disdain the charity of the rich, above all when they think of Jesus, our Redeemer, Who, though He could have been born in wealth, made Himself poor to ennoble poverty and enrich it with incomparable merits for Heaven (Encyclical, *Rerum Novarum*).

“ XI. Capitalists and workmen may themselves largely help towards the solution of the labour question, by

institutions formed to give timely aid to those who are in need, as also to draw together and unite the two classes. Such are societies of mutual help, numerous private insurance societies, what are called 'patronages' for the young, and above all, workingmen's unions (Encyclical, *Rerum Novarum*).

"XII. Finally, let Catholic writers, while upholding the cause of the people and of the poor, beware of using language which may inspire the masses with hatred of the upper classes of society.<sup>1</sup> Let them not talk of claims and of justice, when it is a question of pure charity, as has already been explained. Let them bear in mind that Christ wishes to unite all men by the mutual bond of love which is the perfection of justice, and implies the duty of working for each other's good (Instruction of Sacred Congregation of Ecclesiastical Affairs)."

#### WORKINGMEN'S UNIONS

In the eleventh of the fundamental rules of Catholic Action set forth by Pope Pius X, that Pontiff spoke of the necessity of unions, especially of workingmen's unions. He returned to the point in his Encyclical Letter, *Singulari quadam*, addressed on September 24th, 1912, to the German Hierarchy. Therein he stresses the need for Catholic associations, in order that a Catholic's economic life and action may be in harmony with his religious beliefs:—

"Whatever a Catholic does, even in temporal matters, he has not the right to neglect his supernatural interests, nay more, the prescriptions of Catholic teaching oblige him to direct everything towards the Sovereign Good as towards the last end of all things. All his actions, inasmuch as they are either morally good or bad, that is to say, in agreement or disagreement with natural and divine law, come under the judgment and jurisdiction of the Church. All those, therefore, who glory in the name of Catholic, whether considered individually

<sup>1</sup> In a Letter of Cardinal Gasparri, Secretary of State, of 10th September, 1926, to Mgr. Otto Miller, President of International League of Catholic Workingmen's Associations, this point is also touched upon: "A dangerous tendency is showing itself even amongst some Catholics, who, under pretence of favouring the rights of workingmen—a matter in itself assuredly very just and praiseworthy—do not seem to take as much account of their duties."

or as members of an association, if they are mindful of their duty as Catholics, should endeavour to promote peace and charity and not hostility and jealousy between the different classes of citizens. The social question and the controversies connected with it, about the nature and length of work, about the mode of fixing wages, about strikes, are not purely economic questions, capable of being settled without any reference to the authority of the Church. 'On the contrary, it is a most certain fact that the social question is above all a moral and religious question, and for that reason must be settled by the principles of morality and according to the dictates of religion' (Encyclical, *Graves de Communi*).

"Now with regard to workingmen's unions, although their aim is to procure temporal advantages for their members, nevertheless those unions merit unreserved approval and are to be considered best calculated to procure the true and lasting good of their members which have the Catholic religion for chief foundation and openly follow the guidance of the Church. We have often proclaimed this, Ourselves, when the occasion presented itself in different countries.

"Hence it follows that Catholic associations of this kind should be instituted and favoured in every way, certainly in Catholic countries and in all other regions besides, wherever it seems possible by means of them to provide for the different needs of the associates. Nor in the above-mentioned countries could it ever meet with approval, when associations which touch religion and morality directly or indirectly are in question, that mixed associations, that is, composed of Catholics and non-Catholics, should be favoured and propagated. For, to take one point, in associations of this kind, the integrity of faith and just obedience to the laws and precepts of the Catholic Church are exposed to grave dangers or certainly are liable to be so exposed."

With regard to mixed unions in Germany, Pope Pius X decided that they might be "tolerated for Catholic workers."

"This, however, We grant," he says, "on condition that special precautions be taken to ward off the dangers which, as We have said, are inherent in such organizations. The chief of these precautions are as follows:

First of all, care is to be taken that the Catholic workers, who are members of these trade unions, be enrolled also in those Catholic associations for workingmen which are called Workingmen's Associations (*Arbeitervereine*). . . . The directors of these latter associations, aware of the needs of our epoch, must teach the workingmen, especially with regard to their obligations of justice and charity, the precepts and laws necessary or useful for them to know thoroughly, in order that they may be able to act rightly in their trade unions and in accordance with the principles of Catholic doctrine.

"Besides, these same trade unions, in order that Catholics may join them, must abstain from every theory and every act not in agreement with the teaching and orders of the Church or of the competent religious authority. There must be nothing reprehensible from this point of view in their writings, words or acts. The Bishops must consider it amongst their most sacred duties to observe how these societies act and to see that Catholics suffer no detriment from their relations with them."

In *Quadragesimo Anno*, Pope Pius XI has repeated the injunctions of Pius X with regard to neutral trade unions,

"It belongs to the Bishops," he says, "to permit Catholic workingmen to join these unions, where they judge the circumstances render it necessary and there appears no danger for religion, observing however the rules and precautions recommended by Our Predecessor of saintly memory, Pius X. Among these precautions the first and most important is that, side by side with these trade unions, there must always be associations which aim at giving their members a thorough religious and moral training, that these in turn may impart to the labour unions to which they belong the upright spirit which should direct their entire conduct. Thus will these unions exert a beneficent influence far beyond the ranks of their own members."

The whole question of associations of employers and employees received further development in the Letter of the Sacred Congregation of the Council to the Bishop of Lille (France), June 5th, 1929. The following guiding principles are laid down in that document :

"(I) The Church recognizes and affirms the right of employers and employed to form industrial associations,

either separately or jointly, and sees in such organizations an efficacious means towards the solution of the social question.

“(II) The Church, under existing circumstances, considers the formation of these industrial associations as morally necessary.

“(V) It is the desire of the Church that industrial associations should be instruments of peace and concord, and with this object in view she suggests the institution of joint commissions (i.e., consisting of representatives of employers’ associations and trade unions) as a bond of union between them.

“(VI) It is the desire of the Church that industrial associations organized by Catholics for Catholics, should be composed of Catholics, although it recognizes that particular circumstances may compel the adoption of a different course.”

Finally, with regard to this point, Pope Pius XI has urged the creation of vocational or occupational groups, thus applying to the economic affairs of our day the doctrine of our solidarity in the Mystical Body of Christ. In the Encyclical, *Quadragesimo Anno*, the Sovereign Pontiff writes as follows :—

“The aim of social legislation must, therefore, be the re-establishment of vocational groups. Society to-day still remains in a strained and, therefore, unstable and uncertain state, being founded on classes with contradictory interests and hence opposed to each other, and consequently prone to enmity and strife. . . . The demand and supply of labour divides men in the labour market into two classes, as into two camps, and the bargaining between these parties transforms this labour market into an arena where the two armies are engaged in combat . . . there cannot be question of any perfect cure, except this opposition be done away with, and well-ordered members of the social body come into being anew, vocational groups, namely, binding men together not according to the position they occupy in the labour market, but according to the diverse functions which they exercise in society . . . in these associations the common interests of the whole group must predominate ; and among these

interests the most important is the directing of the activities of the group to the common good. Regarding cases in which the interests of employers and employees call for special care and protection against opposing interests, separate deliberation will take place in their respective assemblies and separate votes will be taken as the matter may require. . . . Let those free associations which already flourish and produce salutary fruits make it the goal of their endeavours, in accordance with Christian social doctrine, to prepare the way and to do their part towards the realization of that ideal type of vocational groups which We have mentioned above."

FURTHER PRINCIPLES FOR THE UPLIFT OF THE  
MASSES

Pope Pius XI has further laid down guiding lines for the uplift of the masses in the same Encyclical, and also for the action of the State in avoiding the two extremes of individualism and collectivism. With reference to the wage-earners, the Sovereign Pontiff writes :—

"Every effort, therefore, must be made that at least in future a just share only of the fruits of production be permitted to accumulate in the hands of the wealthy, and that an ample sufficiency be supplied to the working-man. The purpose is not that these become slack at their work, for man is born to labour as the bird to fly, but that by thrift they may increase their possessions and by the prudent management of the same may be enabled to bear the family burden with greater ease and security, being freed from that hand-to-mouth uncertainty which is the lot of the proletarian. Thus they will not only be in a position to support life's changing fortunes, but will also have the reassuring confidence that, when their own lives are ended, some little provision will remain for those whom they leave behind them. . . . This programme cannot, however, be realized unless the propertyless wage-earner be placed in such circumstances that by skill and thrift he can acquire a certain moderate ownership, as was already declared by Us, following in the footsteps of Our Predecessor. . . . And, first of all, those who hold that the wage-contract is essentially unjust, and that in its place must be introduced the contract of partnership, are certainly

in error. They do a grave injury to Our Predecessor, whose Encyclical not only admits this contract, but devotes much space to its determination according to the principles of justice. In the present state of human society, however, We deem it advisable that the wage-contract should, when possible, be modified somewhat by a contract of partnership, as is already being tried in various ways to the no small gain both of the wage-earners and of the employers. In this way wage-earners are made sharers in some sort in the ownership, or the management, or the profits. In estimating a just wage, not one consideration alone but many must be taken into account, according to the wise words of Leo XIII: 'Before deciding whether wages are fair, many things have to be considered' (Encyclical, *Rerum Novarum*). . . . The obvious truth is that in labour, especially hired labour, as in ownership, there is a social as well as a personal or individual aspect to be considered. . . . From this double aspect . . . follow important conclusions for the regulation and fixing of wages. In the first place, the wage paid to the workingman must be sufficient for the support of himself and of his family (Encyclical, *Casti Connubii*). It is right, indeed, that the rest of the family contribute according to their power towards the common maintenance, as in the rural home or in the families of many artisans and small shopkeepers. But it is wrong to abuse the tender years of children or the weakness of woman. . . . Every effort must, therefore, be made that fathers of families receive a wage sufficient to meet adequately ordinary domestic needs. If in the present state of society this is not always feasible, social justice demands that reforms be introduced without delay which will guarantee every adult workingman just such a wage. . . . The condition of any particular business and of its owner must also come into question in settling the scale of wages, for it is unjust to demand wages so high that an employer cannot pay them without ruin, and without consequent distress amongst the working people themselves. . . . Finally, the wage-scale must be regulated with a view to the economic welfare of the whole people. . . . All are aware that a scale of wages too low, no less than a scale excessively high, causes unemployment."



## THE OBSERVANCE OF CATHOLIC HOLYDAYS

"If owners of property," writes Pope Leo XIII,<sup>1</sup> "should be made secure, the workingman, in like manner, has property and belongings in respect to which he should be protected; and foremost of all, his soul and his mind. Life on earth, however good and desirable in itself, is not the final purpose for which man is created; it is only the way and the means to that attainment of truth and that practice of goodness in which the full life of the soul consists. . . . No man may with impunity outrage that dignity which God Himself treats with reverence, nor stand in the way of that higher life which is the preparation for the eternal life of heaven; nay, more, no man has in this matter power over himself. To consent to any treatment which is calculated to defeat the end and purpose of his being is beyond his right; he cannot give up his soul to servitude; for it is not man's own rights which are here in question, but the rights of God, the most sacred and inviolable of rights.

"From this follows the obligation of the cessation from work and labour on Sundays and certain holydays. The rest from labour is not to be understood as mere giving way to idleness; much less must it be an occasion for spending money and for vicious indulgence, as many would have it to be; but it should be rest from labours hallowed by religion. Rest (combined with religious observances) disposes man to forget for a while the business of his every-day life, to turn his thoughts to things heavenly, and to the worship which he so strictly owes to the Eternal Godhead. It is this, above all, which is the reason and motive of Sunday rest."

Protestantism attacked the holydays of the Catholic Church. The uprise of the Judaeo-Calvinistic spirit meant the triumph of a mentality completely opposed to that which freed men from toil on certain days, in order to allow their souls to breathe a supernatural atmosphere of other-worldliness. A reaction came later on when an unwilling tribute was paid to the practical

<sup>1</sup> Encyclical Letter, *Rerum Novarum*.

sanity of the Catholic Church by the introduction of Bank Holidays. The very name is significant. The power of finance condescends to allow its bond-slaves to taste a pagan respite from work. Should there not be a further reaction towards the sanctification of the Catholic Holydays and their substitution for the Bank Holidays, which are characteristic of the age when men existed for production and production was dominated by money? Could not, for example, the Feast of the Assumption be substituted for the August Bank Holiday?

#### RÔLE OF THE STATE IN SOCIAL RECONSTRUCTION

A few passages from the Encyclical, *Quadragesimo Anno*, will serve to give an idea of the rôle of the State in the reconstruction of the Social Order, according to Pope Pius XI.

“What We have written thus far regarding a right distribution of property and a just scale of wages is concerned directly with the individual, and deals only indirectly with the social order. . . . When We speak of the reform of the social order, it is principally the State We have in mind. Not indeed that all salvation is to be hoped from its intervention; but because on account of the evil of ‘individualism,’ as We call it, things have come to such a pass that the highly developed social life, which once flourished in a variety of prosperous institutions organically linked with each other, has been damaged and all but ruined, leaving thus virtually only individuals and the State.”

Accordingly, the Sovereign Pontiff sums up the remedies briefly as follows:

“The principles of right reason and Christian social philosophy, regarding Capital, Labour and their mutual co-operation, must be accepted in theory and reduced to practice. In the first place, due consideration must be had for the double character, individual and social, of Capital and Labour, in order that the dangers of individualism and of collectivism be avoided. The mutual relations between Capital and Labour must be determined according to the laws of the strictest justice, called commutative justice, supported, however, by Christian charity. . . . To that end all the institutions

of public and social life must be imbued with the spirit of justice ; and this justice must above all be truly operative, must build up a juridical and social order able to pervade all economic activity. Social charity should be, as it were, the soul of this order and the duty of the State will be to protect and defend it effectively."

CATHOLIC IDEAL IS ABOVE EXTREME ERRORS OF  
INDIVIDUALISM AND COLLECTIVISM

On the one hand, the Sovereign Pontiff insists that free competition alone cannot be the guiding principle in economic matters. This principle gained sway owing to the attack on the Mystical Body of Christ in the sixteenth century and to the prevalence of the Puritan or Calvinistic spirit. It has ultimately led to the domination of the State by the forces that control credit and finance :—

"Just as the unity of human society," writes the Sovereign Pontiff, "cannot be built upon class warfare, so the proper ordering of economic affairs cannot be left to free competition alone. From this source have proceeded in the past all the errors of the 'individualistic' school. This school, ignorant or forgetful of the social and moral aspect of economic matters, teaches that the State should refrain in theory and practice from interfering therein, because these possess in free competition and open markets a principle of self-direction better able to control them than any created intellect. Free competition, however, though within certain limits just and productive of good results, cannot be the ruling principle of the economic world ; this has been abundantly proved by the consequences that have followed from the free run given to these dangerous individualistic ideals. It is therefore very necessary that economic affairs be once more subjected to, and governed by, a true and effective guiding principle . . . to wit, social justice and social charity."

The Sovereign Pontiff then points out that as a result of unchecked competition, financial forces dominate the world :

"In the first place, then, it is patent that in our days not alone is wealth accumulated, but immense power and despotic economic domination is concentrated in

the hands of a few, and that those few are frequently not the owners, but only the trustees and directors of invested funds, who administer them at their good pleasure. This power becomes particularly irresistible when exercised by those who, because they hold and control money, are able also to govern credit and determine its allotment, for that reason supplying, so to speak, the life-blood to the entire economic body, and grasping, as it were, in their hands the very soul of production, so that no one dare breathe against their will. This accumulation of power, the characteristic note of the modern economic order, is a natural result of limitless free competition, which permits the survival of those only who are the strongest, which often means those who fight most relentlessly, who pay least heed to the dictates of conscience. . . . Free competition is dead: economic dictatorship has taken its place. Unbridled ambition for domination has succeeded the desire for gain: the whole economic life has become hard, cruel and relentless in a ghastly measure. . . . As regards the relations of peoples among themselves, a double stream has issued forth from this one fountain-head: on the one hand, economic Nationalism or even economic Imperialism; on the other, a not less noxious and detestable Internationalism or International Imperialism in financial affairs, which holds that where a man's fortune is, there is his country."

The independence of States and all that is enshrined in the idea of native land must be strenuously defended against the international financiers, who, it must always be remembered, are largely of one nation, the Jewish nation.

On the other hand, the reaction against the abuse of private property by excessive individualism has paved the way for Communism or Collectivism. We saw in an earlier chapter the part played by Jewish financiers in implanting that anti-human system in Russia. Pope Pius XI "does not think it necessary to warn upright and faithful children of the Church against the impious and nefarious character of Communism." He blames very severely both those who do not try to alleviate the conditions which exasperate men's minds and those who allow the propagation of Communist doctrines.

To remedy the terrible evils which have come upon the world from the domination of international financial forces, there must be a full return to the true Catholic attitude towards life and to the observance of the moral law. As has been pointed out already, the Church's teaching upon usury and speculation must be accepted.

"A stern insistence on the moral law, enforced with vigour by civil authority," writes Pope Pius XI, in the same Encyclical Letter, "could have dispelled or perhaps averted these enormous evils. This, however, was too often lamentably wanting. For at the time when the new social order was beginning, the doctrines of rationalism had already taken firm hold of large numbers, and an economic science alien to the true moral law had soon arisen, whence it followed that free rein was given to human avarice. As a result, a much greater number than ever before, solely concerned with adding to their wealth by any means whatsoever, sought their own selfish interests above all things; they had no scruple in committing the gravest injustices against others. Those who first entered upon this broad way which leads to destruction, easily found many imitators of their iniquity because of their manifest success, their extravagant display of wealth, their derision of the scruples of more delicate consciences, and the crushing of more cautious competitors. With the leaders of business abandoning the true path, it is not surprising that in every country multitudes of workingmen, too, sank in the same morass; all the more so, because very many employers treated their workmen as mere tools, without any concern for the welfare of their souls, indeed, without the slightest thought of higher interests. The mind shudders if we consider the frightful perils to which the morals of workers . . . are exposed in modern factories; if we recall how the present economic *régime*, and above all the disgraceful housing conditions prove obstacles to the family tie and the family life; if we remember the insuperable difficulties placed in the way of a proper observance of the holy days."

Catholic rulers and all Catholics everywhere must point out that salvation for the world lies in acknowledgment of the authority of the Sovereign Pontiff on usury,

on the morality of stock-exchange speculations and on the morality of economic transactions generally.

"For no human institution exists," wrote Pope Pius XI in the Encyclical Letter, *Ubi Arcano Dei*, "which can impose upon the nations an international code, adapted to the present time, similar to the one which, in the Middle Ages, ruled that Society of nations which was known as Christendom. Injustices may have been frequently committed therein, nevertheless the sanctity of the law remained undisputed, a safe standard by which the nations themselves might be judged. But there is a divine institution, which can guarantee the sanctity of the law of nations, an institution which, embracing all nations and transcending them, is endowed with supreme authority and evokes veneration through its plenary powers of rule—the Church of Christ. Thanks to its divine mission, to its nature, to its constitution and the prestige which time has conferred upon it, it alone has shown itself equal to so great a task, and, far from succumbing to the onslaughts of war, it has emerged with vigour marvellously increased. . . . It is necessary, therefore, that human society be rightly organized, in order that the Church, following its divine mission, may be in a position to defend the rights of God towards men, individually as well as collectively. This is what We have briefly expressed as the reign of Christ."

All Catholics should realize that there are not two worlds, but one only, in which we must accept God's plan for ordered life or else wander in aimless disorder.

The granting of credit in a State must not be the monopoly of a few, whose relations with international financiers are unknown and uncontrolled :

"There is no reason why the control of credit should be in the hands of a few anonymous groups for their own profit. . . . There is an urgent necessity for banking to be sharply differentiated by its various functions : the provision of safe deposit, the accumulation of savings, the supply of credit, small and large, the assistance of commercial operations, the guidance of investment and the conduct of international transactions. It would at once be seen that some of these functions could be discharged by local groups, others

by vocational associations, others again by the State or by international bodies. For the old system has now been proved to be a tyranny of plutocrats divorced entirely from the needs and interests of the people."<sup>1</sup>

#### PERSONAL AND SOCIAL FUNCTIONS OF PRIVATE PROPERTY

Every human being is bound to lead a good life. "Since the special form of man is rational, there is a natural inclination in every man to act according to reason. This means acting virtuously."<sup>2</sup> Now two things are necessary for a good life. The chief requisite is virtue and the primary common good of a nation consists in the virtuous life of its citizens. The other requisite for a good life is secondary and quasi-instrumental in character, namely, a sufficiency of material goods, the use of which is necessary for the exercise of virtue and the fulfilment of the moral obligations incumbent on a person.<sup>3</sup> In other words, in order that the average man may be able to lead a virtuous life without being obliged to be heroic, the needs of the body must be provided for in suitable fashion. Accordingly, as things that are without reason are for man's use and benefit, and man cannot attain perfection without the aid of these things, every man has a natural right to that sufficiency of material goods which will enable him to live his life in conformity with his nature. To this right corresponds on the part of man the duty of labour.<sup>4</sup> This duty is peculiar to man, for he is lacking in that natural equip-

<sup>1</sup> *G.K.'s Weekly*, March, 9th, 1933. "The best means of ending it [usury] is to set up organizations through which credit, that indispensable element of all economic activity, is put at the disposal of those who need it for their occupation, and this not, as too often happens, under conditions that chiefly benefit those who give credit, but on the contrary, entirely favourable to those who receive it. Such are co-operative credit associations, now happily widespread." (*A Code of Social Principles*. C. S. G., p. 50. Cf. p. 51).

<sup>2</sup> Ia, IIae, Q. 94, a. 3.

<sup>3</sup> St. Thomas, *De Regimine Principum*, l. 1, c. 15.

<sup>4</sup> "As manual labour is ordained to the gaining of one's livelihood, it is necessary with a necessity of precept, inasmuch as it is required for that end . . ." (IIa, IIae, Q. 187, a. 3). St. Thomas points out in the same place that by manual work is to be understood work done with hands or feet or tongue. "Inasmuch as the hand is the instrument of instruments, by the work of the hands or manual work is to be understood every operation by which a man may lawfully gain a livelihood." Cf. *Quodlibet*, vii. a. 17.

ment of clothing and protection from the inclemency of the weather enjoyed by the animals. If, however, health or the weakness of childhood render labour impossible, the prior right to the above-mentioned sufficiency of material goods does not cease to exist.

Moreover, man is destined by nature to live in the society of his fellow-men. Accordingly, the organization of society must aim at enabling men to live their lives in a manner befitting creatures of God and human persons. It is therefore the office and duty of the political authority to care for the primary common good, namely, virtue, intellectual and especially moral, as well as for the secondary common good, namely, riches and other external goods, which are required as the instruments of a virtuous life. On account of the connexion between the primary common good and the secondary common good, the political authority in the State must accordingly strive to secure to each member of the community the practical possibility of acquiring that sufficiency of worldly goods normally required for a decent life. Now, that sufficiency of goods will not be forthcoming unless the right of private ownership of productive property be respected :

“It is clear that the main tenet of Socialism, community of goods, must be utterly rejected, since it only injures those whom it would seem to benefit, is directly contrary to the natural rights of mankind, and would introduce confusion and disorder into the commonweal. . . . It would throw open the door to envy, to mutual invective, and to discord ; the sources of wealth themselves would run dry, for no one would have any interest in exerting his talents or his industry ; and that ideal equality about which they entertain pleasant dreams would be in reality the levelling down of all to a like condition of misery and degradation.”<sup>1</sup>

But then private ownership of productive property must also recognize and fulfil the social function incumbent on it, on account of the secondary common good of the members of the society :

“Neither Leo XIII,” says Pope Pius XI, “nor those theologians who have taught under the guidance

<sup>1</sup> Encyclical Letter, *Rerum Novarum*.



and direction of the Church, have ever denied or called in question the twofold aspect of ownership, which is individual or social according as it regards individuals or concerns the common good. Their unanimous contention has always been that the right to own private property has been given to man by nature or rather by the Creator Himself, not only in order that individuals may be able to provide for their own needs and those of their families, but also that by means of it, the goods which the Creator has destined for the human race may truly serve this purpose. Now these ends cannot be secured unless some definite and stable order is maintained. There is, therefore, a double danger to be avoided. On the one hand, if the social and public aspect of ownership be denied or minimized, the logical consequence is 'individualism,' as it is called; on the other hand, the rejection or diminution of its private and individual character necessarily leads to some form of 'collectivism.' To disregard these dangers would be to rush headlong into the quicksands of modernism, in the moral, juridical and social order, which We condemned in the Encyclical Letter issued at the beginning of Our Pontificate.<sup>1</sup> Let this be noted particularly by these seekers after novelties, who launch against the Church the odious calumny that she has allowed a pagan concept of ownership to creep into the teachings of her theologians, and that another concept must be substituted, which in their astounding ignorance they call Christian."<sup>2</sup>

It is the function of the political authority in the State to get owners of property to fulfil the social function incumbent on them :

"It follows from the two-fold character of ownership which We have termed individual and social," writes Pope Pius XI,<sup>3</sup> "that men must take into account in this matter, not only their own advantage, but also the common good. To define these duties in detail, when the need occurs and when the natural law does not do so, is the function of the government. Provided that the natural and divine law be observed, the

<sup>1</sup> Encyclical Letter, *Ubi Arcano*, December 23rd, 1922.

<sup>2</sup> Encyclical Letter, *Quadragesimo Anno*.

<sup>3</sup> Ibid.

public authority, in view of the common good, may specify more accurately what is licit and illicit for property owners in the use of their possessions. . . . It is plain, however, that the State may not discharge this duty in an arbitrary manner. Man's natural right of possessing and transmitting property by inheritance must remain intact, and cannot be taken away by the State; 'for man precedes the State,'<sup>1</sup> and, 'the domestic household is antecedent, as well in idea as in fact, to the gathering of man into a community,'<sup>2</sup> Hence the prudent Pontiff had already declared it unlawful for the State to exhaust the means of individuals by crushing taxes and tributes. 'The right to possess private property is derived from nature, not from man; and the State has by no means the right to abolish it, but only to control its use and bring it into harmony with the interests of the public good.' However when civil authority adjusts ownership to meet the needs of the public good, it acts not as an enemy, but as the friend of private owners; for thus it effectively prevents the possession of private property, intended by nature's Author in His wisdom for the sustaining of human life, from creating intolerable burdens and so rushing to its own destruction. It does not, therefore, abolish, but protects private ownership; and so far from weakening the right of private property, it gives it new strength."

But without a frank and sincere return to the life of the Mystical Body of our Lord, sordid selfishness and self-seeking will frustrate all efforts to reform society.

"Men must observe anew," remarks Pope Pius XI, "the precepts of Him Who alone has the words of eternal life (cf. John vi. 70), words which, even though heaven and earth be changed, shall not pass away (cf. Matthew xxiv. 35). All those versed in social matters demand a rationalization of economic life which will introduce sound and true order. But this order, which We ourselves desire and make every effort to promote, will necessarily be quite faulty and imperfect, unless all man's activities harmoniously unite to imitate and, as far as is humanly possible, attain the marvellous unity of the Divine Plan. This is the

<sup>1</sup> Encyclical Letter, *Rerum Novarum*.

<sup>2</sup> *Ibid.*

perfect order which the Church preaches with intense earnestness, and which right reason demands; which places God as the first and supreme end of all created activity, and regards all created goods as mere instruments under God, to be used only in so far as they help towards the attainment of our supreme end. . . . Now in effecting this reform, charity, 'which is the bond of perfection' (Colossians iii. 14), must play a leading part. . . . For, justice alone, even though most faithfully observed, can remove the cause of social strife, but can never bring about a union of hearts and minds. Yet this union, binding men together, is the main principle of stability in all institutions, no matter how perfect they may seem, which aim at establishing social peace and promoting mutual aid. In its absence, as repeated experience proves, the wisest regulations come to nothing. Then only will it be possible to unite all in harmonious striving for the common good, when all sections of society have the intimate conviction that they are members of a single family and children of the same Heavenly Father, and further, that they are 'one body in Christ, and every one members one of another' (Romans xii. 5), so that 'if one member suffer anything, all the members suffer with it' (1 Corinthians xii. 26). Then the rich and others in power will change their former negligence of their poorer brethren into solicitous and effective regard; will listen with kindly feeling to their just complaints, and will readily forgive them the faults and mistakes they possibly make. Workingmen, too, will lay aside all feelings of hatred and envy, which the instigators of social strife arouse so skilfully. Not only will they cease to feel weary of the position assigned them by Divine Providence in human society; they will become proud of it, well aware that every man by doing his duty is working usefully and honourably for the common good, and is following in the footsteps of Him, Who, being in the form of God, chose to become a carpenter among men, and to be known as the Son of a carpenter."<sup>1</sup>

Thus there will be a rebirth of that spirit which will enable men to use their possessions rightly:—

<sup>1</sup> Encyclical Letter, *Quadragesimo Anno*.

"If the question be asked," writes Pope Leo XIII, "how must one's possessions be used? the Church replies without hesitation in the words of the same Holy Doctor (St. Thomas Aquinas): 'Man should not consider his outward possessions as his own but as common to all, so as to share them without hesitation when others are in need. Whence, the Apostle saith, command the rich of this world . . . to offer with no stint, to apportion largely (IIa, IIae, Q. 66, art. 2). . . . It is a duty, not of justice (save in extreme cases), but of Christian Charity—a duty not enforced by human law.'"<sup>1</sup>

Pope Pius XI points out in his turn:—

"At the same time a man's superfluous income is not left entirely to his own discretion. We speak of that portion of his income which he does not need in order to live as becomes his station. On the contrary, the grave obligations of charity, beneficence, and liberality which rest upon the wealthy, are constantly insisted upon in telling words by Holy Scripture and the Fathers of the Church. However, the investment of superfluous income in securing favourable opportunities for employment, provided the labour employed produces results which are really useful, is to be considered, according to the teaching of the Angelic Doctor (IIa, IIae, Q. 134), an act of real liberality, particularly appropriate to the needs of our time."<sup>2</sup>

The result should be really useful, the Pope insists. Money invested in cinemas, for example, is productive of disastrous results. Of money invested in newspapers, which confuse and mislead people about the Divine Plan for order in the world, practically the same is to be said. On the other hand, papers fully and fearlessly Catholic, to enlighten people and direct reform, are a dire need; the investment of funds in the establishment of credit unions for small loans, like those of the United States, would be of immense value in helping to regulate the functioning of credit. It should not be forgotten either

<sup>1</sup> Encyclical Letter, *Rerum Novarum*. St. Thomas also writes: "Possessions are to be held separately; but on account of the virtue of the citizens, who will be liberal and generous to one another, they will be common in use" (In II Polit., lect. 4). This attitude implies a personal moral obligation binding on the person holding property. Cf. *De Principiis Functionis Socialis Privatæ Proprietatis*, by P. J. Pérez García, O.P., pp. 70 et seqq.

<sup>2</sup> Encyclical Letter, *Quadragesimo Anno*.

that the distribution of property demands that large departmental stores and multiple shops should not be allowed to oust the small traders who can give personal attention to customers. Big business aims at the concentration of property in a few hands. Property must be diffused.

WORKINGMEN MUST BE SAFEGUARDED AGAINST AGENTS  
OF SECRET SOCIETIES

Before passing on to examine the Communist ideal, one last point, in connexion with the Catholic reform of society, must be touched on. We have seen in an earlier chapter that the Communist *Internationale* is only a clever means by which vast bodies of workingmen can be manœuvred by leaders, more or less hidden, for objects, largely, if not completely, unknown to the rank and file. This aspect of modern life did not escape the vigilant eye of Pope Leo XIII. He referred to it in the Encyclical Letter, *Humanum Genus*, on Freemasonry, and again in *Rerum Novarum*. In the former Encyclical, after having extolled the Third Order of St. Francis, in which men are drawn on to

“the liberty of the sons of God . . . the fraternity whose origin is in God, the common Creator and Father of all; the equality which, founded in justice and charity, does not take away all distinctions among men, but out of the varieties of life, of duties, and of pursuits, forms that union and that harmony which naturally tend to the benefit and dignity of the State,” he went on to recommend the restoration and adaptation of the guild-system :

“In the third place,” wrote the great Pontiff, “there is a matter wisely instituted by our forefathers, but in course of time laid aside, which may now be used as a pattern and form of something similar. We mean the associations or guilds of workmen, for the protection, under the guidance of religion, both of their temporal interests and of their morality. If our ancestors, by long use and experience, felt the benefit of these guilds, our age perhaps will feel it the more by reason of the opportunity which they will give of crushing the power of secret societies. Those who support themselves by the labour of their hands, besides being, by their very

condition, most worthy above all others of charity and consolation, are also especially exposed to the allurements of men whose ways lie in fraud and deceit. Therefore they ought to be helped with the greatest possible kindness, and to be invited to join associations that are good, lest they be drawn away to others that are evil. For this reason, We greatly wish, for the salvation of the people, that, under the auspices and patronages of the Bishops, and at convenient times, these guilds may be generally restored. To Our great delight, sodalities of this kind and also associations of masters, have in many places already been established, having, each class of them, for their object to help the honest workman, to protect and guard his children and family, and to promote in them piety, Christian knowledge, and a moral life. And in this matter We cannot omit mentioning that exemplary society, named after its founder, St. Vincent, which has deserved so well of the poor. Its acts and its aims are well known."

Pope Leo XIII returned to this subject in the Encyclical, *Rerum Novarum* :

"Associations of every kind, and especially those of workingmen," wrote the Pontiff, "are now far more common than heretofore. As regards many of these, there is no need at present to inquire whence they spring, what are their objects, or what the means they employ. There is a good deal of evidence, however, which goes to prove that many of these societies are in the hands of secret leaders, and are managed on principles ill-according with Christianity and the public well-being; and that they do their utmost to get within their grasp the whole field of labour, and force workingmen either to join them or to starve. Under these circumstances Christian workingmen must do one of two things: either join associations in which their religion will be exposed to peril, or form associations among themselves--unite their forces and shake off courageously the yoke of so unrighteous and intolerable an oppression. No one who does not wish to expose man's chief good to extreme risk will for a moment hesitate to say that the second alternative should by all means be adopted."

## SUMMARY

This brief exposition of some Catholic lines of social reform may be fittingly concluded by the following passage from the Encyclical, *Rerum Novarum*, which forms at the same time an excellent summary of the ideas set forth.

“Those Catholics are worthy of all praise—and they are not a few,” wrote Pope Leo XIII, “who, understanding what the times require, have striven, by various undertakings and endeavours, to better the condition of the working-class without any sacrifice of principle being involved. They have taken up the cause of the workingman, and have spared no efforts to better the condition both of families and individuals; to infuse a spirit of equity into the mutual relations of employers and employed; to keep before the eyes of both classes the precepts of duty and the laws of the Gospel—that Gospel which, by inculcating self-restraint, keeps men within the bounds of moderation, and tends to establish harmony among the divergent interests and the various classes which compose the State. It is with such ends in view that we see men of eminence meeting together for discussion, for the promotion of concerted action, and for practical work. Others, again, strive to unite workingmen of various grades into associations, help them with their advice and means, and enable them to obtain fitting and profitable employment. The Bishops, on their part, bestow their ready good-will and support; and with their approval and guidance many members of the clergy, both secular and regular, labour assiduously on behalf of the spiritual and intellectual interests of the members of such associations. And there are not wanting Catholics blessed with affluence, who have, as it were, cast in their lot with the wage-earners, and who have spent large sums in founding and widely spreading benefit and insurance societies, by means of which the workingman may without difficulty acquire, through his labour, not only many present advantages but also the certainty of honourable support in days to come. How greatly such manifold and earnest activity has benefited the community at large is too well known to require Us to dwell upon it. We find therein grounds for most cheering hope in the future, provided always that the

associations We have described continue to grow and spread, and are well and wisely administered. Let the State watch over these societies of citizens banded together for the exercise of their rights ; but let it not thrust itself into their peculiar concerns and their organization ; for things move and live by the spirit inspiring them, and may be killed by the rough grasp of a hand from without."

### THE COMMUNIST IDEAL

At the base of Marx's philosophy is the absolute contradiction that passive inert matter can give birth to reason and thought, that the material can produce the immaterial. To this evolution of the material, Marx applies the Hegelian laws of logic and logical development according to which contradictions present themselves inevitably and are reconciled in a higher synthesis. Thus a purely material evolution is directed towards the highest conditions of life and of social justice, towards the triumph of reason. Now it is the very height of absurdity that a purely material, irrational process can lead to the triumph of reason. No wonder the attempt to build up a social system on that impossibility is giving birth in Russia to untold misery and savage repression of human longings. But given that basis, the Marxian superstructure is rigidly in line. Let us see its salient points in turn.

The Marxian *idea* is that the mass of the material world produces or evolves men who are pure matter, but who in turn modify and change the matter of which future men are composed, by changes in the methods of production. Therefore all the matter of the world belongs to all the men equally and can belong to no one in particular. As there is no such thing as personality in our sense, owing to the possession of an immaterial, rational soul, there can be no such thing as a right to own permanently any of the means of production. Man may have things which perish in the use of them, like the animals, but, mere animal as he is, he has not the right to own land and productive goods in stable possession. He is simply brute matter evolving from the common earth and returning completely thereto. For Marxists, then, private property in the means of production is always exploitation.



There are no natures of things, differentiating them specifically and intrinsically. Everything is matter evolving under the action of human labour so that things are worth simply the amount of labour expended on them. And human labour, being the labour not of a person, differing specifically from the animals, but of a mere individual, belonging completely to the society, creates value for the society. Private ownership thus means the confiscation of the labour of others to one's own advantage. Communists, therefore, reject absolutely the teaching of the Pope, Leo XIII, in *Rerum Novarum* :

"It is the mind or reason," writes that Pontiff "which is the predominant element in us who are human creatures, it is this which renders a human being human and distinguishes him essentially and generically from the brute. And on this very account—that man alone among the animal creation is endowed with reason—it must be within his right to possess things, not merely for temporary and momentary use, as other living things do, but to have and to hold them in stable and permanent possession. . . . When man turns the activity of his mind and the strength of his body towards procuring the fruits of nature, by such act he makes his own that portion of nature's field which he cultivates—that portion on which he leaves, as it were, the impress of his individuality ; and it cannot but be just that he should possess that portion as his very own, and have a right to hold it without anyone being justified in violating that right."

Again, for Marxists, there cannot logically be any organization such as we Catholics understand by the family. Men are purely material, like the animals. They have sexual intercourse, as natural instinct inclines them thereto, but the children born of these unions belong to the Marxian World-State. There cannot, of course, be any question of a native land (*patria*) in the Catholic sense. Material man works and modifies by his labour the particular portion of matter assigned to him by the State-God, but all our language about continuing the spiritual traditions of our ancestors is simply meaningless bourgeois cant. Man is purely material and in due time, given the correct Marxian education, he will be exclusively concerned with matter and its modifications, as he should

be. Finally, there is no such thing as God or the Blessed Trinity or the Supernatural Life of Grace. The Second Person of the Blessed Trinity could not become man, for, as has just been said, there is no God and no Blessed Trinity. Our Lord Jesus Christ is just a mere clod of matter like the rest of us.

CONSEQUENCES OF COMMUNIST IDEAL FOR RELIGION,  
NATIONALITY, AND HUMAN PERSONALITY

*Religion.*

As is clear, the opposition between Communism and all religion, natural and supernatural, is complete. There can be no compromise. An animal can have no religion, for an animal cannot even know of the existence of God. Without that knowledge there can be no question of supernatural revelation. The Catholic Church, on the contrary, holds that human reason can arrive at the knowledge of God from the visible world and she teaches the truths revealed by Him. Marxian Communism may make a truce with religion for a time, from motives of expediency, but it can never logically abandon its aim of destroying every vestige of religion.

An important consequence of Marxism in the realm of morality requires to be stressed, for it is so utterly opposed, not only to Catholicism, but to sane natural reason, that people find it hard to believe that such things are actually taught. The moral law, the Ten Commandments, for example, have no meaning for Communists. For them there can, logically, be no such thing as an eternal law. Matter is evolving and must evolve in the direction of Communism. Accordingly, everything that contributes efficaciously to the construction of the Communist State is moral. Whatever is opposed to it is immoral. Thus the most violent and implacable suppression of every form of opposition, all that we call murder, lying, tyranny, is justified in their eyes if it is useful to the end—the triumph of Communism.

“We deny all morality in the bourgeois sense,” wrote Lenin, “for according to the bourgeois, morality had its origin in the Commandments of God. We affirm that we do not believe in God and we are well aware that when the clergy, the landowners and the middle-class pretended to speak in the name of God, they were in

reality trying to defend their own interests as exploiters . . . our morality, on the contrary, is entirely subordinate to the interests of the proletariat and to the exigencies of the class-war. . . . We proclaim moral whatever serves to destroy the old exploiting form of society and group together all the workers for the creation of the new Communist society. For us Communists, whatever is useful for this struggle is therefore moral, whatever groups together the workers against every form of exploitation, even against the small landowner, for small ownership gives over to the individual what has been created by the labour of the whole society. . . . We do not believe in an eternal moral law. We denounce as lies all those legendary moral laws.”<sup>1</sup>

It must be ever borne in mind that, for Communists, lying which favours Communism and Communist propaganda is not lying at all. It is not immoral, according to their principles, for Communists to dissimulate their real purposes under pretence of patriotism and zeal for national independence. On the contrary, if they can thus succeed in filling misguided young men with enthusiasm for Karl Marx and hatred of the restraining influence of the religion of our Lord Jesus Christ, their action is worthy of the highest praise in Communist eyes.

### *Nationality.*

According to *The Communist Manifesto* of Karl Marx, “the supremacy of the proletariat will efface all national distinctions.” Communists, therefore, will take part in a national struggle only as a matter of tactics. Logically, nationality can be for them only a pretence, for nationality supposes the possession of an immaterial soul. If the Communist State grants entire lingual autonomy it emphatically does not recognize cultural autonomy and liberty. The national cultures are allowed to remain national in form, but they must be proletarian in content.<sup>2</sup> Little by little, the logic of materialism will tend to wipe out national ideas, but there will come a reaction against this as against the other anti-human elements of Marxism.

That the acceptance of Marxism means logically the annihilation of nationality should be always kept in view

<sup>1</sup> Quoted in *Revue Thomiste* (1932), pp. 613, 614.

<sup>2</sup> Cf. *Nationalism in the Soviet Union*, by Dr. Hans Kohn. In the Soviet Union there are 185 peoples speaking 147 languages.

when we read appeals to James Connolly's nationalism. Connolly came under the influence of Daniel de Leon, one of the Jews engaged in the task of harnessing the workers of the world to the chariot of Karl Marx's Neo-Messianism.<sup>1</sup> Needless to say, James Connolly did not recognize the implications of Marx's ideas. The leading article of *The Worker's Republic*, 29th January, 1916, in which he said that he "accepted the family as the true type of human society," and insisted upon the fundamental agreement between his own views and those expressed by Father Laurence in the Trades Hall a few days before, is ample proof of this fact.<sup>2</sup> As James Connolly never had a chance of studying the philosophy or rather the theology of history from the point of view of the Mystical Body of Christ, he could not fully grasp that the one hope of realization of that solidarity of the members of a nation, about which he spoke so touchingly in the leading article already quoted, was through the life of the Mystical Body. Neither was he aware that the naturalistic revolutionary attack on the Mystical Body which began in 1789 is being pushed forward everywhere, now by Communism, now by Masonry, in the attempt to wipe out our Lord and His Church once for all. Would James Connolly knowingly consent to have his country serve as a mere pawn in the Marxian effort for Jewish world-domination?

### *Human Personality.*

As we saw, when treating of the Catholic ideal, a human being is both an *individual* and a *person*. *Individuality* is based on matter and therefore belongs to man because of his animal nature. *Personality* belongs to man because of his having an immaterial soul. Man alone amongst visible beings, can grasp with his intelligence and consciously desire with his will God, the Supreme Good. Thus, while all other visible beings move to their end, because they are impelled thereto by the current of the world in which they are immersed, man alone can dominate that current and turn directly to God. He resembles the angels in this respect. Liberalism and Romanticism have exagger-

<sup>1</sup> De Leon's name is mentioned with others similarly occupied on p. 344 of Lazare's book *L' Antisémitisme*. According to the *Dictionary of American Biography*, de Leon always pretended to be a Venezuelan Catholic.

<sup>2</sup> Cf. *The Social Teachings of James Connolly*, by Rev. L. McKenna, S.J.

ated this resemblance. There is, however, another aspect of his nature, by which man differs from the angel. Human nature, like animal nature, can be found realized in innumerable individuals of the same species, and these individuals are necessarily in relation with one another; in other words, they are obliged to form societies. First in order comes the family, which is for the propagation of life, and then civil society, which has for object the development of life. On account of his material nature and the propagation of that nature, through the interrelation of different members of the same species, man resembles the lower animals. Communism and Socialism exaggerate this resemblance of man to the brute creation.

Man is, therefore, neither an angel nor a brute beast, but an intellectual or rational animal. Because man is an *individual* in the human species, he is an *individual* in civil society, a part or portion of the body politic. From this point of view, he is ordained to the welfare of the city as the good of the whole of which he forms a part; he is subordinated to the common good which, as such, is of a nobler, diviner order. But when we consider his destiny as a *person*, the rôles are reversed, for civil society is but a means in relation to a *person*. For every human *person* is ordained directly to God. Owing to man's *individuality*, economic (and political) organization is necessary, but it is required in order to favour the development of man's *personality*. Because Communism maintains that man is merely an animal, it thereby maintains that he is merely an *individual* and thus subordinates him completely to the economic organization of society. This is simply anti-human. For man is also a *person* to whose spiritual and eternal interests the economic (and political) arrangement of society is subordinate.<sup>1</sup> Catholicism is founded upon love of God and love of our neighbour for God. "Marxism is based upon the negation of love of God and of love of our neighbour. Marxism loves neither God nor man. It denies the existence of God and is pitiless towards man as towards a mere means and instrument."<sup>2</sup>

<sup>1</sup> Cf. article by M. l'Abbé Journet in *La Vie Intellectuelle* of October, 1929, pp. 103-105. Cf. also, notes to English Edition of *Trois Réformateurs* by J. Maritain, and *Culture latine et Ordre Social*, by Rev. M. S. Gillet, O.P.

<sup>2</sup> N. Berdiaeff, *Le Marxisme et la Religion*, p. 44.

## PROGRAMME OF MARXIAN COMMUNISM

What are the measures to be taken to bring about the reign of the proletariat and set up the Marxian *régime*? We find them set forth in *The Communist Manifesto* of Marx and Engels in 1848 (French Ed., pp. 53, 54.) They are as follows:—

“(a) The State to take over all property in land. Rent of land to be applied to defray State expenses.

“(b) Stiff progressive taxes.

“(c) Abolition of right of inheritance.

“(d) Confiscation of the property of all rebels and of those hostile to the *régime* who leave the country.

“(e) Centralization of credit in the hands of the State by means of a national bank constituted with the capital of the State and enjoying an exclusive monopoly.

“(f) Centralization of the whole transport system in the hands of the State.

“(g) Multiplication of national industries. State plan for the amelioration of land.

“(h) Work obligatory for all. Organization of industrial armies, especially for agriculture.

“(i) Agriculture and industry are to be linked together. The difference between town and country must be gradually eliminated.

“(j) Free national education for all children. Education and material production are to be linked together, etc.”

These measures are meant by Marx to be applied wherever and whenever possible. A knowledge of them and of the lines of reform insisted upon by the Sovereign Pontiffs is indispensable, in order to diagnose accurately the tendency of modern legislation.

The great means extolled by Marx for the triumph of his Neo-Messianism is the class-war. This is rooted in hatred of private property. Poor workers, victims of an anti-Christian capitalistic economic system, are urged on by Marx's followers to every form of action which can make the holding of private property difficult. Thus the way is prepared for the complete appropriation by the State-God of all property in the means of production. Of course, the prospect is held out to the workers of a

future, in which all will be supremely happy with very little work. The Garden of Eden is to reappear. Needless to say, the reality will be a savage army at the beck of officials treating the mass of the people with absolute brutality. The ideas of the dignity of human personality, and of the brotherhood of man in the Mystical Body will have been eliminated. The savagery of the Communist State will be far worse than that of the paganism from which our Lord redeemed us, for it will have rejected Him.

When speaking of Catholic ideals of economic organization we saw how strongly the Sovereign Pontiffs stressed the need for Catholic Workingmen's Associations and how emphatically they warned Catholics of the dangers to which workingmen's unions are exposed. In particular, they pointed out how easily such associations may be led against our Lord, by the agents of secret societies and by plotters skilfully concealing their final aims. In this connexion it may be well to point out that in the *Pravda's* account of the session of the Central Council of the Red International of Labour Unions, held in Moscow, in 1928, at which two men with Irish names were present,<sup>1</sup> the following resolutions (amongst others) were adopted in regard to Communist activities in Ireland:—

“Revolutionary groups (affiliated to the Red International of Labour Unions, with headquarters in Moscow) shall be formed within the existing reformist unions . . . these groups must work in close touch with one another and form the basis of a Left Wing. . . . to fight against all attempts to form Catholic or other religious unions. . . .”

The *Pravda* of 3rd January, 1930, reproduced a letter from an Irishman with regard to the projected congress of the Krestintern (Communist Peasants' International) in which we read the following:—

“We are following your work with the greatest interest and will co-operate with you in order to overthrow tyranny, against which it is possible to fight only on an international footing.”

The *Imprecorr*, of 7th April, 1932, stated that

“the situation is ripe for the formation and quick growth of a Communist Party which will organize the masses for revolutionary struggle on the basis of a clear class policy and strive for the unity of Ireland

<sup>1</sup> Jim Larkin and Jack Carney (Bulletin of Communist and Socialist Activities, June, 1932.).

through the formation of a Workers' and Peasants' Republic."

It is clear that the international plotters have succeeded in enlisting the services of some dupes in Ireland, with a view to the incorporation of our country in the Communist empire. These dupes will, of course, be ruthlessly flung aside, when they have served their turn.

#### C.—THE MODEL CATHOLIC SOCIAL CELL: THE HOLY FAMILY OF NAZARETH

When Catholic family-life is being attacked on every side, it is well for us Catholics to keep before our minds the model of family-life set up by God for our guidance and imitation. The disorder of modern society results in the passions of youth being played upon by numberless agencies. In the life of passion, it is the material element in us, the source of division and separation, that dominates. The results are inevitable; self-centredness and selfishness in every form are engendered. Young people come to refuse the sacrifices required of them by their own families and thus unfit themselves to be parents and heads of families later on. Again, there is, on the one hand, a revolt against work, due, in part, to the promptings of selfish laziness and, in part, to the propaganda which, as we have seen, affirms that, by State organization and direction, a new Garden of Eden, in which there will be little or no work, can be brought into existence. On the other hand, that very organization and direction, wherever attempted, deforms the whole idea of work by subordinating man to production and production to financial schemes. It has been thought well, then, to put before readers of this work something about the model of Catholic family-life, the Holy Family of Nazareth, and then to study Jesus, God and Man, especially as Workman, utilizing some of the documents in which the Sovereign Pontiffs have spoken to us of the Holy Family and its Members.

#### THE HOLY FAMILY

In the Apostolic Letter, *Novum Argumentum*, "On the Holy Family," November 20th, 1890, Pope Leo XIII insists on the fact that the Holy Family is the model of those domestic and social virtues required for the regeneration of human society:



"We are confident," wrote the learned Pontiff, "that all the faithful, once they understand that, in honouring the Holy Family, they are venerating the mystery of the hidden life which Christ led in the society of His Virgin Mother and St. Joseph, will be greatly stimulated to increase the fervour of their faith and to imitate the virtues which shone forth in the Divine Master, the Mother of God, and her most holy Spouse. These virtues, as We have more than once pointed out, obtain the reward of eternal life and at the same time advance the prosperity of domestic and civil society, which is so grievously disturbed at the present time. The common good of the State, of which the family is the foundation, necessarily follows, when the families which compose it live holily. But Our confidence increases still more, when We reflect that the members of the society of the Holy Family, of which We have just spoken, by assiduously imploring help from Christ, our Lord, through the merits of His Virgin Mother and St. Joseph, will undoubtedly receive gracious assistance to live holily and to rejoice that in their homes concord, charity, patient endurance of adversity as well as good morals flourish."

The same Pontiff returns to the inculcation of those ideas in the Brief, *Neminem fugit*, of June 14th, 1892<sup>1</sup>:

"When God in His mercy," he wrote, "had determined to carry out the redemption of the human race, a work which had been longed for down the ages, He so arranged the nature and order of that work that its very beginning should present to the world the august spectacle of a divinely-constituted Family, in which all men should behold a most perfect model of family life, displaying every virtue and radiating perfect holiness. Such was the Family of Nazareth, in which the Sun of Justice lay hidden until He allowed the fullness of His light to flash forth over all people: Christ, our God and our Saviour, with His Virgin Mother and St. Joseph, who occupied the place of father to Jesus. It is certain that all the praise and glory to God which mounts up from mutual love, from holiness of life and

<sup>1</sup>Lessons of the Second Nocturn of the Feast of the Holy Family, Jesus, Mary and Joseph.

from the exercise of piety in domestic society and family life, were to be seen at their highest in that Sacred Family, which was to be the model for all others. It was, accordingly, so constituted by a benign counsel of Providence that all Christians of every rank and situation, if they turn their thoughts to this Holy Family, may be drawn to the practice of every virtue, seeing that it displays them all. Fathers of families have in Joseph an illustrious example of vigilance and practical foresight. In the Most Holy Virgin, Mother of God, mothers have a perfect model of love, modesty, submission and perfect fidelity. In Jesus, Who was subject to them, children have a divine exemplar of obedience to admire, adore and imitate. People of noble birth will learn from this family of royal lineage how to be temperate in prosperity, and in affliction to retain their dignity. The wealthy will learn from it how much virtue is to be preferred to riches. Workingmen, and all those who are keenly afflicted by family cares and the meagreness of their resources, if they turn their eyes to those Holy Ones who formed the domestic society of the Holy Family, will have reason to be pleased rather than grieved with their lot. In common with the Holy Family, they have to toil and meet the difficulties of daily life. Joseph had to provide for the needs of his family out of his wages. The Divine Hands themselves had to ply the artisan's tools. No wonder then that wise men possessing great riches should wish to get rid of them and should elect to live in poverty with Jesus, Mary and Joseph. Rightly and appropriately has the cult of the Holy Family come into vogue amongst Catholics and each day that passes sees it increase. The proof of this is to be seen in the establishment of associations of Catholics under the invocation of the Holy Family, the special honour paid to it, and especially the privileges and favours granted by Our Predecessors in order to stir up devotion towards it. This cult, already in honour in the seventeenth century, was widely propagated throughout Italy, France and Belgium, and spread through almost all Europe. Thence it crossed the wide expanse of the Atlantic to America, extended through the length and breadth of Canada, and flourished under happy auspices. For Christian families nothing more salutary or more

beneficial can be conceived than the example of the Holy Family, which is the embodiment of all the domestic virtues in their highest perfection. Therefore let fervent prayers from every fireside be addressed to Jesus, Mary and Joseph. May They graciously listen to them, maintain charity, regulate conduct and spur on to virtue in imitation of Themselves! May They soften and make more bearable the hardships which meet poor mortals on every side!"

In the Encyclical Letter, *Quamquam pluries*, August 5th, 1889, St. Joseph is held up as the special model of workingmen :

"Proletarians, workingmen, and all those whose worldly means are small," wrote Pope Leo XIII in that Encyclical, "have a special and peculiar right to turn to Joseph and find in him a model for imitation. Though a man of royal blood, husband of the greatest and holiest of all women and held by men to be the father of the Son of God, he yet passed his life toiling as an artisan in order to procure what was necessary for the upkeep of his home. Therefore the condition of those whose means are slender is not despicable. Not only is manual labour not dishonourable, but it can be of sublime dignity, if coupled with virtue. Satisfied with his scanty possessions, Joseph endured with a calm and lofty spirit the hardships which are the inevitable accompaniment of slender means, thus following the example of his Son, Who, though Lord of all, took the form of a slave and subjected Himself of His own free will to the greatest want and indigence. The poor and all those who live by the work of their hands ought, by meditating on these things, to sustain their courage and maintain a correct outlook of life. They certainly have the right to raise themselves above want and improve their condition, by every legitimate means, but neither reason nor justice permits them to overthrow the order established by Divine Providence. Nay more, to have recourse to violence, and by sedition and rioting to attempt to bring about a change, is extremely foolish, as it causes the very evils, from which relief is sought, and even most of the time makes them worse. Let the poor, then, if they are wise, not place any reliance in the promises of seditious men, but trust in the example

and patronage of St. Joseph and in the maternal charity of the Church, which is ever exercising a most solicitous care for their welfare."

#### THE BLESSED VIRGIN MARY, MOTHER OF GOD

A few extracts from the Encyclical Letter, *Magna Dei Matris*, September 7th, 1892, of Pope Leo XIII, will bring before us at the same time the virtues of our Blessed Mother and the efficacy of the beautiful devotion of the Rosary, so dear to Irish families in the past :

"The Christian," writes the great Pontiff, "is so absorbed by the various occupations of life and so easily distracted by things of little moment that, unless he is often warned, he forgets little by little the most important and most essential matters. Hence it happens that his faith languishes and may even fail altogether. To preserve her children from this great danger of ignorance, the Church neglects none of the means suggested by her solicitude and watchfulness, and the Rosary in honour of Mary is one of the chief remedies to which she has recourse, in order to come to the aid of faith. The Rosary, in point of fact, along with a most beautiful and fruitful form of prayer recited in accordance with established order, brings before our minds in succession the principal mysteries of our religion for our contemplation and veneration. In the first place, come those mysteries by which *The Word was made Flesh* and in which Mary, Virgin and Mother, carries out her office of Mother with holy joy. Then succeed the bitter sorrows, torments and death of the suffering Christ, by which He paid the price of our salvation. Finally, in the glorious mysteries we behold His triumph over death, His Ascension into heaven, the coming of the Holy Ghost, together with the radiant splendour of Mary welcomed beyond the stars, and the eternal glory of all the elect, in company with the Mother and the Son. By the recital of the Rosary, these wonders are often and assiduously brought before the minds of the faithful in regular order, nay, they may be said to take place before their very eyes. Thus it is that the Rosary fills the minds of those who recite it with an ever-renewed sweetness of devotion, producing almost the same impressions and emotions as they

would feel, if they were listening to the very voice of their most merciful Mother, explaining the mysteries to them and urging them along the path of salvation. Accordingly, it does not seem an exaggeration to affirm that those persons, families and peoples, amongst whom the practice of reciting the Rosary has remained in honour, need not fear loss of faith through ignorance or the pestilential errors of our times.

“The Church hopes also for another and not less important blessing for her children from the recitation of the Rosary, namely, the bringing of their lives and conduct into harmony with the rules and precepts of our holy Faith. . . . The contemplation of the mysteries admirably conduces, by stirring up souls to the pursuit of virtue, towards bringing about the happy result of action and life in accordance with the faith we profess. What a sublime and lofty example does not the work of salvation of our Lord Jesus Christ offer us on all points. . . . It is not possible that one should consider attentively such proofs of immense love of us, on the part of our Redeemer, without our hearts being stirred with gratitude towards Him. The force of purified faith will be so great that, our minds being illuminated and our hearts vividly affected, we shall be wholly drawn on to follow in the footsteps of Christ, in spite of all obstacles. Thus we shall be able to proclaim with St. Paul : ‘ Who then shall separate us from the love of Christ ? shall tribulation ? or distress ? or famine ? or nakedness ? or danger ? or persecution ? or the sword ? ’ (Romans viii. 35). . . . ‘ And I live, now not I but Christ liveth in me ’ (Galatians ii. 20). Along with the mysteries of Christ, Who was both God and Man, we have before our eyes (in the Rosary) the spectacle of the mysteries of His most Holy Mother, lest, being conscious of our own weakness, we should fail, through fear, to imitate the (sublime examples He puts before us. She was descended, it is true, from the royal house of David, but she had nothing left of the wealth and magnificence of her ancestors. She lived an obscure life in a humble village, under a still more lowly roof, all the more content with her obscurity and poverty, because she could thus the more freely raise her mind to God, and the more closely adhere to Him, Who is the highest and most desirable Good. . . . God, therefore, in His Wisdom

and Goodness, has given us in Mary a most suitable model of every virtue. When we fix our eyes and thoughts on her, we are not, so to say, dazzled by the splendour of the divinity and discouraged, but rather, being drawn on by the close tie of a common nature, we strive more confidently to imitate her. If with her especial assistance, we give ourselves up fully to the pursuit of this ideal, we shall assuredly succeed in reproducing in ourselves, at least in outline, her mighty virtue and holiness, and by imitating the wonderful conformity of her life to all the counsels of God, we shall be permitted to follow her to heaven. . . . Therefore, true Christians should often have their Rosary in their hands and should recite it, at the same time piously meditating on the mysteries. In the Rosary are appropriately and suitably united together an excellent form of prayer, one well-adapted to be a powerful instrument for the preservation of our faith, and a remarkable example of perfect virtue."

#### THE WORSHIP OF JESUS, THE HUMBLE WORKINGMAN OF NAZARETH

In all worship there are two elements: the person honoured and the motive on account of which the person is honoured. In other words, in every cult we must distinguish between the material object and the formal object to which our worship is directed. By material object of a science or art or virtue we understand the subject-matter, without further qualification, with which that science or art or virtue deals. By formal object of a science or virtue we understand the aspect under which it apprehends its object or that which it looks at primarily in the material object. In the cult of Jesus-Workingman, what are the material and formal objects? Worship is an act of the virtue of religion. Now the act by which we honour our Lord as Workingman has for *total* material object the Adorable Person of the Word made Flesh. It honours Jesus, God and Man, and would consider as a horrible sacrilege the separation of the Humanity of the Saviour from His Divinity. The Human Nature of our Lord since the Incarnation has never been and shall never

be separated from the Person of the Word, Who possesses it and directs it in all its actions. The *particular* material object of our worship of Jesus-Workingman is our Lord considered specially as Workman. In this worship, the Catholic contemplates the Saviour during the long years of His life at Nazareth spent in accomplishing the tasks that were demanded of Him. The formal object of this cult is the excellence of the Divine Person, Who toils and works. Jesus-Workingman is truly and really God. By reason of the Hypostatic Union, uniting Divinity and Humanity in the Unity of the Divine Person of the Saviour, the state and the labours of the Workingman of Nazareth have been divinized. The human work of our Saviour is, at the same time, divine work. The human work of Christ belongs to the Divine Person of the Word, Who has the entire responsibility for it. Thanks to His Humanity, the Word was a Workingman at Nazareth and His work was both human and divine. Because it belongs to the person of the Word, the human work of the Saviour infinitely surpasses the activity of every creature. It is a legitimate object of our worship.

Now the *remote* or *total* material object and the formal object of the Catholic worship of our Saviour never change. All the feasts of the year honour the Person of our Lord and honour Him on account of His Divinity. But the *particular* and *special* object of the homage offered to our Lord by the Church is not always the same. The immediate object of the devotion of Jesus-Workingman is not identical with that of the devotion to Jesus in the manger at Bethlehem or with that of the worship of the Child-Jesus amongst the Doctors. In our day, when workingmen are urged on to deny the reality of original sin and to revolt against the order of the world, the worship of Jesus as Workingman seems peculiarly appropriate. He freely chose to become a workingman, with that same love with which He accepted a life of poverty and humiliation, "Who having joy set before Him, endured the cross, despising the shame" (Hebrews xii. 2). The Catholic Church is represented by Communists and Socialists—conscious or unconscious agents of financial schemers—as the Church of the rich and not of the poor. In many countries, workingmen have been caught by the propaganda and have turned against the Church. "The greatest scandal of the nineteenth century is that the Church has

lost the working-class," said Pope Pius XI to l'Abbé Cardyn.<sup>1</sup>

Has the Church shown that she approves of this devotion aiming at the preservation of workingmen from the contamination of naturalism and at the restoration of the Christian concept of work? Yes. Towards the end of 1917, Pope Benedict XV urged l'Abbé Schuh, who was in charge of a parish of workingmen at Geneva, to "make Jesus-Workingman known everywhere and preach the great examples of Nazareth: obedience, work, and fidelity to duty." Later on, the same Pontiff raised the *Apostolic Work of Jesus-Workingman*, erected at Geneva, to the rank of *Primary* or *Central Work* for the entire world. Pope Pius XI urged l'Abbé Schuh, in 1923, to obtain the signatures of the Catholic Hierarchy to a petition for the institution of a feast in honour of Jesus-Workingman. On June 15th, 1927, the Abbé presented His Holiness with three volumes containing the names of thirty-three Cardinals and of five hundred and sixty Bishops requesting the institution of this feast. Finally, by an Apostolic Letter of July 11th, 1928, His Holiness Pope Pius XI transferred the principal seat of the *Apostolic Work of Jesus-Workingman* from Geneva to Rome, in the house of the Master-General of the Dominican Order. Henceforward the work, so valiantly begun by l'Abbé Schuh, is to be under the jurisdiction of the Master-General of the Dominicans, and its development is confided to the sons of St. Dominic.

<sup>1</sup> Quoted in *Jésus-Ouvrier, Doctrine et Culte*, p. 67, by l'Abbé J. B. Bord. This excellent little work has been freely utilized in these few pages about the devotion to Jesus-Workingman.



## CHAPTER X

### STATE ORGANIZATION AND THE KINGSHIP OF CHRIST

#### SOCIETY'S DUTY TO CHRIST THE KING

IN Chapter II of this book an attempt has been made to set forth in bold relief the Divine plan for order in the world. This plan demands the acceptance, not only by individuals but also by States and nations, of the Mystical Body of Christ—the Catholic Church. The members of the human race must give to God the things that are God's, and to Cæsar the things that are Cæsar's. But Caesar, too, that is, *organised States and rulers of nations as such, must give to God the things that are God's*. Cæsar is bound to worship God in the supernatural way in which He has declared that He wants to be worshipped. "We are bound absolutely," writes Pope Leo XIII (Encyclical Letter *Immortale Dei*), "to worship God in that way which He has shown to be His will." Cæsar is likewise bound to accept the decisions of the representatives of Christ the King, the Pope and the Bishops, in regard to what favours the diffusion of the supernatural life of Grace or is opposed to it, thus acknowledging what is called the Indirect Power of the Catholic Church, which is a participation in the Spiritual Kingship of Christ. "Whatever, therefore," writes Pope Leo XIII, in the same Encyclical, "in things human is of a sacred character, whatever belongs either of its own nature or by reason of the end to which it is referred, to the salvation of souls, or to the worship of God, is subject to the power and judgment of the Church. Whatever is to be ranged under the civil and political order is rightly subject to the civil authority. Jesus Christ has Himself given command that what is Cæsar's is to be rendered to Cæsar, and that what belongs to God is to be rendered to God."

God does not command what is impossible. Accordingly,

sufficient grace, that is, supernatural light and strength, has been given and will be given to all, rulers and ruled, to see the Divine plan and accept it. On account of our solidarity in the Mystical Body of Christ, the failure or weakening of one involves the failure and weakening of others, just as, on the other hand, every valiant stand for the integral truth has its repercussion in the correspondence with grace on the part of many. "Just as in man's physical body, the healthy functioning of any member redounds to the good of the whole organism, so in the spiritual organism of the Church, inasmuch as all the faithful form one body, every development in the spiritual life of one member has its repercussion on that of the others ('We being many are one body in Christ, and every one members one of another' (Rom. xii. 5)."—(St. Thomas's *Commentary on the Apostles' Creed*.)

Now, in spite of resistance; in spite, that is, of the refusal of many persons to co-operate with the sufficient grace given them, Europe, gradually but progressively, accepted the Divine plan for order in the world. Broadly speaking, by the thirteenth century, Cæsar, or organised society, worshipped God in the way He had declared to be His Will and the organization of society aimed at helping individual citizens to develop their personality by the grace and love that come from Our Lord Jesus Christ. In other words, the social framework in which the members of society found themselves, when they came out of church after having expressed submission to God the Father in the Mass, not only recognised the reality of the supernatural life communicated by the Blessed Eucharist but favoured the development of that life. "There was once a time," wrote Pope Leo XIII in the Encyclical Letter *Immortale Dei*, "when States were governed by the principles of the Gospel. Then it was that the power and divine virtue of Christian wisdom had diffused itself throughout the laws, institutions, and morals of the people, permeating all ranks and relations of civil society. Then, too, the religion instituted by Jesus Christ, established firmly in befitting dignity, flourished everywhere, by the favour of princes and the legitimate protection of magistrates, and Church and State were happily united in concord and friendly interchange of good offices. The State, constituted in this wise, bore fruits important beyond all expectation."

CONSEQUENCES OF DECAY IN ACKNOWLEDGMENT OF  
KINGSHIP OF CHRIST

Since the thirteenth century till our time, that is, till the reaction to a certain extent towards right order in Portugal, Austria, Italy and Ireland, there has been steady decay. That failure to recognise the Supernatural Messiah in the countries which once acknowledged His Kingship has two results.

Firstly, those nations, as nations, are apostates before God. All their citizens, however faithful to Christ individual citizens may be, are members of nations that have revolted against the Divine plan. For example, if States which once recognised the indissolubility of Christian marriage as representing the indissoluble union of Christ and the Church, His Mystical Body, now admit divorce, these societies as such, are in a state of disorder before God. They are not only not in right relation to God, they are turned away from Him by a deliberate rejection of the supernatural truth they once held. They must expect the inevitable consequence of their apostasy in an inability to seek the common good of their subjects in proper fashion. Secondly, the tendency of public life will inevitably be towards greater opposition to man's supernatural end. These societies are therefore called upon to undo that wrong by acknowledging their guilt and reaffirming their allegiance to Christ the King. "The security of the State," writes Pope Leo XIII, in the Encyclical Letter *Tametsi*, "demands that we should be brought back to Him from Whom we ought never to have departed, to Him Who is the way, the truth, and the life, not for individuals merely, but for human society through its whole extent. Christ our Lord must be reinstated as the Ruler of human society. It belongs to Him as do all its members. All the elements of the commonwealth: legal commands and prohibitions, popular institutions, schools, marriage, home-life, the workshop, and the palace—all must be made to come to that fountain and imbibe that life that comes from Him."

All the citizens of these States, moreover, are receiving sufficient grace to stand for the full rights of Christ the King. "We earnestly hope," writes Pope Pius XI, in the Encyclical *Quas Primas* "that the Feast of the Kingship of Christ, which in future will be yearly observed, may

hasten the return of society to our loving Saviour. It would be the duty of Catholics to do all they can to bring about this happy result. . . . If the faithful would generally understand that it is their duty to fight bravely and continually under the banner of Christ their King, then, fired with apostolic zeal, they would endeavour to win over to Our Lord those who are estranged from Him or know Him not, and would valiantly defend His rights." A good deal of Catholic inaction is due to ignorance of the duty of society as such to God, and of the apostasy of the nations of modern Europe. That ignorance is also in part responsible for our allowing practically all initiative to pass to the enemies of Christ.

#### THE NEW IRISH CONSTITUTION

It may be a dull thing for my readers to be asked to read through such a long statement of fundamental principles; but such a statement is required if they are to understand the comments I am about to make on the new Irish Constitution.

In a lecture which I gave to the National Convention of the C.Y.M.S. of Ireland on the Feast of Pentecost, 1937, I said: "In the former Free State Constitution there was no acknowledgment of the duty of the State or organized Society to worship God. . . . By Article 8 of the same Constitution the Mystical Body of Christ was placed on the same level as other forms of religion<sup>1</sup>. We were thus, as a State, in a wrong attitude before God. The new Constitution does away with these two embodiments of the Masonic principles of the French Revolution. . . . God grant that the whole country may one day worship God in the way which He has shown to be His Will, to use the words of Pope Leo XIII, already quoted." I thus praised the present Irish Constitution for the advance it

<sup>1</sup> Pope Pius VII in the Letter, *Post tam diuturnas*, 1814, inveighs in strong terms against the insult to the Catholic Church involved in this attitude. "By the fact," writes that Pontiff, "that the freedom of all forms of worship without distinction is proclaimed, truth is confused with error, and the holy and immaculate Spouse of Christ, outside of which there can be no salvation, is placed on the same level as heretical sects and even as Jewish perfidy."

makes on the previous Constitution, but I insisted on the progress still to be made.

The following description of a modern revolutionary Constitution given by Pope Leo XIII in the Encyclical *Immortale Dei*, might be applied to our former Constitution : "The State does not consider itself bound by any kind of duty towards God. Moreover, it believes that it is not obliged to make public profession of religion, or to inquire which of the very many religions is the only one true ; or to prefer one religion to all the rest ; or to show any form of religion special favour ; but on the contrary is bound to grant equal rights to every creed." In referring to the new Irish Constitution I took care—as my readers can see—to emphasise the fact that we had still a big advance to make to enter fully into harmony with the Divine plan. The words of Pope Leo XIII are emphatic : "We are bound absolutely to worship God in the way which He has shown to be His Will." To be fully Catholic, the new Irish Constitution should acknowledge the one True Church to be the Catholic Apostolic and Roman Church, and should explicitly declare its determination to worship God according to the rite of that Church. It should also acknowledge the Catholic Church to be, in the words of the Encyclical Letter, *Immortale Dei*, "the true and sole teacher of virtue and the guardian of morals." This last point is particularly necessary in view of the fact that the Constitution uses the phrase "subject to public order and morality."

The Statutes of the Irish Republican (or Fenian) Brotherhood of which the principles, according to one of my critics, are embodied in the new Constitution, reject absolutely the teaching of Pope Leo XIII on this point. According to the Statutes of the Irish Republican Brotherhood, quoted in Chapter VI, p. 106, "there shall be no State religion in the Irish Republic." Thus the Irish State, aimed at by this secret society, could never accept the Divine order of the world. It was wrong to get Irishmen to enter a secret society, it was an additional crime to compel them to swear that they would never fully accept the rule of Christ the King.

Of course the significance of the phrase quoted would be unnoticed by many. For them it would simply mean that the clergy would not be paid by the State. They would not advert to the fact that by it another country

and another people had signified their intention of not acknowledging the rule of Christ the King, thus definitely associating themselves with the naturalistic movement of social apostasy inaugurated at the French Revolution. As this attitude is opposed to the emphatic declarations of Pope Leo XIII and excludes the full acceptance of Christ's rights demanded by the Divine plan, it is explicitly repudiated by me in my lecture to the C.Y.M.S. I could not whittle down or change what I have written on this point without finding myself in opposition to Catholic principles.

I have also stressed the truth that the Mystical Body of Christ is above the British Empire and the Irish Nation. Both Ireland and England are meant to be on equal terms within the unity of the Catholic Church. England has to get rid of her Judæo-Masonic clique and return to submission to the Mystical Body. Then, when she accepts fully the rule of Christ she will no longer selfishly seek to force Ireland to accept what is opposed to the common good of the Irish people. Ireland on her side must steadily strive to get rid of the ideas of the French Revolution and return to the full Catholic concept of *patria* or native land. There can be no real happiness for countries or for individuals except in ordered subjection to Christ. "The case of governments," writes Pope Leo XIII, in the Encyclical Letter *Tametsi*, "is much the same as that of individuals; they also must run into fatal issues, if they depart from the way. . . . Let Jesus be excluded, and human reason is left without its greatest protection and illumination; the very notion is easily lost of the end for which God created human society, to wit: that by the help of their civil union the citizens should attain the natural good, but, nevertheless, in such wise as not to conflict with that highest and most perfect and enduring good which is above nature. Their minds busy with a hundred confused projects, rulers and subjects alike travel a tedious road; bereft, as they are, of safe guidance and fixed principles." Nations are not meant to return to the modes of communication or to the dress of the thirteenth, or indeed of any other century, but the formal principles of Christian social order accepted in the thirteenth and previous centuries must be acknowledged once more. Until this is done states and nations cannot be said to be in right relation to the Blessed Trinity, Source of Life. Do all Catholics realise this?

IN ADDITION, THE NEW IRISH CONSTITUTION IS AMBIGUOUS

As I have touched on the attitude of the new Irish Constitution to religion, it may be well to say a few words about another point. In Article 44 we read: "The State recognises the special position of the Holy Catholic Apostolic and Roman Church as the guardian of the Faith professed by the great majority of the citizens. The State also recognises the Church of Ireland, the Religious Society of Friends in Ireland, as well as the Jewish Congregations and the other religious denominations existing in Ireland at the date of the coming into operation of this Constitution." The use of the word "recognises" with reference both to the Catholic Church and to the non-Catholic bodies is unfortunate. By it the State seems to attribute rights to erroneous systems as such. Now error can have no rights.<sup>1</sup> "For right," to quote Pope Leo XIII on *Human Liberty*, "is a moral power which it is absurd to suppose that nature has accorded indifferently to truth and falsehood . . . for it is contrary to reason that error and truth should have equal rights."

If, therefore, the Irish State recognises rights to the Catholic Church, which proclaims the great truth that the Messiah has come, and recognises rights to Jewish Congregations which agree in maintaining that the Messiah has not yet come, it involves itself in contradiction. The two claims cannot be true together, and error, as such, has no rights. The State may and ought to recognise rights to persons, not because of their errors, but because they are persons whose intelligence may not be forced to accept the truth. "The Church does not concede any right to anything save what is true and in order" (Pope Leo XIII on *Human Liberty*), and "deems it unlawful to place the various forms of divine worship on the same footing as

<sup>1</sup> I have tried to express this truth in another context: "It is enough to consider what truth and error are in order to understand this. Truth is found in the intellect in the measure in which the intellect is in exact conformity with reality. When the intellect has an idea which is not in conformity with reality, then we have error. But what is really happening in such a case? I have in my mind the idea of something as if this thing formed part of the order of being. I attribute to it rights in my mind as if it were portion of the divine scheme of things. But it is not so in reality. In point of fact it is a baseless creation of my own mind." (*The Social Rights of Our Divine Lord*, p. 55). And, as such, it cannot have rights.

the true religion, but does not, on that account, condemn those rulers who patiently tolerate that custom or usage be a kind of sanction for each kind of religion having its place in the State. And, in fact, the Church is wont to take earnest heed, that no one shall be forced to embrace the Catholic Faith against his will." (Pope Leo XIII, Encyclical Letter, *Immortale Dei*.)

Pope Pius IX in the Allocution *Singulari quadam* of December 9th, 1854, insisted upon the fact that there are souls in good faith outside the Catholic Church. "It is of faith," he declared, "that no one can be saved outside the Apostolic Roman Church, that this Church is the one ark of salvation, and that he who does not enter therein will be overwhelmed by the deluge. Nevertheless, it must also be held as certain that those who are invincibly ignorant of the True Religion incur no guilt on that account in God's sight. Now who will dare to claim that he can indicate the limits of invincible ignorance, in view of the nature and variety of peoples, countries, characters, and so many other factors?" But the same Pontiff in the same Allocution still more strongly urged the Bishops of the whole world to do all in their power "to keep men's minds free from the impious and fatally destructive opinion that the way of eternal salvation can be found in any religion whatever." Pius XI in the Encyclical *Quas Primas* warns us of the duty to strive manfully against the plague of secularism, by which "the Catholic Church has been gradually lowered to the level of false religions and ignominiously placed in the same category with them." On the one hand, then, we must respect the good faith of the individual conscience and not force it, but, on the other hand, we have the stern duty of acknowledging the objective order instituted by God and recognizing unequivocally the Kingship of Christ. That imposes on us as a necessary consequence the grave duty of striving to defeat the attempts of human beings, holding erroneous views in good faith, to set up a social organization opposed to Christ the King.

#### CONFLICT INEVITABLE IN IRELAND

On the one hand, the Holy Father in the Encyclical *Quadragesimo Anno* insists that "then only will it be



possible to unite all in harmonious striving for the common good, when all sections of society have the intimate conviction that they are members of a single family and children of the same Heavenly Father and further, that they 'are one body in Christ, and everyone members one of another' (Rom. xii. 5), so that 'if one member suffer anything, all members suffer with it.' (I Cor. xii. 26).'' For the return of social justice, by the formation of vocational groups, for example, the Holy Father insists upon the necessity of the supra-national life of the Mystical Body of Christ, which comes from Christ as Priest. On the other hand, if our economic arrangements, that is, the production, distribution and exchange of goods or real wealth as well as the control of the volume of the medium of exchange or token wealth, fall more and more into the hands of Jewish and Masonic bankers and industrialists, it will be useless to talk of the diffusion of the supernatural spirit. Freemasonry is by its very essence a naturalistic Society and Jewry looks forward, as Rabbi Julian Weill expressed it in a broadcast from Paris in 1931, to "the liberation to come and the Messianic Passover of the peoples of the world," that is, to the reign of a Messiah who must be purely natural and as such anti-supernatural. Thus it is to be feared that conflict lies ahead of us in Ireland, for the installation of the Natural Messiah aimed at by the Jewish nation inevitably leads not only to the elimination of the Supernatural Messiah, our Lord Jesus Christ, but to the subjection of all nations to the Jewish nation. Citizenship of the Irish State can be for the Jews only a means for the attainment of their own national ideal.

It is sad to have to insist upon those things, but it is indispensable to have a clear grasp of the situation before us. If we are to stand valiantly for the rights of Christ the King, and bring back society to Him, as the Holy Father exhorts us in the Encyclical *Quas Primas*, then we must make determined efforts to prevent our economic life from being dominated by Jews and Freemasons. That will not be enough, of course, for Catholics and non-Masons will have to bring their conduct in business into harmony with the spirit of the Mystical Body of Christ. But the domination of our economic life by the Judaeo-Masonic combinations will make it impossible for Catholics even

to survive. "The accumulation of power in the hands of a few is particularly irresistible," writes Pope Pius XI in *Quadragesimo Anno*, "when those few hold and control money, but it is a natural result of limitless free competition. Such competition permits the survival of those only who are the strongest, which often means those who fight most relentlessly, who pay least heed to the dictates of conscience."

We greatly fear that the result of Professor Theodor Emmanuel Gugenheim Gregory's efforts on the Irish Banking Commission which, at the moment of writing (January, 1938), is about to present its report, will not be favourable to the principles enunciated by Pope Pius XI in the Encyclicals *Quadragesimo Anno* and *Caritate Christi compulsi*. The exercise of the Sovereignty of the State in the creation of currency and the control of credit, in such wise as to promote the common good and eliminate the domination of a few, is indispensable for the reign of Christ in economics. Currency and credit supply the life-blood to the entire economic body, to use Pope Pius XI's phrase in *Quadragesimo Anno*. Does Professor Gregory want the rule of Christ the King in economics? Let us see. According to A. N. Field in *All These Things* (page 3), he was one of two emissaries of the Bank of England who visited New Zealand in 1930 to advise its government on monetary matters. "Their names were not distinctively British. One was Sir Otto Ernest Niemeyer: the other was Professor Theodor Emanuel Gugenheim Gregory, a member of the teaching staff of the London School of Economics . . . staffed largely by teachers bearing names indicative of foreign extraction. . . . Professor Gregory seems to have been detached temporarily from the staff of this . . . institution to accompany Sir Otto Niemeyer to Australia and New Zealand as 'economic adviser.'

"Sir Otto Niemeyer made a report advising the Government of New Zealand to establish a private corporation to control the volume of currency and credit in the country. He also proposed that this privately owned central reserve bank should be given a permanent monopoly of all the Government's 'money, remittance exchange and banking transactions.' . . . It was not easy to see what advantages the Government was to gain from an institution set up as

recommended in this report. Sir Otto Niemeyer certainly pointed to no outstanding benefit to the people of New Zealand."

The sequel was interesting as we learn from Mr. Field's work and from other sources. Sir Otto Niemeyer and Professor T. E. G. Gregory imposed a Central Bank with a statute parity with sterling on New Zealand and this was undoubtedly to the advantage of English and International finance. The result for New Zealand was a heavy aggravation of the effects of the world depression. Economic recovery was rendered impossible. As a consequence, there was an outburst of national feeling against the ministers of the government that had invited and followed Professor Gregory's disastrous advice and the Coalition Government fell in 1935. Honeycombed with Freemasonry as it was, it had also exercised a naturalistic influence detrimental to religion in education. The Labour Government which came into office in 1935 promptly undid part of Sir Otto Niemeyer's and Professor Gregory's scheme. It did away with private control of the Central Bank and reserved that control to the State. It seems, however, that though the Labour ministers have not made the mistake of nationalizing the banking system and have tried to adjust the volume of currency to the welfare of the families of New Zealand, yet they have kept themselves subordinate to London and to International finance by repegging their exchange to sterling at a new level. Mr. Field wisely remarks (*op. cit.* p. 224): "international finance will endeavour to use the Labour Government for its own ends, just as it has used all other Governments." The New Zealand Labour Government is, unfortunately, predisposed for enslavement by international finance. Its official programme includes "the socialization of the means of production, distribution and exchange." That way lies slavery, though many Labour members may not know it.

Again, on pages 187 and 188 of the same work, Mr. Field points out the connection between Professor T. E. Gugenheim Gregory and the P.E.P. Group or Political and Economic Planning Group of which Mr. Israel Moses Sieff is chairman. Mr. Sieff is the chief personage in the firm of Marks and Spencer Ltd. (chain stores), and he is vice-president of the English Zionist Society. Mr. Malcolm

MacDonald is also connected with P.E.P. "From the quotations hereinafter given," writes Mr. Field, "it is clear that the mildest descriptive word for the planning of the P.E.P. Group would be socialism; but from the arguments used, and the references to Soviet practice, some would prefer to use the word Communism or Sovietization."<sup>1</sup> It is quite clear that though the word co-operation is used in connection with the efforts of P.E.P., it is simply a vast plan for imposed coercive regimentation of agriculture and industry through the Milk Marketing Board, Pig Marketing Board, etc., etc. Are not Professor Gregory's efforts on the Irish Banking Commission more likely to tend towards regimentation than towards monetary reform? "From monetary reform," writes Mr. Field (page 208), "Planners, International Financiers, and Communists alike shy right away."

There is another point. There is on the Irish Banking Commission a representative of the Bank of International Settlements (B.I.S.), a Mr. Jacobsson. The Bank for International Settlements has been internationalised in peace and war alike, pays no taxes, and is above and beyond all law. In *All These Things* (page 5), Mr. Field mentions the connexion between this Bank and the German banking-house of Max Warburg and Company, through Dr. Carl Melchoir. Dr. Melchoir was a partner in Max Warburg and Co., Hamburg. Max Warburg was the brother of Paul Warburg of Kuhn, Loeb and Company of New York, the man who was instrumental in setting up the Federal Reserve Board in U.S.A. We know that the American Secret Service attributed the financing of Lenin and the Russian Revolution to Kuhn, Loeb and Co. Mr. Field points out that provision was made in the New Zealand Reserve Bank Act, drawn up under the influence of Sir Otto Niemeyer and Professor Gugenheim Gregory, for the New Zealand Reserve Bank to join up with the Bank for International Settlements. He adds further on that it is manifest that "these reserve banks were established as part of the network of an international money trust." Are all these facts, with their implications, sufficiently known to Catholics?

<sup>1</sup> A full account of P.E.P. is given in a pamphlet, *The Unseen Net*, published by The Liberty Restoration League, 24 Essex Street, London, W.C.2.

In the Encyclical *Caritate Christi compulsi* (1932) of Pope Pius XI, there is a phrase of which the full significance does not seem to have been brought out in the English C.T.S. translation. In the original Latin it runs as follows "Hac vero tempestate hominum genus universum *cum pecuniae caritate* tum rei oeconomicae angustiis adeo comprimitur," etc. It may be translated as follows: "At the present time owing to the scarcity of money and economic difficulties the whole human race is so securely caught in the toils that the more it struggles, the harder appears the task of loosening its bonds." The Holy Father there says that the insufficiency of the medium (currency) required to effect exchanges of goods that can be produced in abundance is one of the causes of the present world depression. A little further on he says that some of the few who by their speculations are in great part the cause of so much woe pay the penalty of their crimes by being themselves the victims of the depression. But the Holy Father knows well that behind those whose names are noised abroad in the press, when they fall, there are others whose names are less familiar, yet whose activities are more formidable and more efficient. The International Money-Creators do increase and decrease the volume of currency in circulation in countries almost at will. What is Professor Eugen Heinrich Gregory's attitude to that evil? Will the solution adopted by the Banking Commission with regard to our currency be calculated to promote the common good of the ordinary decent Catholic people of our country or will it aim at preparing the Messianic age? The New Constitution demands that "in what pertains to the control of credit the constant and predominant aim shall be the welfare of the people as a whole."

It is accepted at present that man exists for the production of goods or real wealth and that production is for money or token-wealth. That is inhuman and therefore utterly opposed to the rule of Christ the King in economics. Those ideas must be overthrown and the creation and manipulation of money or token-wealth must have for end the production and distribution of real wealth and the production and distribution of real wealth must be subordinate to development of human personality in and through membership of the Mystical Body of Christ. A stern struggle for the reign of Christ the King in our economic organization lies

ahead of us in Ireland. It remains for us to base our efforts on the magnificent stand outlined in the Preamble of the New Constitution, wherein "we humbly acknowledge all our obligations to our Divine Lord Jesus Christ." Given that attitude, there need be little fear as to the outcome of the struggle.

## CHAPTER XI

### THE STRUGGLE OF THE JEWISH NATION AGAINST THE TRUE MESSIAS

#### A.—THE MOVEMENT OF HISTORY

THE decay in the social acceptance of the Divine plan for ordered life, since the 13th century, has had for inevitable consequence the gradual disappearance of supernatural influences and ideals from the political and economic life of nations. This is the first result. There is a second. The elimination of the supernatural from public life is making smooth the path for the coming of the Natural Messias. "He that is not with Me is against Me" (St. Matt. xii. 30). The world is not standing still and the once Christian nations have to choose between *returning* to the integral truth of the Catholic Church and *falling* more and more fully under the yoke of those who are systematically preparing for the advent of the Natural Messias. The Supernatural Messias proclaimed the supremacy of the Catholic Church, His Mystical Body, which is both supernatural and supra-national and respectful of the natural qualities and particular rôles of all nations. The Natural Messias can only have for end the subjection of all nations to the Jewish nation, for the refusal of the Jews, whose national organization had been set up by God to prepare for Christ, to accept the supra-national Church of Christ, inevitably leads to their setting up their nation as the highest embodiment of the Divine Order. Calvary has then a twofold aspect. It is at one and the same time, the *rejection* of the Supernatural Messias with His programme which is summed up in the doctrine of the Mystical Body of Christ, and the *proclamation* of a programme to be accomplished by the Natural Messias to come. In the Mystical Body of Christ all nations are on equal footing, each nation aiming at the temporal prosperity of its subjects so as not only not to hinder but to favour their attaining their supernatural end—union with the Blessed Trinity in supernatural life. The natural Messias to whom the Jews look

forward is to bring happiness to the world by the imposition of Jewish domination. It cannot be otherwise, given their Messianic aspirations. Our Lord asked them to be the heralds of a supra-national kingdom. Their refusal meant that they elected instead to impose their national form on the world, and they have put all their intense energy and tenacity into the struggle for the organization of the future Messianic Age. Thus when any nation turns against the Supernatural Messiah it will be pulled in the direction of subjection to the Natural Messiah. Even Hitler and Rosenberg with their deification of the German race and their campaign against the supernatural life, which comes from the True Messiah, are in the last resort, owing to the superiority of Jewish organization, only preparing the way for the new ruler who will put Israel *über alles*. Satan has a wide view of things. He will be quite prepared to utilize the naturalism of Hitler and Rosenberg to the formation of which Prussian Freemasonry and the philosophy of Kant, Fichte and Hegel, have so powerfully contributed, against Our Divine Lord. There is laughter in hell when human beings succumb once more to the temptation of the Garden of Eden and put themselves in the place of God, whether the new divinity be the Jewish race or the German race.

Of course there are differences amongst the Jews. The orthodox Jews want the return to Jerusalem, the rebuilding of the temple and the reinstitution of their worship, while awaiting the coming of a personal Messiah. The non-orthodox or Reform Jews have departed from the central hope of Judaism by rejecting belief in a personal Messiah.<sup>1</sup> But they believe in the advent of a Messiah in the sense of a Messianic Age which will come through the leadership and domination of their race. "In general the Jews," writes the Jew, Bernard Lazare, in his well-known work, *L'Antisémitisme*, "even the revolutionaries, have kept the Jewish spirit, and if they have given up religion and faith, they have nevertheless been formed, thanks to their ancestry and education, by the influence of Jewish nationalism. This is true in a very special fashion of the Jewish revolutionaries who lived in the first half of this (19th) century. Heinrich Heine and Karl Marx are two typical examples." This is true also of the Jews of High Finance,

<sup>1</sup> Cf. *Campaigners for Christ*, by David Goldstein, p. 30.



the Rothschilds, the Warburgs, the Kahns, the Schiffs, etc. etc. They are one with their people in the ideal of the domination of the race and, therefore, in opposition to the supernatural life coming from Our Lord Jesus Christ. Our Lord, according to them, attempted to turn aside the Jewish nation from its destined goal.

#### THE WORKING OUT OF HISTORICAL LAWS

Does that mean that all Jews are bad men? Needless to say, it does not. There are Jews in whom may be seen excellent natural qualities, and the supernatural life is poured out upon us all by our Lord, even upon those who reject Him. *It does mean, however, that all Jews, in proportion as they are one with the leaders and rulers of their race, will oppose the influence of the supernatural life in Society and will be an active ferment of Naturalism.* Let us take some examples from New York where the Jews are powerful: We read in the New York Jewish paper, *Freiheit*, of January 10th, 1937: "According to the Jewish religion, the Pope is the enemy of the Jewish people by the very fact that he is the head of the Catholic Church. The Jewish religion is opposed to Christianity and to the Catholic Church in particular." Again we find in the New York *Jewish National Day* of December 14th, 1935: "The public schools must be kept clear of Christmas carols and other Christmas influences. We want all this Christmas propaganda stopped."

Thus where the Jews are powerful, they openly attack the Supernatural Messiah and the supernatural life of grace which comes from Him. In countries where they are only advancing to power, they content themselves with desupernaturalizing the observances and customs which have sprung from acceptance of the Supernatural Messiah. When the latter process has been carried on for a sufficiently long time and Catholics have grown weak, the open attack on the observance of Sunday or Christmas Day, for example, can then be launched.

As an example of Jewish action in the elimination of the supernatural significance of an observance, let us take the custom of exchanging Christmas cards. Christmas is in reality the anniversary of the birth of the Redeemer, of the Second Adam who restored the supernatural life

of our souls. That is the real inner reason for our joy on that day. Families and friends come together to celebrate the coming amongst us as a little human child of Him in Whom we are one as members of His Mystical Body. The body is meant to have its share of the happiness too, because the Son of man knows that we are human beings. Now the exchange of Christmas cards is meant to remind us of these great facts in their due relation. The supernatural significance of the great feast of the Nativity should of course be always prominent. Yet what do we find? Cards which show only holly and Christmas puddings have some relation to the feast, it is true, but not to the Christ Mass. Others with merely a row of dogs or a few birds have nothing to remind the recipient of what the rejoicing is for, while Yule-tide greetings seem to refer to some pagan festival and to be preparing the way for a Nazi revival of paganism.

In this process of eliminating the supernatural Messias from the celebration of the anniversary of His birth, Messrs. Raphael Tuck and Sons, Ltd., the largest firm of Christmas card manufacturers, have certainly played a great part. "The Directors of this firm," according to *The Britisher* of December 15th, 1937, "are registered as Gustave Tuck, Desmond Adolph Tuck and William Reginald Tuck, Bt., and the Secretary is a Mr. A. G. Jacobs. All three Directors appear in the Communal Directory of the Jewish Year Book. Mr. Desmond Tuck is a warden of the Central Synagogue. Gustave Tuck is a member of the Jewish Board of Deputies Committee, a member of the Committee for the fund for German Jewry," etc. This firm is not alone, but it has certainly been a great influence in propagating Naturalism by fostering a naturalistic tone.

It will be useful for Irishmen to examine how much of Dublin's real property has already passed into Jewish hands. Such a control must bring influence and Jewish influence will operate against Christian social principles. Irish Catholics can see the advance of the elimination of the supernatural from public life, when a Jewish shop exhibits a card to the effect that the shop will be open all day on Christmas Day, and when Jewish professional men make appointments for Sunday morning. This disruption of the organization of society based on the

reality of the supernatural life of grace and on the vital significance of the Mass cannot proceed without disastrous effects on Catholics individually and as a body. *For we know that it is only through the supernatural life which comes from our Lord that we can be good men according to the way which God requires and can correct the defects of our natural life.* On the one hand, then, the increase of Jewish influence, with its inevitable naturalistic, that is, anti-supernatural, character, cannot take place without such disruption. On the other hand, we are exhorted to work for the return of society to Christ the King so that, instead of having to combat influences hostile to our supernatural life when we leave the Church after Mass, we shall on the contrary be aided by the current of life around us. Thus Jewish Naturalism renders conflict inevitable.

Jewish Naturalism, then, is disruptive of all social organization based upon the Divinity of our Lord. This disruptive process inevitably leads to a reaction on the part of the subjects of Christ the King and thus renders social conflict inevitable. But, besides these two deleterious effects, there is a third. Jewish Naturalism is harmful to the Jews themselves. Opposition to the supernatural life of grace that comes from our Lord and, consequently, to ordered submission to God, our Father, is disastrous for the Jewish soul and character. Writing of the ceremonies and rites of the Old Law, such as circumcision and the worship of the Synagogue, St. Thomas says: "In like manner, the ceremonies of the Old Law prefigured Christ as having yet to be born and to suffer; whereas our Sacraments signify Him as already born and having suffered. Consequently, just as it would be a mortal sin now for anyone, in making a profession of faith, to say that Christ is yet to be born, which the fathers of old said devoutly and truthfully; so too, it would be a mortal sin now to observe those ceremonies which the fathers of old accomplished with devotion and fidelity. Such is the teaching of St. Augustine." (Ia, IIae, Q. 103, a. 4.) Objectively, therefore, the Jews as a nation put themselves against the ordered return to God which can only be through Our Lord Jesus Christ.

Their opposition has not only had dire consequences in preventing and retarding the world's acceptance of Him, but also sad effects on themselves. The results of

that ceaseless battle against order are becoming increasingly visible amongst them. The persistent rejection of the One Mediator, Christ Jesus, in spite of abundant light and grace, is having its inevitable consequences. As Jewish power in the material order grows they are ceasing to believe in the God of Israel and are falling a prey to Pantheism in its various forms, Marxian and other.

Does it then follow that all Jews are Pantheists? It does not. In all this reasoning about the Jewish nation we are dealing with what we may speak of as moral laws in a wide sense. We cannot deduce conclusions therefrom to every individual member of the race. We must take account of the play of human liberty under the influence of the grace that comes from the Sacred Heart of Jesus to the members of the race which He loves as His own. We must affirm, however, that the Jews as a nation and therefore the vast majority of their individual members, given the solidarity of their national organization, will everywhere show themselves hostile to the supernatural life.

His Excellency Right Rev. Antonio Garcia, Bishop of Tuy, one of the signatories of the Collective Letter of the Spanish Hierarchy of July 1st, 1937, has summed up in striking language the essential features of the present struggle in the world, as outlined in the previous chapters of this book. He has had a splendid opportunity of seeing the Spanish phase of it. Mgr. Garcia writes as follows: "It is evident that the present conflict is one of the most terrible wars waged by Anti-Christ, that is, by Judaism, against the Catholic Church and against Christ. And at this crisis in the history of the world, Jewry uses two formidable armies; one secret, namely that of Freemasonry; the other, open and avowed, with hands dripping with blood, that of the Communists and all the other associated bodies, Anarchists, Anarcho-Syndicalists, Socialists, as well as the auxiliary forces, Rotary, and Leagues of Benefaction . . . in which are preached the exclusion of Christ, of His morality and of His doctrine, or in which one hears at least that abstraction is made of such, as if Jesus Christ had not clearly declared: 'He that is not with Me is against Me.'" (Cf. *R.I.S.S.*, July 15, 1937, p. 431.)

A writer who sees in a study of the consequences of the Jewish nation's Naturalism merely a series of fantastic

statements about a supposed Jewish conspiracy has not grasped either the unity of the Divine plan or the meaning of the Kingship of Christ. The Jews do work with abnormal secrecy (cf. Belloc, *The Jews*), and in the Masonic society they certainly have a powerful *secret* auxiliary force working for Naturalism, along with open and avowed auxiliary forces of Communists, Anarchists, etc. This book, however, insists primarily upon the consequences of the fact patent for all to see, that, in the world as it exists, the Jews, as an organized nation, refuse to accept Him Who is the Corner-stone of the building and the Foundation of right order, and look forward to a Messianic era to be ushered in by another Messias. Do they not proclaim this from the house tops? Klausner, Professor at the Hebrew University of Jerusalem, in his book, *Jesus of Nazareth*, writes as follows: "What is Jesus to the Jewish nation at the present day? To the Jewish nation he can be neither God nor the Son of God, in the sense conveyed by belief in the Trinity. Either conception is to the Jew not only impious and blasphemous, but incomprehensible. Neither can he, to the Jewish nation, be the Messiah: the kingdom of Heaven (the 'Days of the Messiah') is not yet come. . . . (The ethical code of Jesus) is no ethical code for the nations and social order of to-day, when men are still trying to find the way to that future of the Messiah and the Prophets, and to the 'kingdom of the Almighty' spoken of by the *Talmud*, an ideal which is of this 'world' and which, gradually and in the course of generations is to take shape in this world." A critic may point out that the attack on Christianity by immoral art and by unbelief would continue without Jews in the world. It is quite true that, even if the Jews were to disappear utterly, there would still be original sin in the world and consequently forces of revolt working for Naturalism, under the leadership of Satan, whose whole being is in revolt against the supernatural life of grace. What must be insisted upon, however, is that in that hypothesis, the best organised *visible* force, the one with the greatest cohesion and dynamic energy, would be withdrawn from the Naturalist camp.

#### RESPONSIBILITY OF JEWISH LEADERS

The leaders of the Jewish race have a terrible responsibility. St. Thomas insists (IIIa, P.Q. 47, a. 6 ad 1um)

that the excusing words of our Lord, "Father, forgive them for they know not what they do" (St. Luke xxii. 34) were uttered on behalf of the common people, but not on behalf of the princes of the Jews. Not only have they formed the ordinary people of their race to consider the idea of our Lord being the Messiah promised to their fathers as absolutely absurd, but they keep them in strict subjection. Pogroms in which the rank-and-file of the Jewish nation suffer serve the useful purpose of keeping the rank-and-file in absolute dependence on their leaders. This may serve as a partial comment on a statement in *The Catholic Gazette* (May, 1936). The writer stated: "The Jewish persecution in Germany which leaves Jewish bankers untouched is rather significant of an absence of unity (between the Jewish financiers and the ordinary Jews)." It is true, for example, that statements have appeared about the position of the Bank of Bleichroeder-Mendelssohn in Nazi Germany, but there is nothing in that to indicate an absence of solidarity in the Jewish race. The rank-and-file of the Jews see that some of their leaders have been able to survive the persecution and they know that these leaders will not lose sight of the interests of the Jewish race, however they may have to dissemble for the moment. They trust that the day will come when Germany will have to yield once again to the pressure of International Finance. In the meantime they see a ferocious attack being launched by erstwhile Christians on those who have remained faithful to the supernatural Messias. That, of course, in the last resort prepares the way for the coming of the Natural Messias.

#### THE OPPOSITION OF NATURALISM TO OUR SUPERNATURAL WELL-BEING

The fundamental nature of this opposition will be seen more clearly when we examine a point in which what I have been saying differs to some extent from the thesis of a writer whose name is a household word in Catholic circles. In his splendid work on the Jewish question, Mr. Belloc writes as follows: "We are asked to believe that this political upheaval (the Bolshevik revolution by which the Jews got control of Russia) was part of one highly-

organised plot centuries old the agents of which were millions of human beings all pledged to the destruction of our society and acting in complete discipline under a few leaders superhumanly wise. The thing is nonsense on the face of it. Men have no capacity for acting in this fashion . . . moreover the motive is completely lacking. Why merely destroy, and why, if your object is merely to destroy, manifest wide differences in your aims? . . . The conception of a vast age-long plot, culminating in the contemporary Russian affair, will not hold water." (*The Jews*, First Edition, p. 168.)

Four points need to be touched upon. First of all, the opposition between the Supernatural Messiah and the Natural Messiah is in the very nature of things. The Jews, as a nation, have refused to accept the Supernatural Messiah, God Himself, Who came into His own world to restore our most real life, and they still look forward to another Messiah. Thus inevitably they are opposed to the true order of the world. As I have already said, the Jews do work with abnormal secrecy and in the Masonic Society they have a powerful secret auxiliary force working for Naturalism, but I am here speaking of their opposition as a nation to the Supernatural. It is absurd and confusing to speak of that opposition as a plot or a conspiracy, for not only is it clear to us but the Jews proclaim it openly. We must always bear in mind that the world is one and that it is only through acceptance of our Lord Jesus Christ as the True Messiah that we can live our lives as the objective order of the world demands. Mr. Belloc seems to miss the force of the opposition between naturalism and the supernatural. That is one point.

Again, opposition to the order God has established in the world leads inevitably to decay in belief in God among the Jews, and to corruption in regard to the correct attitude towards their fellow-human beings and in regard to the means to be employed to get other nations to accept the Messianic message. It is morally inevitable that nations which resist God and oppose the supernatural order of the world should suffer decay in the process. The excesses of the Bolshevik revolution thus find their explanation. We are, however, dealing with a moral law in the wide sense. God is merciful and the Sacred Heart of Jesus loves the members of His own race with a special love.

We cannot, as has been said, draw conclusions from such a law to all the individual members of the nation.

The third point concerns the differences amongst the Jews. Of course, there are differences amongst them and that, more unavoidably than amongst other nations, because of their opposition to order, but that fact<sup>1</sup> cannot hide the truth of their strongly-organized national solidarity. Is not the sympathy of the Jewish-controlled press throughout the world with the Muscovite, that is, Judæo-Russian, Red Government of Spain a proof of a strong unity?

The fourth point is that the Jews are not attacking Christian supernatural civilization merely for the sake of destroying it. They are demolishing what for them are the accretions due to pagan conceptions, by which Catholicism has disfigured the Messianic ideal. They want to prepare the way for the Messiah who, according to them, is still to come and who is to bring about peace and harmony amongst all the people of the world under their own rule. They demolish for the sake of reconstructing on another foundation. No wonder they persecuted St. Paul for his insistence on the fact that "Other foundation no man can lay, but that which is laid; which is Christ Jesus." (1 Cor. iii. 11.)

The orthodox Jews speak of the Fatherhood of God, but they refuse to accept God's supreme manifestation of His Paternity, His sending of His Only-Begotten Son. They consider as blasphemous the true doctrine of the Blessed Trinity and of the supernatural life by which we can enter into the family circle of the Blessed Trinity and love the Father with the Son and the Holy Ghost. In their pride they want to impose their will on God instead of humbly accepting His Will. In their pride they oppose physical descent from Abraham to the true doctrine of spiritual descent from him in unity of faith. "Know ye, therefore, that they who are of faith, the same are the children of Abraham . . . for you are all the children of God by faith in Christ Jesus. . . . And if you be Christ's then are you the seed of Abraham, heirs according to the promise." (Galatians iii. 7, 26, 29.) In their pride, they refuse to see in the prophecies of Isaias about the sufferings

<sup>1</sup> "The Jews are always and everywhere the tools of their ruling clique: to it they pay heavy indirect taxes, and in return receive help in exploiting the land which harbours them." (*Waters Flowing Eastwards*, by L. Fry, p. 30.)



of the Messiah, e.g., *Isaias*, Ch. liii. 7, 12, the narrative of the treatment that was to be meted out by them to the Messiah when He came. They cannot believe that they could have made such fools of themselves as they actually did and continue to do by attempting to apply the promises of God concerning the world-wide sway of the Mystical Body of Christ to their own nation. This terrible pride is the source of the obstinacy with which they refuse to accept the Supernatural Messiah.

B.—THE DUAL CITIZENSHIP OF THE JEWS IN MODERN TIMES

MODERN PROGRESS AS THE GROWTH OF NATURALISM.

In the thirteenth century, the high-water mark, so far, of man's acceptance of the order established by God, Catholic Europe acknowledged the Divinity of our Lord, the reality of the supernatural life of grace, and the divinely-appointed right of the Catholic Church, the Mystical Body of Christ, to say what was opposed to that life and what favoured it, in other words, to be the judge of what was moral and what was immoral, whether in the actions of states or individuals.

The so-called Reformation saw this claim of the Mystical Body of Christ denied by a large part of what was once Catholic Europe. This meant rejecting the order set up by Our Lord Jesus Christ while attempting to retain belief in His Divinity. From the Jewish point of view, it was a big step in advance, for it meant the abolition of the supremacy of the supra-national Mystical Body of Christ over a number of states. The State, in each country which embraced Protestantism, took the place of the Mystical Body of Christ. Thus a purely natural entity arrogated to itself divine functions, by organizing its particular form of religion, composed of a mixture of natural and supernatural elements, as a state department. It is true that this natural entity, the State, still acknowledged that, as a society, it had a duty to God and retained some elements of supernatural religion.

The French Revolution carried on the process of decay in the acceptance of the Divine Plan a step further.

Religion was considered to be a private matter only ; for the State, as a society, denied that it had any duty to God, natural or supernatural. This was complete social apostasy on the part of nations which had once been Catholic and, as such, had acknowledged the rights of Christ and of His Mystical Body on earth. Every country in which a masonically-directed revolution proved successful, as in France in 1789, began by decreeing the separation of Church and State. Thus, country after country completely rejected the Mystical Body of Christ. Thus the Supernatural Messiah was dethroned, while at the same time, the way was positively prepared for the advent of the Natural Messiah by the granting of full citizenship to the members of the Jewish nation. The Jewish writer, Bernard Lazare, expresses this very forcibly in his work, *L'Antisémitisme*, p. 361. "The Jew," he writes, "is the living testimony of the disappearance of the State founded upon theological principles and which the Christian Anti-semites dream of reconstructing. The day when a Jew became the holder of a public position, the Christian State was in danger. That is perfectly accurate, and the Anti-semites who affirm that the Jews have ruined the idea of State could say with greater justice that the entry of the Jews into society symbolised the destruction of the State, that is, of course, of the Christian State."

When the Jews become citizens of the non-Jewish states, they still retain their primary allegiance to their own nation, which, according to them, is the chosen vehicle of divine order for the other nations. They still continue to look forward to the natural Messianic era, that is, to the era when their nation will dominate over the others. Their advance to positions of power and influence aided by their control of finance has in the once Catholic states been everywhere utilised to eliminate from public life the influence of the supernatural life and the remains of the Catholic organization of society. For example, when the Jew, Naquet, got the French state to pass a divorce law, this meant that France, as a state, no longer acknowledged the indissolubility of the union of Christ and His Mystical Body. Thus French society was brought a stage nearer to the new Messianic Era. Such is the inner significance of that historical event, of which the consequences in the natural order have been disastrous for France.

FREEMASONRY HAS CONTRIBUTED TO THE ADVANCE OF  
NATURALISM

In this work of elimination of the Supernatural Life from society, the Jewish nation has been powerfully aided by Freemasonry. Freemasonry is a naturalistic society, that is to say, a society which claims to make men good and true independently of the Supernatural Life which comes to us through membership of our Lord. Masonry thus, in fact and in deed, puts itself above the Mystical Body of Christ and its action has powerfully contributed to the elimination of the Catholic tradition, based on the Divinity of Our Lord Jesus Christ, and to the advent of the anti-supernatural or naturalistic mentality and outlook. The nations of Europe thus find themselves helplessly confused and weakened when the Jews, having succeeded in getting control of the Russian State, use its resources to liquidate the remaining stocks of the ancient Christian civilization of Europe.

Masonic propaganda has so blinded the nations, even those that did not revolt against the Mystical Body in the sixteenth century, to the significance of Naturalism, that it is difficult to rouse them to the full perception of the real issues at stake. The warnings of the Sovereign Pontiffs and the Judaeo-Masonic attack on the supernatural life in Spain have succeeded, it is true, in getting them to stir uneasily in their slumbers, but they cannot be said to be as yet awake. The Masonic Declaration of the Rights of Man of 1789 has contributed also to bewilder people with regard to the significance of the Communistic attack on private property. The real meaning of the equality of the French Revolution, the one behind which is all the driving force of masonry, is that all men are equally God. Accordingly, in a properly constituted state, an absolute social equality should counterbalance natural inequalities. The right of private property as the greatest cause of social inequality must be abolished.<sup>1</sup> We need not be surprised then at the lukewarm opposition to Communism wherever the virus of the French Revolution has penetrated. And the poorer members of Society, who have had such sad experiences in the so-called Christian countries, since the sixteenth century, are easily drawn

<sup>1</sup> Cf. Chapter V, p. 54.

to listen to Marx's cajoling words. The proletariat, according to the Jewish siren, is a Messianic class destined by its rule to bring about a new era in the world. People are slow to grasp that both the proletariat in general and the Russian proletariat in particular are only means for the Messianic dreams of Marx's own nation.

#### THE SIGNIFICANCE OF THE BALFOUR DECLARATION

Thanks to their dual citizenship in modern times, the Jews, while retaining their primary allegiance to their own nation and their devotion to the ideal of the domination of the Natural Messiah, have been able to use their positions of power for the furtherance of their national programme which, as I have so often insisted, is necessarily and inevitably opposed to the rule of the Supernatural Messiah, Christ the King. And now, unfortunately, the Balfour Declaration of November 2nd, 1917, would seem to have for effect the perpetuation of this anti-supernatural, anti-Christian anomaly. The text of the letter addressed by Arthur James (later Lord) Balfour, then British Secretary of State for Foreign Affairs, to Lord Rothschild, is as follows :

“ Foreign Office,

“ November 2nd, 1917.

“ Dear Lord Rothschild,

“ I have much pleasure in conveying to you on behalf of His Majesty's Government the following declaration of sympathy with Jewish Zionist aspirations, which has been submitted to and approved by the Cabinet :

“ His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country.

“ I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

“ Yours sincerely,

“ ARTHUR JAMES BALFOUR.”<sup>1</sup>

<sup>1</sup>Quoted by L. Fry in *Waters Flowing Eastwards*, p. 17.

For citizens of other states, citizenship is restricted to one State. Why should Jews be permitted to be citizens of two States? The anomaly is already glaring when they form a State within a State: it is doubly so when they have a Jewish State in Palestine. And it must always be remembered that it means keeping the enemies of Christ's Kingship in a specially favoured position.

We read in *Der Tag* (Yiddish daily), New York, 10th July, 1937: "Hail the Jewish State in Palestine!—for close on two thousand years it has lived only in the memory of an uprooted, wandering people. Conquered and levelled to the earth by the Roman hosts of Titus, aided by the hordes swarming across Europe from the primeval forests of old Germania, it is now about to rear its head once more, looking with new hope across the Mediterranean. It is our historic privilege, denied our forefathers for twenty centuries, to see the Jewish State revived again in the old historic site. The landless people, so long deprived of Nationhood, is landless and stateless no longer. Once more are we a member of the family of nations, recognised and welcomed as such. Our Ambassadors and Ministers will be found in every capital, and a seat will be reserved for us at the council table of the League of Nations. Even in Germany, whence two thousand years ago came those who destroyed us, just as to-day they plot our ruin, we shall have our envoy speaking for us proudly, courageously, as one Government representative to another. Washington, the centre of Jewish hope in the Western World, will count the Jewish Ambassador among the youngest members of its diplomatic family . . . Hail the new Jewish State!" (Quoted in *The Patriot*, August 12th, 1937).

An Ambassador represents a foreign nation in the capital of the country to which he is accredited. The Jews are, therefore, on their own admission members of a foreign nation in the various countries in which they for the time being dwell. The members of a nation which is represented by a foreign ambassador to the Government of a country, cannot logically at the same time occupy posts in the Government and seats in the Parliament of the country in question. That would be an intolerable anomaly, for example in the case of Frenchmen in Germany and Italians in England. The same must hold good for the Jews, in fact, it must hold *a fortiori* in their case because of their

naturalistic Messianic aims. The setting up of the Jewish State must logically lead to the elimination of Jews from the public life of England, Ireland and other countries.

By the fact of the Jews becoming citizens of a Jewish State and ceasing to be citizens of other States another evil can be remedied. The small minority of sincere Jewish converts to Catholicism have up to the present always for all practical purposes been excluded from their own nation. The Jews insisted upon the "rights of minorities," that is, their "rights," being safeguarded in the treaties at the end of the Great War. We must insist upon the rights of the minority of Catholic Jews and see that those who accept the Supernatural Messiah must have special guarantees against ostracism and social injustice on the part of their own people. The Jewish State cannot treat its minority differently from the way the Jews claimed that they should be treated in the States of Western Europe. They surely cannot always expect to have it both ways.

#### C.—JEWISH NATURALISM AND THE DUTY OF CATHOLICS

On the one hand, we have to stand valiantly for the Divine Personality of Our Lord and for the transcendent claims of His Mystical Body, the Catholic Church, in which He continues to live and into which all must enter in order to be one with Him. The Personality of our Lord, True God as well as True Man, is not merely the subsistence of a created soul: it is the Personality of the Second Person of the Most Holy Trinity. The Jews as a nation have always rejected that Divine Personality and their efforts are directed to combating the influence of the Supernatural life which He seeks to diffuse through the Catholic Church. We have to stand, therefore, unequivocally for the rights of Christ the King. Jewish efforts to eliminate the supernatural life of grace and the faith in Jesus tend inevitably to drag life down to an infra-human level. We have, therefore, to resist and defeat Jewish efforts to dominate our society and mould it along naturalistic lines. In particular, the creation of money and the regulation of the volume of currency used by Christian peoples must be taken out of their hands. I have seen a saying of Meyer Amschel Rothschild quoted as follows: "Permit me to

issue and control the money of a nation, and I care not who makes its laws."

On the other hand, our Lord, True Man as well as True God, is a Jew of the House of David, born of the Virgin Mary, the Lily of Israel. Our Lord's Individuality, that by which as a Man He is distinct from other members of the human race and belongs to a certain environment and a certain descent, is Jewish. The Blood that was poured out on the Cross at the hands of the official leaders of His own nation for the restoration of the Divine Life of the world was Jewish blood. Our Lord's Sacred Heart is a human heart and He loves His own nation with a special love. We must never forget that or allow ourselves to fall victims to an attitude of hatred for the Jews as a nation. We must always bear in mind that He is seeking to draw them on to that supernatural union with Himself which they reject.

It is not easy to combat Jewish Naturalism in public life and at the same time keep oneself free from racial hatred, which is itself but a form of Naturalism. Yet it must be done. On March 25th, 1928, the Congregation of the Holy Office abolished the association called *The Friends of Israel*, which in action and language had departed from the mind of the Church and of the Fathers and had adopted a mode of procedure abhorrent to the liturgy, thus falling into Naturalism. Nevertheless in that same decree the Church insists upon the fact that she "habitually prays for the Jewish people which was the custodian of the divine promises down to Jesus Christ, and this, in spite of, nay rather on account of, their subsequent blindness. Actuated by this spirit of charity the Apostolic See has protected this people against unjust treatment and, as it condemns every kind of hatred and jealousy between nations so in a special manner it condemns hatred of the people once chosen by God, namely that hatred commonly designated as 'Anti-Semitism'."<sup>1</sup>

<sup>1</sup> It is to be regretted that in a pamphlet published by the Paulist Press entitled, *The Church and the Jews*, the above-mentioned decree of the Holy Office is quoted as if its main purpose were to condemn Anti-Semitism. The decree does condemn Anti-Semitism in unequivocal terms, but its main purpose was to suppress a society which by its coquetting with Jewish Naturalism was becoming a source of confusion. In addition, the significant phrase *once chosen by God (olim a Deo electum)* is omitted from the text of the decree, as quoted in the pamphlet, and there is no indication in the pamphlet of its suppression. This is regrettable. A carefully

Particular attention must be called to the phrase *once chosen by God*. It is the second time that the Holy See uses the phrase in recent years, the other being in the text of the prayer approved of by His Holiness Pope Pius XI for the consecration of the human race to the Sacred Heart of Jesus. The Holy See is evidently insisting upon the fact that there is no longer any chosen people or race, except in so far as the Jews, who were the custodians of the divine promises down to Jesus Christ, despite their official rejection of the Supernatural Messias, have not ceased to be the members of His own race. Certain nations have at times shown themselves, to some extent at least, dazzled by the belief that they were the chosen people or race, in the natural order. The pagan cult of race advocated by official Nazi-ism is but a modern manifestation of a very old pride and naturalism.

We have, therefore, a twofold programme set out before us. We must, on the one hand, defend our Lord's rights and, on the other, seek to tear away the veil from the eyes of those whose blindness hurts Him in a special way. This is the programme set before us in these words of the Encyclical Letter *Quas Primas* of the present Holy Father :

"If the faithful generally would understand that it is their duty to fight bravely and continually under the banner of Christ their King, then, fired with apostolic zeal, they would endeavour to win over to our Lord those who are estranged from Him or know Him not, and would valiantly defend His rights."

Pope Pius X insisted in most appealing fashion upon courage on the part of Catholics in the modern world, in the discourse he pronounced on the 13th December, at the Beatification of Joan of Arc. To St. Joan's mind the coronation and anointing of the King of France were ever present, because that anointing did homage to the universal Kingship of Christ and linked up political power with the government of the Lord Jesus. She was the saint

thought-out explanation of all that is implied in that phrase would, it seems to me, have helped to clarify some of the paragraphs of the pamphlet. Again the title of the pamphlet is too wide for the matter treated. It does not treat of the whole question of the relations of the Catholic Church and the Jewish nation nor of naturalism and supernaturalism. It deals rather with the refutation of the arguments used by the Hitlerite Government of Germany to justify its treatment of the Jews. A more accurate title would be *The Church and the Hitlerite Campaign against the Jews*. As such, it is excellent.



sent to remind the world, at the decline of the Middle Ages, of the formal principle of order in the world, the acknowledgment of the Kingship of Christ. The saintly Pope spoke of the heroism of Blessed Joan, and contrasted it with the timidity of so many Catholics in our day: "In our time more than ever before, the chief strength of the wicked lies in the cowardice and weakness of good men. . . . All the strength of Satan's reign is due to the easy-going weakness of Catholics. Oh ! if I might ask the Divine Redeemer, as the prophet Zachary did in spirit : *What are those wounds in the midst of thy hands ?* the answer would not be doubtful : *With these was I wounded in the house of them that loved me.* I was wounded by my friends, who did nothing to defend me, and who, on every occasion, made themselves the accomplices of my adversaries. And this reproach can be levelled at the weak and timid Catholics of all countries."

#### ANTI-SEMITISM

After all that has already been said, it will be easy to deal with the question of Anti-Semitism. What is meant by the term ? Anti-Semitism is the word used by the Jews to designate any form of opposition to themselves, and they strive persistently to associate irrationality and want of balance with the term. They evidently want the world to believe that anyone who opposes Jewish pretensions is more or less mentally deranged.

Now, first of all, it must be remarked that the term is too wide and too loose. The Arabs are doubtless Semites. Yet the Arabs in Palestine, on account of their opposition to Jewish domination, are Anti-Semites.

Secondly, as we must stand valiantly for the rights of Christ the King, the True Supernatural Messiah, and strive to re-impregnate society with the supernatural spirit of the Mystical Body, we must combat Jewish efforts to permeate the world with Naturalism. In that sense, as there is only one Divine Plan for order in the world, every sane thinker must be an anti-Semite. *The Jewish World*, February 9, 1883, contained the following programme: "The great ideal of Judaism is . . . that the whole world should be imbued with Jewish teachings, and that in a universal

Brotherhood of nations—a greater Judaism in fact—all the separate races and religions shall disappear.” That means the elimination of the Supernatural Messias and the disappearance of the Mystical Body of Christ, the Catholic Church. The Jews need not be surprised that such pretensions evoke “anti-Semitism.” That programme is a challenge to the Catholic Church to a duel to the death.

#### HISTORICAL ATTITUDE OF THE CHURCH IN THIS MATTER

It can be said with the writer of the article, *Juifs et Chrétiens*, in the *Dictionnaire Apologétique de la Foi Chrétienne*, that the Church has spoken for and against the Jews. On the one hand, the Church has spoken for the Jews to protect their persons and their worship against unjust attacks. She has always condemned acts of violence against the Jews and has respected the liberty of their consciences and allowed them freedom for their cult. On the other hand, the Church has spoken against the Jews, when they wanted to impose their yoke on the faithful and provoke apostasy. She has always striven to protect the faithful from contamination by them. As experience in past centuries showed that if the Jews succeeded in attaining to high offices of state they would abuse their powers to the detriment of Catholics, the Church always strove to prevent Catholics from coming under their yoke. They were forbidden to proselytise and were not allowed to have Christians as slaves or servants. Pope Benedict XIV in the Encyclical Letter *A Quo Primum* (1751) addressed to the Polish Hierarchy, wrote as follows : “In this matter as in all others We follow the same rule of conduct as Our Venerable Predecessors, the Roman Pontiffs. Alexander III forbade Christians under severe penalties to become domestic servants in Jewish households. ‘They ought not,’ he wrote, ‘serve Jews for pay in permanent fashion’.” The same Pontiff explains the reason for this prohibition as follows : “Jewish customs and ours are in complete opposition and, on account of their superstition and their perfidy, they will easily pervert the minds of the simple and the ignorant who will be thus living amongst them continuously and familiarly.” Pope Benedict XIV then went on to repeat the warning of Pope

Innocent III against admitting Jews to Christian towns and cities except on conditions that would prevent them from returning evil for good, "like the serpent cherished in one's bosom."

It is easy to make the application of those principles to the present day. We have seen that the once Catholic nations of Europe have revolted against the Supernatural Messias, Our Lord Jesus Christ, and His Mystical Body, the Catholic Church, and have at the same time conferred a second right of citizenship on the members of the Jewish nation, thus facilitating their preparations for the natural Messias. The Jewish attempt to use Russia as a lever to impose their yoke upon the other nations and eliminate every vestige of the influence of the Supernatural Messias is bringing the struggle to a head. Jewish domination in the State through the control of currency and credit and the Jewish campaign of naturalism through the Press and the Cinema are threatening with slavery not only individuals but nations. Our main duty as Catholics in face of this naturalism is, as always, the strengthening of our supernatural life by a formation in which our membership of Our Lord's Mystical Body will become the *leit-motiv* of everything. Some at least of the remedies in the political and economic spheres are also obvious. Jews must be citizens of one State only, the Jewish State. The creation of money and the issue of credit must be controlled by the State for the common good, not by private individuals, and the laws of the Catholic Church on usury and speculation must be restored to honour. If we do not strive with all our might for the restoration of the reign of Christ the King in society, so that the whole framework of society may aid us in living our lives in harmony with the submission to God the Father we profess at Mass, we shall be reduced to slavery in the Jewish Messianic Age.

#### EXPLANATION OF PERSISTENCE OF OPPOSITION TO THE JEWS

But what is the reason of the peculiar persistent opposition to the Jews? The ultimate reason is in the perversion by them of the supernatural mission they as a nation received from God. They were destined to be the heralds of the Divine Life of grace to the world. They did not listen

to Our Lord when He spoke to them of the reality of a higher life and of a higher unity for the peoples of the world than their national life and the unity imposed by their nation. The Jews as a nation refused to aid in building up the supernatural, supra-national Mystical Body of Christ into which all nations were invited to enter. "In the time of Our Lord," writes Père Lagrange, O.P. (*L'Évangile de Jésus-Christ*, p. 463), "the Talmud was not yet written, but its spirit already animated the doctors of Israel." It is that spirit of self-centred pride and contempt, owing to their being specially favoured by God, which roused the opposition of the nations to the Jews before the coming of Christ. It is the Talmud which has maintained that organized pride and systematic contempt amongst them since. This perversion of the normal relation of a nation to other nations is the morally inevitable result of their refusal to accept the Divine Plan for order in the world. Opposition to God and rejection of grace lead to decay. Moral wrong becomes right for a mind persistently opposed to God and the one Mediator, Christ Jesus. In Chapter VI I summed up the results of Jewish opposition to the Divine Plan as follows: "If we now consider the opposition of the Jewish nation to the Mystical Body of Christ since Calvary, we shall find it codified and crystallized, so to say, in the Talmud and Kabbala. The Talmud contains, chiefly but not exclusively, the deviations from the order of the world in regard to the organization of society (social life). The terrible pride of the Jewish race, due to their having lowered and corrupted the idea of the mission to which God had called them, is very visible therein. While the Talmud represents the codification of Jewish opposition to the Kingship of Christ, the Kabbala reflects rather the opposition to the priesthood of Christ. In the latter we see chiefly, but not exclusively, the divagations from order which have arisen amongst the Jews, with regard to mystical union with God and spiritual life, owing to their persistent want of submission to God and to Jesus Christ Whom He has sent. The refusal to accept the Divine Life offered by Our Lord has resulted in the deification of the natural powers of man. The Kabbala furnishes the key to the Pantheism of Freemasonry, Theosophy, and the other occult societies which promise to reveal the secrets of a higher life to their adepts."

D—TALMUDIC FORMATION AND THE CONVERSION OF THE  
JEWS

The Talmudic formation, then, is responsible for the attitude of the Jewish nation to other nations which leads to the quite special friction they provoke. What are the characteristic traits of that formation? Let us hear them from two very different sources. Mgr. Landrieux, Bishop of Dijon, France, in his excellent work, *L'Histoire et les Histoires dans la Bible*, outlines the effect of the Talmud as follows: "It is a systematic deformation of the Bible . . . The pride of race with the idea of universal domination is therein exalted to the height of folly . . . For the Talmudist, the Jewish race alone constitutes humanity, the non-Jews are not human beings. They are of a purely animal nature. They have no rights. The moral laws which regulate the mutual relations of men, the Ten Commandments, are not of obligation in their regard. They oblige exclusively between Jews. With regard to the Goïm (non-Jews) everything is allowed: robbery, fraud, perjury, murder. When the Talmud became known, especially in the sixteenth century, thanks to the invention of printing, such indignation was roused throughout the Catholic world that a Jewish General Assembly in 1631 gave orders that the most obnoxious passages should not be printed, but added that, a little circle, O, should be put in the place of the suppressed passages. This will warn the Rabbins and the schoolteachers that they are to teach these passages orally so that the learned among the Christians (Nazarenes) 'may no longer have any pretext for attacking us in this regard.'<sup>1</sup> In our day the Talmud does not provoke either astonishment or anger amongst Catholics, because it is no longer known." On the other hand the Jewish writer, Bernard Lazare, in his well-known work, *L'Antisémitisme*, describes the influence of the Talmud on the mentality of his race as follows: "Without the Law, without Israel to observe it, the world would cease to exist, God would no longer continue to preserve it. The world will know happiness only when it shall be subject to this law, that is, to the rule of the Jews. Consequently the Jewish people is the people chosen by God to be the custodian of His wishes and His desires.

<sup>1</sup> Cf. *Harmony between the Church and the Synagogue*, by the celebrated ex-Rabbin Drach.

The Jewish people is the only one with which the Divinity has concluded a pact. The Jew is the elect of the Lord. When the serpent tempted Eve, says the Talmud, he infected her with his poison. When Israel received the revelation on Sinai, the Jewish race was freed from that infection : the other nations remained subject to it . . . Israel is the specially beloved son of the Most High, the people which alone has a right to His love, His benevolence, to His special protection. The men of the other nations are in His eyes on a plane inferior to the Hebrews. It is only by a concession that they have a share in the divine munificence, since only the souls of the Jews descend from the first man. The possessions that are assigned to the other nations in reality belong to Israel . . . This belief in their predestination, in their being the object of a special predilection, gave rise to a terrible pride on the part of the Jews. The result was that they looked upon non-Jews with contempt . . . The Jews thus came amongst the modern nations, not as guests but as conquerors. They were like a flock or herd that had been long penned up. When of a sudden the barriers were thrown down they rushed into the field that had been opened to them. Now they were not warriors, and besides, it was not a propitious moment for the expedition of a relatively small force, but they succeeded in making the one conquest for which they were really armed, the economic conquest for which they had been preparing for years." (Op. cit. 9, 223.)

The *Dictionnaire Apologétique de la Foi Catholique*, in the article *Juifs et Chrétiens* (cols. 1691-1694), gives a long list of Papal Decrees condemning the Talmud and the Talmudic formation, since the Talmud became known to Catholics about 1238-1240. Do the Jews still continue to receive this Talmudic formation ? In the *Jewish Encyclopædia*, Vol. 12, we read : "For the majority of Jews, it (The Talmud) is still the supreme authority in religion." It is true that we there find also : "Modern culture has gradually alienated from the study of the Talmud a number of Jews in countries of progressive civilization . . . Yet it occupies a prominent place in the curricula of the Rabbinical seminaries." Now, England is surely one of the countries of "progressive" civilization, yet references to Talmud Torah schools may be found in *The Jewish Chronicle* of London as a matter of course. The issue of that paper

of September 3, 1937, contained a paragraph about a flag day for the 3,000 children attending London Talmud Torahs. Again, in the same volume of the *Jewish Encyclopædia* we find that the Schulchan Aruk of Joseph Caro owed "its authority to the fact that it was recognised as the most convenient codification of the teachings of the Talmud." And in the *Jewish Chronicle*, we read that at a meeting of the Council of the union of orthodox Hebrew Congregations in London on January 30, 1938, "Rabbi Dr. Schonfeld welcomed the new President into office, and Mr. Stern, in returning thanks for his election, said amid applause that his guide would always be the Schulchan Aruk."

These testimonies, taken out of many, go to show that the Talmudic formation is flourishing in England. Let us now turn to the United States, of which the civilization is surely "progressive." The first volume of *The Jewish Library*, published by The Union of Orthodox Jewish Congregations of America, is entitled *Essentials of Judaism*. Its sub-title is *A Guide to Facts of Jewish Law and Life*, and it is written by the General Editor, Rabbi Leo Jung. In it we read :

"WHAT IS THE JEWISH LAW ?

"Jewish law is composed of the oral law and the written one. The latter is contained in the Pentateuch, the Torah proper. The former was for a long time kept unwritten, handed down by word of mouth from generation to generation. 'Moses handed it down to Joshua, and Joshua to the Elders, and the Elders to the Prophets, and the Prophets to the men of the Great Synod, and the men of the Great Synod to the Rabbis' (Mishnah, Aboth I, i), until with the dispersion of Israel the danger arose that it might be forgotten. Rabbi Judah the Prince (200 C.E.) finally collected and edited it in the Mishnah. The Mishnah, then, contains the body of Jewish law. As with all other legislations, these laws were commented upon to establish their exact force. They were discussed in the Jewish academies of Palestine and Babylonia, and we possess authentic records of these discussions which are called Gemara. About 400 C.E. in Palestine, and about 500 C.E. in Babylonia, these discussions were collected and, together with

the Mishnah, they were embodied in one great volume—the Talmud. The Talmud is an encyclopædia of Jewish lore and life, for, in addition to the laws, it contains the maxims, parables, mottoes, which were in vogue through the centuries, as winged words in the Jewish academies. Each of the two countries produced its own Talmud, and we have thus the Palestinian and Babylonian Talmudim, of which the latter, more fully preserved, is authoritative for the Jews.

“WHAT IS THE SCHULCHAN ARUCH ?

“These Talmudim contain many thousand pages of tremendous interest and value to the student ; but they are too large and too all-embracing to help the layman in finding the law in every instance. Hence several attempts have been made to excerpt the Talmud or to rearrange it, so that it might be easier even for the unlearned to handle. Maimonides (thirteenth century) rearranged the Talmud, with the view of systematizing its laws, and Rabbi Joseph Caro (seventeenth century) finally wrote his ‘Schulchan Aruch,’ which in four volumes comprises every aspect of Jewish law ; it is our authoritative code. This code, which grew out of the text of the Talmud together with the many discussions of the Rabbis of latter days, is being continually brought up to date by the Respona (Teshuvoth) of the Rabbinic authorities, who have to decide with every change of condition how the immutable law of Judaism is to be applied. There is thus an unbroken chain of Jewish tradition connecting the days of Moses with our own. Never in the whole course of Jewish law was any change made in the law.” That is conclusive for the United States.

Finally, Mgr. Landrieux, in the work already cited, *L'Histoire et les Histoires dans la Bible*, quotes the Jewish organ, *L'Univers Israélite* (June, 1887) as follows : “For two thousand years the Talmud has been and remains an object of veneration for the sons of Israel whose religious Code it is,” as well as the *Archives Israélites*, according to which “the absolute superiority of the Talmud over the Bible of Moses must be recognised by all.” That pitiful and regrettable Talmudic formation, with its inevitable resultant aversion and contempt of the Jew for the non-Jew, evidently still flourishes. The expressions of that contempt,



especially the Jewish attitude towards non-Jewish female honour, lead to reactions on the part of non-Jews, and thus friction in country after country becomes unavoidable.

#### THE CONVERSION OF THE JEWS

The Talmudic formation renders the conversion of the Jews in great numbers almost morally impossible. In spite of it, it is true, individuals do surrender to the loving Heart of the True Messias, but anyone who realises how strongly the human heart is gripped by the associations of childhood will not be astonished at the relatively small number of those who come home to their Father's house.

One of the most remarkable conversions of modern times, in spite of a strong Talmudic formation, was that of the Venerable Francis Mary Paul Libermann, C.S.Sp., Founder of the Congregation of the Immaculate Heart of Mary and first Superior-General of the Congregation of the Holy Ghost and of the Immaculate Heart of Mary after the union of the two Congregations in 1848. In the life of the Venerable Servant of God by the Rev. Prosper Goepfert, C.S.Sp. (pp. 19-24), there is an account, from Father Libermann's own conversations, of the Talmudic formation he received from his father, a distinguished rabbin. "According to the teaching of the Talmud," writes Fr. Goepfert, "the possessions of the *Goïm* should be regarded as a desert and as the sand of the sea, of which the first possessor is the real proprietor. The Talmud expressly forbids the Jew to save a Christian from death, to restore to him his lost property, or to have pity on him. The rabbins . . . have concluded that, when dealing with a Christian, the Jew is at liberty to make a mistake for his own advantage, and that it is honest to deprive a Christian of any sum of money. These pernicious doctrines formed a part of the instructions which the rabbin of Saverne inculcated on the minds of his children, who naturally received them as the purest expressions of truth, and would profit of every occasion to put their father's precepts into practice. One day Jacob (later Father Libermann) was sent to the house of a neighbouring Christian woman, to change a piece of money. Imagining he was doing an excellent deed, he dexterously took away a penny from the infidel *Goïm*. He returned, quite proud of this

feat, which gained for him the applause of his family, especially of his father, who saw in this youthful exploit an indication of a brilliant future." What a change was wrought when that little boy was baptized many years later!<sup>1</sup> Francis Mary Paul Libermann became the Founder of a religious congregation having as its special object to make known the truth of our Lord's supernatural Mission to the most abandoned of the *Goïm*, and the heroicity of his charity, justice, humility and disinterestedness has been solemnly proclaimed by the Catholic Church in 1910.<sup>2</sup> Father Libermann's wonderful humility was based on the recognition of the special sorrow inflicted on the Heart of Jesus by the pride and obduracy of the Jewish nation. One sees this in his whole life.

#### THE CATHOLIC CHURCH AND THE CONVERSION OF THE JEWS

The Catholic Church longs for the conversion of the Jews to the True Messiah. It is because of that longing that she has so repeatedly in the past condemned the Talmud. The Church knows that their rejection of Christ, which brought about His death, was permitted by God, but that it is neither universal nor irreparable. "By their offence," writes St. Paul (Rom. xi. 11, 12, 28-31), "salvation is come to the Gentiles . . . Now, if the offence of them be the riches of the world, and the diminution of them the riches of the Gentiles how much more the fulness of them? . . . As concerning the Gospel, indeed, they are enemies for your sake: but as touching the election, they are most dear for the sake of the fathers. For the gifts and the calling of God are without repentance. For as you also (Gentiles) in time past did not believe God, but now have obtained mercy through their unbelief; so these also now have not believed, for your mercy, that they also may obtain mercy." If a great number of Jews sincerely accepted the True Messiah and put all that restless energy and unshakable tenacity into the furtherance of the Kingship of Christ, which they now display against His rule, would not the conversion of the

<sup>1</sup> 24th December, 1826. The distinguished ex-Rabbin Drach quoted by Mgr. Landrioux took an active part in the instruction of young Libermann.

<sup>2</sup> Father Libermann is the first Jew whose cause has been introduced since the inauguration of the present procedure of beatification and canonization.

world be more rapidly achieved ? Just picture for a moment Jewish influence in the Press of the world directed towards featuring the truth of the message of Lourdes and the horror of the rejection of God and Christ in Russia ! Just think of Jewish influence on the Cinema, instead of being directed towards the elimination of the supernatural life by the production of irksomeness with all moral restraints, canalized into showing the solution of human unrest by the loving acceptance of membership of Jesus ! No wonder St. Paul exclaims : " If the loss of them be the reconciliation of the world, what shall the receiving of them be but life from the dead ? " (Rom. xi. 15.)<sup>1</sup>

The two Fathers Lemann, converts from Judaism, drew up a Postulatum to obtain from the Vatican Council in 1870 an appeal full of mercy to the Jewish nation. They obtained the signatures of 510 bishops, and all the bishops present at the Council would have signed only that the Fathers Lemann wished to leave the honour of the greatest number of signatures to the Postulatum for Papal infallibility. The prorogation of the Council interrupted the work of the convert brothers, but the reassembling of the Council will see the work continued. God grant that the appeal, if and when it comes, may be heard ! Thus will peace at last come to Israel, and thus will a powerful impetus be given to the passage of the nations of the world to the dignity of children of Abraham by faith in the True Messias. This is what we pray for in the beautiful Collect after the fourth prophecy on Holy Saturday, after having begged God on Good Friday to withdraw the age-long veil from Jewish hearts : " Let us pray, O God, Whose ancient miracles we see renewed in our days, whilst by the water of our regeneration Thou workest for the salvation of the Gentiles, that which by the power of Thy right hand Thou didst for the delivery of one people from the Egyptian persecution : grant that all the nations of the world may become the children of Abraham and partake of the dignity of the people of Israel. Through Our Lord Jesus Christ."

<sup>1</sup> The Commentary of St. Thomas on this chapter of the Epistle to the Romans is very beautiful. The Angelic Doctor had a perfect synthetic grasp of the Divine Plan. In his Commentary on St. Matthew, xxvi. 39, he speaks of Our Lord in the Garden of Gethsemani asking His Father to have the redemption of the world be accomplished without the crime of the Jews, His own nation, but bowing down to what the Father was permitting, " Nevertheless not as I will, but as Thou wilt." He (St. Thomas) there refers to Rom. xi. 11.



## APPENDICES



## APPENDIX I

### JEWISH POWER

#### A.

(“ *The Russian Revolution and the English Official White Paper, Russia, No. 1, 1919,*” by G. P. Mudge, in “ *Loyalty,*” June, 1924.)

#### WHY DOES THE BRITISH FOREIGN OFFICE SUPPRESS THE TRUTH UNPALATABLE TO JEWRY ?

In the April issue of the *Loyalty League* I dealt with the attempt made, in the course of a series of lectures by a Mr. M. Farbman, at the London School of Economics, to transfer the responsibility for the hideous Russian revolution of 1917 from the real perpetrators, the Jews, and to ascribe it to a purely agrarian movement among the peasants. I undertook in that article to marshal the voluminous and conclusive evidence that this revolution was entirely Jewish in organization and operation, to show that it had nothing to do with an agrarian movement, or indeed with any cause that had Russian interests in view.

Perhaps one of the most damning pieces of evidence, not only that this revolution, but also the world-revolution which is planned, is Jewish, lies in the strenuous and partially successful efforts which organized Jewry has made to suppress the truth about it. Not only has Jewry succeeded in large measure in suppressing the truth, but it has seemingly been able to intimidate or cajole the *British Foreign Office* to suppress a very vital part of one of its own official publications.

#### WHAT HAS BECOME OF THE OFFICIAL WHITE PAPER ?

In April, 1919, there was published by the command of His Majesty, and by His Majesty's Stationery Office, a White Paper entitled, *Russia, No. 1 (1919). A Collection of Reports on Bolshevism in Russia.* The Foreword, on p. 6, is as follows :—  
“ The following collection of Reports from His Majesty's official representatives in Russia, from other British subjects who have recently returned from that country, and from independent witnesses of various nationalities, covers the period of the Bolshevik régime from the Summer of 1918 to the present date. They are issued in accordance with a decision of the War Cabinet in January last. They are unaccompanied by anything in the nature either of comment or introduction, since they

speak for themselves in the picture which they present of the principles and methods of Bolshevik rule, the appalling incidents by which it has been accompanied, the economic consequences which have flowed from it, and the almost incalculable misery which it has produced."

The position, then, is this : This document as it then stood was published by the specific decision of the British War Cabinet. It was such an appalling document, that it needed neither comment, explanation nor extension. The information in it came from His Majesty's official representatives in Russia and from independent persons who had returned from that country with first-hand knowledge of conditions. The testimony from all these sources of information is the same. Apart from the appalling and fiendish cruelties, the one vital fact which this White Paper reveals is given on page 6, in a report issued by the Netherlands Minister at Petrograd, September 6th, 1918. The Minister was then acting officially for the protection of British subjects and interests, our own official representative, Captain Cromie, having been murdered by the Bolsheviks. The part of the report, in which the one vital and central fact is found, reads as follows :—

"The foregoing report will indicate the extremely critical nature of the present situation. The danger is now so great that I feel it my duty to call the attention of the British and all other Governments to the fact that, if an end is not put to Bolshevism in Russia at once, the civilization of the whole world will be threatened. This is not an exaggeration, but a sober matter of fact ; and the most unusual action of German and Austrian consuls-general, before referred to, in joining in protest of neutral legations, appears to indicate that the danger is also being realized in German and Austrian quarters. I consider that the immediate suppression of Bolshevism is the greatest issue now before the world, not even excluding the war which is still raging, and unless, as above stated, *Bolshevism is nipped in the bud immediately, it is bound to spread in one form or another over Europe and the whole world, AS IT IS ORGANISED AND WORKED BY JEWS WHO HAVE NO NATIONALITY, AND WHOSE ONE OBJECT IS TO DESTROY FOR THEIR OWN ENDS THE EXISTING ORDER OF THINGS. . . . I would beg that this report may be telegraphed as soon as possible in cypher in full to the British Office in view of its importance.*"

#### THE BRITISH FOREIGN OFFICE SUPPRESSES PART OF ITS OWN PUBLISHED OFFICIAL DOCUMENTS

This very vital and significant report was sent by the Netherlands Minister in Russia, to Sir M. Finlay, British representative at Christiania, and by him telegraphed to Mr. Balfour at the



British Foreign Office. There are many questions that could very pertinently be asked concerning this report. But there are two at the moment that press for an answer beyond all others: (1) Why was this very alarming and crucial information not published in the Press? Why the almost universal silence concerning it? Whose influence suppressed it? (2) Why did this official White Paper, published by His Majesty's command at the express decision of the War Cabinet in April, 1919, disappear from circulation and become unobtainable? And why was there published in its place an abridged edition, in which this particular passage and very little else of equal importance from the Netherlands Minister's report was eliminated? So that when innocent and unsuspecting Englishmen applied to His Majesty's Stationery Office (never suspecting guile or deception in their own Foreign Office) for this *particular* White Paper, they were given the abridged edition, without specific attention being called to the fact.

A large proportion of those who applied in the ordinary course doubtless accepted what was given them, and little realized the important nature of the truth which had been expunged in the abridged edition. Some, however, wishing for the fullest information, returned the abridged edition and asked for the original. They were told it was out of print. That was the message I myself received about October, 1919. I made a few subsequent applications, always with the same result. It was an untruth for the Stationery Office to say then that it was out of print.

Now we come to the crucial question: Why was this abridged edition substituted for the original? Why did the abridgement take the form it did—i.e., eliminate the damning and sinister fact that: "*Bolshevism is organized and worked by Jews who have no nationality, and whose one object is to destroy for their own ends the existing order of things.*"

Why is the original edition unobtainable? It is an official document and therefore public property. Under what constitutional right does the British Foreign Office refuse to supply it?

It is obviously and logically clear that there is only one race on earth that has any interest in the suppression of this official document, and that race is the Jewish race. No other race nor any civilized Government can be benefited by its suppression, for the report within it says quite specifically: "The danger is now so great that I feel it my duty to call the attention of the British and *all other* Governments to the fact that, if an end is not put to Bolshevism in Russia at once, the *civilization of the whole world* will be threatened."

## B.

(Extract from the "*Patriot*," April 6th, 1933, on the Russian Revolution.)

Mr. Norman Bentwich, O.B.E., M.C., was legal secretary, then Attorney-General, of the Government of Palestine, and had been in the Ministry of Justice, Cairo. He had served as co-editor of the *Jewish Review*, is a lecturer on Jewish subjects, and author of historical and legal books. In an American paper, *B'nai B'rith Magazine*, for March, he had an article, "Is Judaism Doomed in Soviet Russia?" to which he says "No"; and from that article the quotations given below are of interest. The "B'nai B'rith" [Children of the Covenant] is a Jewish secret society, not affiliated to Freemasonry, but having much the same ritual and operative methods:—

"The teaching of the Hebrew Prophets, 'to set free the oppressed and to break every yoke,' was the underlying motive of the Bolshevik revolution. It is certain that the principal prophet of the proletarian movement was the German Jew, Karl Marx, whose picture hangs in every public institution and whose book, *Kapital*, is the gospel of the Communist creed; that another German Jew, Ferdinand Lassalle, whose heroic statue adorns the Nevski Prospect of Leningrad, was one of the inspirers of the early revolutionary parties; that Jews have, from the beginning to the present day, played a part in the creation and the maintenance of the revolution; and that for no community has the revolution brought about a greater change of status than for the Jews. Under the Czars their life was outwardly a long humiliation; but it had its compensations in the inner strength of the community and in the national ideal of which the flame burnt eternally. To-day, they have been given complete civic and social equality with the rest of the population; and, indeed, Lenin's saying is constantly quoted, that those peoples which were previously oppressed should be specially favoured. On the other hand, their inner strength and cohesion are broken, and the hold of the traditional religion is weakened by every possible pressure and persuasion: while the fostering of the Zionist ideal is punished ruthlessly by the State as a counter-revolutionary movement.

"The essential feature about their community which strikes the visitor is that the Jews, and particularly the younger generation, feel at home, and part and parcel of the new order. They are proud of their share in the councils of the revolution: of Trotsky, who organized the Red Army (though among non-Jews he is in disgrace and his name is not mentioned), and of the Jews who hold high positions in the Foreign Office and other Ministries, in the Army and the Navy, in the economic councils and academies.

"When we landed in Leningrad, our interpreters and guides from the State Tourist Organization were usually Jews and Jewesses. It is the function of the Jew to be the interpreter of Soviet Russia to the world and of the world to Soviet Russia; for he forms the principal element in the proletarian society which has close touch with the Western European culture and languages. . . . The suppression of the Ghetto and of the Orthodox Church has brought this outward freedom; and the Government punishes severely any outward manifestation of anti-Semitism.

"The industrial enthusiasm of the Soviet State, which finds its expression in the Five Years Plan, has been an advantage for the Jews, who can acquire a technical capacity quicker than the rest of the people. The policy of collective farming with mechanical machinery and the industrialization of agriculture, which is being carried out with breathless and ruthless vigour, accords also with the Jewish intelligence. For the Jew is often by nature a collectivist.

"The achievement in the way of fostering industrial skill, in the heavy as well as in the lighter industries, among the Jews, has been equally remarkable. Hundreds of thousands are working in the textile factories, the metal works, the electric power stations, the tailor shops, and the manifold industries of the State. Their numbers were reckoned in 1932, at over 1,300,000,

"In the towns such as Kiev, Odessa, Berdichev, where the Jews are a quarter or more of the whole population, there are Yiddish law courts and Yiddish codes of law, and Yiddish is an official language. But the Rabbinical law which used to regulate Jewish family affairs may not be applied, and the Beth-Din may not function. The academy of higher learning in such centres, which has taken the place of the former university, includes a section for Jewish learning and research. . . .

"The Communist Party, which controls the Soviet Government, is opposed to Judaism as to any other established religion; for its dominant creed is a militant atheism. Yet it has to be recognized that the attack on the old Jewish worship and learning, the demand for the closing of synagogues and schools and yeshivas comes principally from the younger generation of Jews. The Jewish Communist youth in large part have revolted against the old order. . . . The question arises whether Judaism will survive in this hostile atmosphere, without the religious hold and without the national ideal, reduced to a matter of national or racial pride and feeling. . . . The spiritual motive of the revolution goes back to the principles of Socialism in the teaching of the Hebrew prophets, even though the Communist denies the rock from which he is hewn and knows not the hole from which he is dug. The revulsion of this generation against the old creeds

and its devotion to a materialistic theory of the work will not be a permanent belief. It is contrary alike to the Russian and the Jewish nature and to the outlook of science in our day.”<sup>1</sup>

## C.

(*Extract from the “Patriot,” July 18th. 1929.*)

## CENSORSHIP OF THE ANGLO-SAXONS

Using the term Anglo-Saxons in its broad modern sense of meaning the English-speaking peoples, it will be generally considered an impossible proposition that those peoples—reputed pre-eminent in their love of freedom—are subject to a very real censorship over what they are permitted to read. At a time when the utmost licence is exercised daily in printed and spoken word against God, King, morals, and country, it will seem to most Anglo-Saxons an absurd story that they are not permitted to read, or to publish, a certain class of subjects of world-wide bearing, which are freely published and discussed by non-English speaking peoples. The seeming absurdity of the statement is due to the fact that the censorship is invisible in application, is never mentioned publicly, and its decrees are discreetly enforced, usually without any specific judgment having to be pronounced. For simplicity in explanation of the broad facts, this article will be confined to the censorship under which publishers of books and newspapers must conduct their part of the education of Anglo-Saxons on current events and past history. The recognition of the authority of the censorship is based, in most part, on a great commercial power at the disposal of the censors; and in part on the indirect effects of a vast propaganda in the shaping of popular opinion in a sense favourable to the aims of the censors. It is obvious that a deliberate limitation, in any country, of what can be profitably published is a restriction of the freedom in reading for the great mass of people in that country.

The censorship in force is Jewish in character, in backing, and in its operative machinery. But it is not confined in its supervision and operation to a definitely organized body of men, even if there be such an organization unknown to us. The Jewish race is absolutely apart from all others in its solidarity, which is maintained in spite of complete dispersion over the globe and in spite of fundamental differences in religion, in politics, and in material and spiritual attachments within many different nations. The dispersion of the individuals—accompanied as it is by close inter-communications, through business relations in all countries, and by literature on racial interests—permits of the

<sup>1</sup> In connexion with this extract, it is well to note that Jews who are members of the B'nai B'rith may be Freemasons, but that non-Jews are not allowed to enter the B'nai B'rith.

exercise of an ever-growing world power. The guiding of that power cannot be traced to any one central control ; but there are many organizations which co-operate in all matters affecting racial interests. In England there is a very influential " Board of Deputies of the British Jews " ; in America there are the " New York Kehillah " and the " American Jewish Committee," as powerful directors of Jewish thought and actions ; whilst the equivalent of a great Masonic lodge of the Jewish people is found in the " Independent Order of B'nai B'rith," which has a very large (American) membership, as well as lodges in many countries. In France there is the nucleus of the building of a single directing centre in the "*Alliance israélite universelle*," with the ambition of domination over the earth, and working thereto hand in hand with subversive anti-Christian Grand Orient Freemasonry. Other countries have also organizations aiding Jewish solidarity ; and that this solidarity does exist can be shown by two illustrations : First, the amazing way in which the whole world was shaken up on several occasions during the long period of the trials for treason of a single French Army officer, Dreyfus ; and second, by the persistent policy of concealment, from all peoples, of the leading part played by a section of revolutionary Jews in all the bloodshed and commercial destruction of the Russian people. That concealment is enforced so successfully that neither writers of books nor editors of newspapers can safely forget the interdict. Even a Government White Book issued in April, 1919, and making clear the world-danger of the Jewish-Bolshevik conspiracy against civilization was, by some unknown influence, suppressed, and a bowdlerised abridgement was substituted.

The over-riding power in literature and publicity of a small Jewish minority in most countries is made up of a variety of elements. There is vast wealth to be drawn on for racial objects ; there is ownership or control of large numbers of newspapers ; and that control is not merely over the complexion given to some news, but over those reviews of new publications which affect largely their sales. The news agencies feeding the newspapers are mostly under Jewish control. The power exercised in film and theatrical productions is pretty generally known. The enormous potential force of a combination of the wealthy Jewish advertisers in all important papers is fully recognized by journalists, for whom advertisements are the life blood of commercial publication. While the political power of Jews might appear negligible because they are equally active in all three Parties here, it is a fact that the division works to great advantage ; for, not only is the power exercised out of proportion to numbers in each Party, but it is multiplied by three in matters of racial interest. This is clearly expressed in the words of Emanuel Shinwell, M.P. (Financial Secretary to the War Office), in a speech at the annual dinner of " B'nai B'rith," on 23rd June : *The Jews in the House*

*of Commons, whatever their political opinions may be, will always stand in that assembly for the rights of the Jewish community. It has been said that they must emphasize the fact of their Judaism before the fact of citizenship. He held that they must regard themselves as Jews and citizens equally.*

In England there is general ignorance of the existence of any important Jewish question. The old idea still prevails that Jews are merely a religious sect ; and, in Britain, are mostly rich, and consequently unsympathetic to revolutionary movements. It is a ridiculous misconception of the facts, and it makes the British people particularly easy to guide in matters affecting the Jewish race. There is an important section of Jews who join, and lead, every revolution, as Disraeli made clear in his books ; and their predominance in the Bolshevik seizure of power and régime of atrocities should have long ago dissipated the old British illusion. So much sympathy with Bolshevism was shown even in English Jewish papers that ten of the best known British Jews felt forced to write a letter to the Press in April, 1919, repudiating all such sympathy. Large numbers of Jews who first went to Palestine were so little religious, and so much Bolshevik, that orthodox Jews, long settled in the country, objected ; and a universally esteemed Rabbi, who was about to visit London to protest, was assassinated. Zionism is an acute subject of differences between the Jews. Some want a national standing of their own centred in Palestine, and also to enjoy full national rights in any country they choose for residence. Others have no desire to weaken their present position of full citizenship in their adopted countries.

Mr. Ford owned a weekly paper called the *Dearborn Independent*, and in this a series of articles appeared on the international Jews, and on the Jewish power in America. Those articles were reproduced in four volumes, beginning in November, 1920, and were largely based on Jewish authorities. Three or four lawsuits for large sums were brought against Mr. Ford, and later he received serious injuries in a motor-car accident, and shortly after that he made a public recantation of all that had appeared in his paper about Jews. Since that date the Jewish power and censorship have found no chronicler in America. When Ambassador Page was editor of the *Atlantic Monthly* he gave the following advice to a young journalist : "*The most interesting fellow in America is the Jew : but don't write about Jews : without intending it, you may precipitate the calamity America should be most anxious to avoid—I mean Jew-baiting.*" Incidentally we may mention that an English book which happened to contain that quotation was suppressed, soon after birth, by a very obvious withdrawal of the usual advertising nourishment.

Anglo-Saxon historians—with the exception of Mrs. Nesta H. Webster—have, to an extraordinary degree, kept off the vital

subject of revolutions, on which many learned French writers have produced so much ; and, in consequence, English readers are still spoonfed on the picturesque fables of Carlyle and others, about the French Revolution, which was typical of all later revolutions in its creation and guidance. In October there will be issued an English translation of the Vicomte de Poncins' book *Les Forces Secrètes de la Révolution* : a compilation from the French school of writers just mentioned, selling well in France, and now appearing in Germany. The "reaction" of our accepted censorship to the book may give occasion for a supplement to this present article.

(Extract from the "*Patriot*," February 20th, 1930.)

In the *Patriot* of 18th July, 1929, an article under the heading "Censorship of the Anglo-Saxons" pointed out how the English-speaking peoples are to-day subject to a very real censorship over what they can read, and over what they may publicly state, on a certain range of subjects. That censorship has no legal authority, nor is it a visible organization ; but its indisputable power depends on control over the Press and book publishers, exercised either through direct financial interests in the businesses of newspaper and book-production, or through indirect influence over producers by the enormous power of bestowal of advertisements and of effectual boycotting. As regards the influence over public speaking, the exercise of power is more subtle and diffused, and is maintained partly by strength in all three of our political parties, partly by varied means of propaganda—including the Press, the films, and broadcasting—which contribute to public ignorance or misdirection on some subjects. In the article it was explained how and why the censorship was in Jewish hands, although large numbers of Jews are in no way conscious parties to its operation.

The preponderating part played by Red Jews in the Bolshevik revolution, which dispossessed the Menshevik Government, established on the abdication of the Czar, is beyond doubt, if the facts in the case are put squarely before anyone capable of impartial reasoning. Nevertheless, the censorship, in force for the last twelve years, has been so effective that most British and American people have been kept in ignorance of the essential facts of the past and present situation in Russia, and of the threat involved to civilization and Christianity in most parts of the world. That this Anglo-Saxon ignorance is due to continuous suppression of the publicity of all undesired views is evident from the fate which has befallen the occasional attempts in newspapers, books, and lectures, to show that the preparation, the execution, and the administration of the Soviet dictatorship were all the products of Jewish brains, aided by a few Russian leaders, prominent as

figure-heads. A Government White Book of April, 1919, gave unqualified information as to the Jewish foundation of Bolshevism; and also as to that consequent serious danger of world-revolution, which is giving to-day such damning proof of the correct diagnosis by our representative in Petrograd of the disease and its course. That a censorship was already active in 1919 is obvious from the suppression of the unpleasant truth in a second edition of the Government White Book.

As bearing on the part taken by Red Jews in the Bolshevik triumph over Russia, we quote Dr. Angelo S. Rappaport, a Jewish writer, who published a book in 1918 called *Pioneers of the Russian Revolution* :—

“To a greater degree than the Poles, the Letts, or Finns, or, indeed, any other ethnic group in the vast Empire of the Romanovs, the Jews have been the artisans of the revolution of 1917. . . . It is no exaggeration to say that the small, even insignificant, amount of freedom obtained by the Russian Liberals in 1905 and 1906 was largely due to the effort of the Jews. . . . There was no political organization in the vast Empire that was not influenced by Jews or directed by them. . . . Throughout history the spirit of the Jew has always been revolutionary and subversive. . . . Long before they had been formulated in French, the principles of the ‘Rights of Man’ had been announced in Hebrew. . . . The Russian Jews, the pioneers of the revolution, are now continuing to fight for the cause of Justice, for the principles of Democracy against German Militarism.”

When the Jewish and Russian Bolsheviks seized power, Red Jews flocked to the scene from all countries, and reinforced the brains and hands of the murderous tyranny. Mr. Robert Wilton, for seventeen years correspondent of *The Times* in Russia, and who was decorated for his work on the Russian front in the earlier part of the late war, wrote a book, *The Last Days of the Romanoffs*. This book showed that the murder of the Czar and his family was the work of Red Jews, and that they prepared the whole revolution, and became masters of Russia from their domination of all the important offices under the Soviet. He wrote in 1920 : “The Jewish domination in Russia is supported by certain Russians . . . they are all mere screens or dummies behind which the Sverdlovs and the thousand and one Jews of Sovdepia continue their work of destruction.”

After this Mr. Wilton's chances in English journalism were gone. He was a true British patriot; and he died in very straitened circumstances in France in January, 1925. No one who has paid the slightest attention to the course of Russian events since the Bolshevik accession to power in November, 1917, can have failed to know that, when all the important members of the Russian aristocracy, the learned professions, the Army and Navy, had been executed, or imprisoned, or driven abroad,



Red Jews were in possession of the great majority of responsible positions in and under the Soviet. So clear was this that, in the past, Jewish apologists, here and in America, have explained the fact by the true statement that only among the Jews could be found any longer the brains and business experience for filling important posts. Yet in the face of this situation there have been dozens of books published in English, and innumerable articles throughout the Press, and any number of lectures delivered, all with the astounding omission of any mention of Jewish handiwork in Russian Bolshevism. There have been public references to the sufferings of some orthodox non-Communist Jews at the hands of the Soviet.

Newspapers bear witness to a censorship over them by what they omit to publish, and by their sketchy apologetic mention of incidents tending to produce undesired conclusions about the march of events. Authors can safely reckon on the refusal of book publishers to produce any book unorthodox to current propaganda which supports the censorship. Mr. Ford ran a newspaper of his own, in which for several years the world-wide question of growing Jewish predominance was treated; but so much pressure was brought to bear on him that he had to drop the subject and recant all he had published thereon, although he had not himself written the articles.

Censorship over the enormous propaganda of "Labour," in the formation of public opinion, is rendered easy by the almost unanimous sympathy of the Socialist and Communist elements, constituting the party, with everything originating in Russia: a senseless sympathy based on the belief that Sovietism is a demonstration—if "a crude one"—of the practicability of Socialism.

A very recent illustration can be cited here in support of some of the above statements. The *Patriot* has been the vehicle of advertising a new book, *The Secret Powers Behind Revolution*, by the Vicomte L. de Poncins. It is an English translation from the second edition of a French book, and treats of the influence of Grand Orient Freemasonry and of the Red Jews, in all revolutionary and subversive movements since the French Revolution. The publishers, on issue of the book here, sent review copies as usual to important daily and weekly papers to the number of eighty. Out of the eighty, one provincial newspaper gave a notice which was confined to less than one half the book, that portion relating to French Masonry; the larger portion, relating to Jewish activities, was not mentioned. It is obvious that such a book might provoke violent differences of opinion among reviewers; but, considering that it is a compilation from well-known French, German and English writers, and that it treats of the vital question of the world revolution, of which the first step is the destruction of our Empire; considering these things, a universal silence cannot be accepted as natural.

## APPENDIX II

### THE FORCES THAT GOVERN

#### A.

(Extracts from three articles by Mr. Hilaire Belloc in "*G.K.'s Weekly*," May 31st, 1930, June 21st, 1930, and November 26th, 1932.)

#### THE FORCES THAT GOVERN ENGLAND

A great country is never governed by one force alone ; that which controls its policy is always a congeries of wills, many of them in more or less direct conflict with others, and what directs the whole is a resultant of these many forces at work. Human society is an organism and everything organic is complex. But it imports those who would understand the times in which they live and the nature of that which orders them, to appreciate the proportion each factor holds in that complicated thing which controls us all and our destinies : the complicated thing called real government.

These factors are, in the reverse order of their importance, as follows :—

(1.) A vague public opinion. Of this there is but a trace. It is hardly apparent as a governing factor, save in rare crises (such as the war) patent to all and acutely affecting all.

(2.) A tiny representative element almost negligible : the effect of voting at the Polls. This, like public opinion, has a much stronger action on the policy of the nation in rare crises. But normally it hardly counts ; indeed, voting on essentials, such as a policy of peace or war or the levying of an insurance tax on wages is not permitted, or, when expressed, not heeded.

(3.) Next, certain professional politicians—less than a hundred all told—who co-opt new recruits into a kind of club called the Front Benches. They appoint themselves to the nominal headship of various departments which they shift round from hand to hand. These headships vary in personal power from next to nothing (as in the case of Chancellor of the Exchequer) to quite a respectable amount of petty patronage and private decision.

(4.) Then comes the much more powerful factor of the permanent officials.

These four categories may be called the tail-end of the forces which govern us. It is impossible to put such things numerically, but, as a sort of rough picture of the thing, if we give the whole force that governs us the value of a hundred, we may count public opinion as anything from zero to five (most of the time) ; representation, that is the power of votes, anything from five to seven ; the professional politicians round about fifteen, and the permanent officials, and services as a body and in varying degrees (the Home Office, the Police, the Magistrates and Judges, the Foreign Office and Diplomatic Service, the very powerful Treasury, etc.) about twenty-five.

From this lower category we pass to one quite different and on quite another scale of strength : the element of wealth.

We have for a long time past been a plutocracy and by far the greatest effective instrument in directing our lives, submitting us to regulation, and deciding our internal and external affairs, is the control exercised by a few rich men over production, distribution and transport information, and finance. This major element in government we might reckon, in the numerical scale just adopted, as running from eighty to the full hundred. It counts far more than the whole body of the permanent services and indefinitely more than the politicians. The masters of our great trusts (which are in the main international, many of them having their centres out of this country, some few wholly domestic) are also the masters of the community. For instance, to take but one detail, the odd and apparently meaningless restrictions upon the hours and places wherein it is lawful to drink cease to be meaningless and become exceedingly logical, when we appreciate the truth that the law-givers in this instance are a handful of millionaires who control the brewing and distilling industries. The new restrictions have more than doubled their wealth and will continue to increase it.

Now of these great monopolies (some complete, others only covering the major part of their respective fields but tending every day to become more perfect) the chief is the banking monopoly.

The reason the banking monopoly holds this preponderant position is twofold. First, it is the most immediate, secret, universally informed, elastic and direct in its action, and controls every individual above a very low level of income. It is for the banks to permit those economic activities they approve ; those they disapprove they can destroy at will. And, since in modern life every political activity has an economic result, the banks can equally affect what may seem at first sight to be merely political questions. Second, the banking monopoly is in this country the European branch of that main international world-monopoly in finance which has its centre

in New York and exercises its universal power from that centre. Our local banking monopoly is the servant of New York after the same fashion that a provincial bank manager is the servant of a head office in London ; and, therefore, in our now admitted dependence on the United States, it is the mouthpiece of " the senior partner."

Is this superior control of policy by the banking monopoly a thing to be applauded or deplored ? It is a question of the highest practical importance, and one eagerly debated by the few who see public life as it is, and concern themselves rather with real policies than with the newspaper façade and the silly outworn stage play at Westminster. I have heard some of the best thinkers, the most sober and well-informed of those with a wide survey of affairs, maintain that it is a boon. They point to its palpable results. We are free (they tell us) of the Irish incubus, through the banks refusing in 1921 to admit further expense in repression of the rebellion. We have recovered a stable currency and credit on a gold basis through the government by the banks, and we alone have done so out of all belligerent Europe. Others fear the preponderance of this factor in government though in varying degrees. Which party is right, the supporters or the opponents ? I propose to discuss this in a future article.

In the political field alone the banks have made us dependent upon America. One might say that there was a tendency that way anyhow ; but whereas the French and the Italians have successfully reacted in part, and the Germans have left it open to themselves to react in the future, against American domination, the banks have made the dependence of this country upon the United States certain and absolute. All the world now regards us as dependent upon the United States.

But that is only part of the argument against the present control of England by the banks ; the main argument is that no private interest can be identical with the public interest. That is true no doubt of all forms of government, of an aristocracy or even of a King ; it is enormously true of the professional politicians. It must, in a sense, be true of any form of government. The public servant must always be watched like any other, lest he betray his master. But in the case of the banks there is this particular point which is of first-rate importance : their *whole* business consists in looking after a private interest and they cannot in the nature of things consider the public interest at all.

We are blinded on this matter by the historical fact that for three lifetimes the interest of England was virtually identical with the interest of finance, long before the international banking monopoly was dreamt of. The standing example is Egypt.

The Rothschilds, who are equally at home in Vienna, Paris or London, negotiated loans of money at usury to the ruler of Egypt. The English people then had to pay for military and naval action to maintain this debt and recover the interest for the bondholders. It was not an operation directly aimed at enriching England. It was an operation directly aimed at enriching the Rothschilds and their dependents all over the world. Nevertheless, the operation was of advantage to Great Britain. Great Britain was immensely advantaged by the holding of Egypt and the Suez Canal. Indeed, in any great operation between Waterloo and the end of the nineteenth century the interests of international finance were so closely parallel, if not identical, to the interests of Great Britain that no patriotic Englishman could object.

To-day that is no longer true. A divergence has appeared. We are now beginning to be bled, as we in the past have bled others. The process is not yet highly developed. The gulf between the two interests, national and international, though already marked, is not yet enormous. But it is getting wider every day, and during the lifetime of most people now living it will be emphasized.

For instance (the whole affair being secret after the modern fashion) no one knows how much money the taxpayer is now giving to foreign holders of English bonds resident abroad. The middle-class man of £2,000 a year has no idea what proportion of his cheque to the Inland Revenue is paid out as tribute to be spent in foreign countries, but a certain proportion is so spent, and it is increasing.

On the spiritual or moral side, which is ultimately the most important by far, the chief indictment against the banks lies in the mere fact that it is secret. Secrecy is a bad thing from this essential and central point of view. The mere fact that the banking power is universal is equally important. The fact that it is not responsible is more important still. The fact that it, or its agents, are unconscious of its ultimate effects on individuals is perhaps the most important of all. No doubt the banking monopoly will destroy our society as it destroyed that of Genoa and Venice ; but peacefully.

Its principal agency of destruction just now is the sapping of the middle-class through a system of direct taxation, for which it is wholly responsible, and in which the productive directing intelligence of society is handicapped against the blind mass without initiative below it and the gambler-millionaires and evaders above it. But the poison works slowly. It will be tempered shortly by a partial repudiation called "conversion," and its worst effects will not appear till our generation is gone.

The international banking interest is in favour of getting rid of English and French tribute to the United States, for precisely the same obvious reason that it desired to get rid of German reparations. The payment does not go to the bankers directly or indirectly, it goes to the private bondholders in America . . . . (such payments) make the international bankers less certain of getting their tribute—the interest on private loans which they have advanced for reconstruction all over Europe. The lie is the more impudent, because it comes at a moment when we are loudly insisting on a far more crushing tribute from Ireland. But *that* tribute the bankers are determined to get out of the Irish goes to the bankers as interest on the money they have lent on the Land Stock ; hence Thomas.

## B.

(*Extract from "The Truth about the Slump," by A. N. Field.*)

## THE FORCES THAT GOVERN U.S.A.

Soon after Mr. Wilson had become President, in 1912, Congress set up a Commission, known as the Pujo Commission, to enquire whether or not there was a Money Trust in the United States. This Commission reported in March, 1913, that there was a Money Trust in existence, and it named the following concerns as constituting the inner ring and directing force :—

J. P. Morgan and Company.  
 The National City Bank of New York.  
 Lee, Higginson and Company of Boston and New York.  
 Kidder, Peabody and Company.  
 Kuhn, Loeb and Company.

The Commission reported that by a system of interlocking directorates, stock-holding companies and other forms of domination, the above five banking houses controlled no less than 112 banks and financial and industrial companies, with resources in capital and reserves totalling the prodigious sum of £4,449,000,000. A full list was published of the concerns thus controlled.

The following is a summary :—

| Class of Undertaking.                                                       | Resources,<br>dollars          |
|-----------------------------------------------------------------------------|--------------------------------|
| 34 banks and trust companies                                                | 2,679,000,000                  |
| 10 insurance companies                                                      | 2,293,000,000                  |
| 32 transportation companies (railroads,<br>express and steamship companies) | 11,784,000,000                 |
| 24 producing and trading companies                                          | 3,339,000,000                  |
| 12 public utility companies (power, light,<br>telegraph, etc.)              | 2,150,000,000                  |
| <hr/> 112 companies.                                                        | <hr/> Resources 22,245,000,000 |

In the course of its voluminous report the Commission described the relations of the inner ring of five as follows :—

“ The first group, which for convenience we will call the inner group, consists of Messrs. J. P. Morgan and Company, the recognised leaders, and Mr. George F. Baler and Mr. James Stillman, in individual capacities and in joint administration of the First National Bank, the National Bank of Commerce, the Chase National Bank, the Guaranty Trust Company, and Bankers' Trust Company of New York.

“ The second group, closely allied to this inner and primary group, is composed of the powerful international banking house of Lee, Higginson and Company, Kidder, Peabody and Company, with three affiliated banks in Boston.

“ The third group consists of the international house of Kuhn, Loeb and Company. This firm is only qualifiedly allied to the inner group, yet through its relations with the National City Bank, the National Bank of Commerce, and other financial institutions with which it has recently allied itself, it has many interests in common ; conducting large financial transactions with them and having what virtually amounts to an understanding not to compete, which is defended on the principle of banking ethics. Together they have, with few exceptions, pre-empted the banking business of the important railways of the country.

“ The fourth group is in Chicago.”

Elsewhere in its report the Commission said :—

“ The powerful grip of these gentlemen is on the throttle that controls the wheels of credit, and on their signal those wheels will turn or stop.”

The general effect of this financial combination on American industry was outlined by the Commission on page 160 of their report as under :—

“ Issues of securities of local or small enterprises requiring moderate sums of money are frequently financed without the co-operation of these gentlemen ; but from what we have learned of existing conditions in finance, and the vast ramifications of this group throughout the country and in foreign countries, we are satisfied that their influence is sufficiently potent to prevent the financing of any enterprise in any part of the country requiring 10,000,000 dollars or over, of which, for reasons satisfactory to themselves, they do not approve. Therein lies the peril of this money power to our progress, far greater than the combined danger of all existing combinations. . . .

“ The acts of this inner group, as here described, have nevertheless been more destructive of competition than anything accomplished by the trusts, for they strike at the very vitals of potential competition in every industry that is under their protection, a condition which, if permitted to continue, will

render impossible all attempts to restore normal competitive conditions in the industrial world. . . .

"The gentlemen constituting this inner circle, however, violated no law in what they have done, so far as we can discover, but that is rather because . . . the law has not yet properly safeguarded the community against this form of control."

Another partner in the firm of Kuhn, Loeb and Company since 1897 is Mr. Otto H. Kahn. Mr. Kahn was born in Mannheim, in Germany, in 1867. He became a naturalised American citizen and later on a naturalised British subject. Mr. Kahn gave his London residence, St. Dunstan's Lodge, as a hospital for blinded British soldiers during the war. Mr. Kahn published a book of memoirs, in 1921, *Reflections of a Financier* (Hodder & Stoughton), and the foreword to it is written by the Rt. Hon. J. H. Thomas, now Secretary of State for the Dominions. Mr. Thomas wrote of Mr. Kahn in highly eulogistic vein, his concluding words being, "Otto Kahn's face is towards the light." When we come to examine the world-wide ramifications of the firm of Kuhn, Loeb and Company, and the nature of its activities, this intimacy of a British Labour Leader with one of its partners will appear a little singular.

(Extract from article by G. A. Hinkson in "*G.K.'s Weekly*.")

#### NORTHERN SHADOWS.

In European countries the constant revolutions which trouble the Republics of South and Central America are an enigma. They are regarded as endemic. The only reason which is alleged is the temperament of the people; but they remain incomprehensible.

In the Old World, where most countries are self-dependent, the capacity of foreign capitalists and more especially of the economic imperialism of the United States of America, to create political turmoil, is rarely appreciated.

The experiences of Nicaragua were even more unfortunate, partly owing to her closer proximity to the U.S.A. and also to the fact that it was a little country with less than three-quarters of a million inhabitants. In 1912 a revolution broke out in Nicaragua against a corrupt Government, which was financed by New York bankers. The American Minister demanded a guarantee that the lives and property of American citizens would be protected. The puppet Government replied that it was unable to give the guarantee and suggested that the United States should undertake the task with its own armed forces. The American Minister immediately communicated with an U.S. battle-ship which was lying off the coast and asked for a



guard to protect the Legation. The following day the U.S. Marines landed in Nicaragua. The revolt was crushed a few days later : but the Marines remained for thirteen years.

In a little book entitled *Nicaragua*, and published in Paris in Spanish, the author, Carlos Quijans, describes with eloquence the fate of his country. There is a passage which, translated, reads:—

“The imperialism of the United States has been a factor of disorder, backwardness, and corruption in Nicaragua. It has fomented civil war, it has corrupted political life, or contributed to corrupt it. . . . It has prevented the Central American Union, and created a permanent state of discord and anxiety in the Isthmus, it has despoiled the country, delivering it to the rapacity of the New York bankers and of their Nicaraguan accomplices. . . . The United States exercises complete domination over Nicaragua.”

#### FINANCIAL INFLUENCES IN U.S.A.

To gauge the strength of the power of finance in the U.S.A., it is useful to read some of the able books recently published, dealing with the reactions against the control exercised by financial forces. Two such works are : *Money ! Questions and Answers* (Published by The National Union for Social Justice, Royal Oak, Michigan) and *Wealth, Virtual Wealth and Debt*, by Frederick Soddy.

In *La Vie Intellectuelle* of January 10th, 1935, some interesting information is given about the influence of U.S.A. financiers in Hayti and about the war between Bolivia and Paraguay. This sanguinary conflict is, it seems, really a struggle between the Standard Oil Company of America and the Royal Dutch Company supported by England, for the control of the petroleum wells of the Gran Chaco.

(Extract from “*The Breakdown of Money*,” by C. Hollis.)

We are sometimes ready to congratulate ourselves that our age has outgrown all superstitions. But the historian of the future will, I fancy, reckon in the same class as number-worship and astrology and the study of the gizzards of birds the strange superstition that, whenever money is invented, a percentage must be paid for ever afterwards as a propitiation to a banker. It is on that superstition that the whole empire of Mammon is built. There is no basis for it in reason, and in our day, when it has for the first time been overtly recognised and challenged, the defenders of it have utterly failed to justify their superstition. . . . It is inconceivable that the world will be content for long . . . to tolerate want with abundance all around, the destruction of food while men and women and children are perishing for the lack of it. And, if sound finance continues to put forward such a demand, then at the last, it will be so much the worse for sound finance.

## APPENDIX III

### GERMANY

#### A.—JEWISH INFLUENCE IN GERMANY AND HITLER'S REACTION

An extract from *Schönere Zukunft* of November 13th, 1927, from the pen of Dr. Joseph Eberle, will show the extent of Jewish control of German life. *Schönere Zukunft* is a splendid Viennese Catholic weekly directed by Dr. Eberle :—

“To-day, Catholics are almost completely silent about the question of Judaism, though Jewish influence, not only in Russia, Hungary, Poland, France, England, America and Austria, but also in Germany, has attained a degree of power and might, altogether out of proportion to the number of Jews in the total populations of these countries. Three-fourths of the large banking concerns, at the head of which we must place the four big D-Banks—Deutsche Bank, Darmstädter Bank, Diskontogesellschaft and Dresdener Bank,—three-fourths of the big exchanges, including those of Berlin, Frankfort and Hamburg, three-fourths of the principal commercial enterprises, including those of Karstadt, Tietz and Werheim, three-fourths of the leading newspapers, of the publishing firms, of the telegraphic and advertising agencies, of the groups controlling theatres and cinemas, are Jewish. In Austria, matters are still worse. Of course, there are still many non-Jewish industrial magnates, but they are becoming more and more subservient to banks directed by Jews. There are certainly still to be found rich landed proprietors and wealthy financiers who are Christians, but so far as the direction of economic affairs is concerned, they are without influence, in comparison with Jewish financial magnates, such as Charles Fürstenberg, Dr. Solmssen, Mammroth, Bleichröder, Speyer-Ellissen, Sobernheim, Iandau, Arnhold, Dr. Solamonsohn, Eugen Gutman, Von Straus, Kempner, Freiherr von Oppenheim, Warburg, etc. There are still influential Catholic publishing firms, but even firms like those of Herder and Kösel-Pustet are much inferior to the Jewish publishing firms of Ullstein, Mosse, Cassirer, E. Goldschmidt, etc. There are certainly many non-Jewish writers, nevertheless we learn from statistics of the publishing business that, in Germany, foreign and Jewish authors are more widely read than German and Christian authors, so that Börries von Münchhausen speaks of the passing of the German soul. It can be established also that the best known non-Jewish men of letters, as for example Gerhart

Hauptmann and Sudermann, owe their literary success to their friendliness towards Judaism. Such are the intellectual and economic power and influence of Jews in Germany to-day. And yet Catholics in great measure keep silence about the matter. This silence is, in part, due to ignorance, especially in the provinces. But it is also due to an already existing dependence on Jews. Three-fourths of the Christian newspapers would be reduced to two-thirds or even one-half of their present size, if they were compelled to give up the advertisements of Jewish shops and banks, and Jewish advertisements would not be forthcoming if the Jewish question were treated of."

Now the movement which centres round the figure of Hitler has reacted against the state of affairs outlined by Dr. Eberle. The Jewish claim to be the race and nation destined by God to mould other nations—this is the metaphysically necessary significance of their looking forward to another Messiah—has led to a partial conflict. The conflict is, however, not so serious as a great portion of the Press of the world would have us believe. Mr. H. Belloc writes as follows in *G.K.'s Weekly* (May 18th, 1933):—

"I do not think that the way in which the Jews have been treated by Prussia, abominable as it is, will lead to any particularly bad consequences for Prussia itself. I think that if Prussia gets into trouble, it will be through her own grotesquely swollen head and her consequent total misunderstanding of her true position among national forces to-day. Already I see the Jews throughout the Press of the world making excuses for Prussia; and I note that no great Jewish banker has suffered at the hands of the Prussians—which is significant! I also note that the great Frankfort paper which is the chief expression of Jewish policy in Europe welcomes the new Prussian régime."

But the Hitlerian movement has not only come into conflict with the international naturalism of the Jewish nation, but also with the supranational supernaturalism of the Catholic Church. What, then, are the forces behind the movement? An extract from the *R.I.S.S. (Revue Internationale des Sociétés Secrètes)* of June 1st, 1933, pp. 333-335, will help us to get some idea of them. The article in question runs as follows:—

"Prussian Freemasonry rules in Germany with the triumph of the National Socialism of Hitler. The three Grand Lodges of Prussia had already made clear their aims in the following Declaration adopted on February 16th, 1924, by the assembly of the Prussian Grand-masters: 'The National Grand Lodge "At the Three Globes," the National Grand Lodge of the Freemasons in Germany, and the Prussian Grand Lodge "Friendship," declare that they stand for a German and Christian view of the world. . . . We insist on these convictions as well as upon the

respect of the rights of others, because we are persuaded that there is no universal Humanitarian Ideal and that, just as every personality has its root in race, only boundless love and fidelity to one's race can develop personality ; and that, in a community aiming at the realization of humanitarian ideals, it is indispensable to have fundamental unity of outlook and conviction, not only from the national but also from the religious point of view.' Thus, in 1924, Prussian Freemasonry separated itself from World-Masonry. As Oswald Wirth very accurately noted, Prussian Freemasonry abandoned the ideal of Anderson's Constitutions for that of a narrow Germanism. It must be admitted to-day (1933) that the aim which Prussian Freemasonry set itself in 1924 has been realized. . . . It has transformed itself into orders of chivalry. In the letter addressed by the National Grand Lodge 'At the Three Globes,' to the Minister for Home Affairs, Frick, we read :—

" 'We have transformed the National Grand Lodge "At the Three Globes," founded by Frederick the Great in 1740, into the national Christian Order of Frederick the Great. To realize a complete internal transformation necessarily involving the total severing of the links still existing with Masonic Associations, the imposition of the obligation of German racial origin for the members, the suppression of the secret with regard to the ceremonial and the disappearance of the words "Freemason" and "Lodge," the order has adopted an entirely new constitution. The reconstruction of the two other Grand Lodges will follow the same lines. The Grand Lodge of the Freemasons of Germany will be known in future as the "German Christian Order of the Templars." The Prussian Grand Lodge "Friendship" will select its new title next Saturday.'

"The National Christian Order published the following declaration : 'The character of the Order is determined by the complete transformation of its organization and of its regulations. The ideals which inspire the order are German Christianity, German Nationality, German Work. This is made clear in the preamble to the new constitutions of the Order.'

"The Order professes a German Christianity with which the old Aryan cult of our ancestors has many points in common. The symbols of the Order are Light and the Cross. The Order professes an ideal of pure Germanic Racial Nationality. The chosen symbols of this ideal are the hammer of Thor and the knightly sword.

"The Order believes in the upward march of the German people by German work.

"At the same time, the Nazis suppress all the other lodges. The Humanitarian lodges, etc., disappear from the scene."

Freemasonry means pantheism and the deification of man. Here we see that Hitlerism is supported by Prussian Freemasonry,

which is tantamount to the deification of the German Race under the hegemony of Prussia. To a certain extent then, the Hitlerian reaction against Jewish domination represents the deification of the German Race in opposition to the deification of the Jewish Race.

Thanks to the efforts of International Finance and International Masonry, Prussia with Berlin as capital, ousted Austria with its brilliant capital, Vienna, from the leadership of the German-speaking peoples. Cardinal Richelieu's policy during the Thirty Years' War (1618-1648) prepared the way; Frederick the Great, that cynical, conscienceless ruler, carried on the work. International Finance and International Masonry then brought about the birth of the German Empire of the Hohenzollern, which grouped a large number of German-speaking Catholics under the hegemony of Prussia. The Nazi movement is now endeavouring to bring the rest of the German-speaking Catholics under the same rule, in the name of the naturalistic principle of race.

By a decree issued by Hitler on January 31st, 1934, A. Rosenberg, deputy, was given the charge of controlling the intellectual and philosophical formation of the Nazi party. A few weeks later Rosenberg's book, *The Myth of the Twentieth Century*, was placed on the Index. The following extract will serve to show the spirit of the book: "We see to-day that the negative Christianity of the Roman Church and the Protestant Church do not any longer correspond to the needs of our soul. Their ideals stand in the way of the organic forces of the Nordic peoples and they must give way." At the same time a book by Professor Bergmann, *The German National Church*, was also placed on the Index. One extract from this work will show the character of the Hitlerian movement in its true light: "We, Germans, are looking for a German religion. That we may not perish through our intestinal warfare, we are returning to our natural Gods in a new and nobler guise. We reject the alien God who deceived us and did not save us from the disaster of 1918, as well as the corresponding doctrine of a false redemption. In a word, we want a German National Church, in which the twenty-nine sectional Protestant Churches and the German Catholic Church, if we can succeed in detaching it from Roman Catholicism, shall be amalgamated in the Church of the German Reich, just as in Bismarck's time the German tribes were united in the Reich."<sup>1</sup> The German Race is God.

From an article by H. Belloc in *G.K.'s Weekly*, February 8th, 1934, we learn that the English and American Governments

<sup>1</sup> These extracts have been translated from an article by Dr. K. Turner in *La Vie Intellectuelle*, March, 1934. For the Pantheism of the two works by Rosenberg and Bergmann see the pamphlet, *Germany's National Religion*, with a Foreword by G. K. Chesterton.

supported by the French Anti-Clericals, notably the Freemason, Clemenceau, refused to allow a Catholic South Germany and a Rhineland State (also predominantly Catholic) to arise. The work of the Freemason Bismarck was not to be undone. Now Catholic Austria is to be incorporated.

#### STATEMENT IN PASTORAL LETTER OF AUSTRIAN HIERARCHY

(*Extract from "The Clergy Review," February, 1934, p. 173.*)

After referring to the "mission of Austria in the Kingdom of God on earth," the episcopal letter goes on to praise the Government of Dr. Dollfuss on the grounds that it has suppressed public dangers, given protection to public morality, taken steps to meet social distress and to look after the welfare of youth, re-Christianized public life, introduced a social corporative order, revived the religious spirit of the schools, embarked on a new Constitution, reorganized the army in a Christian spirit and negotiated the Concordat.

The most striking part of the Pastoral Letter deals with what its authors call "Four fundamental truths," which are set forth as follows:—

1. Mankind is one family built upon justice and love. Therefore, we condemn racial obsession which leads to racial hatred and conflict. Likewise, to be condemned, is the sterilization law, as it is contrary both to Catholic law and to Nature.

2. True Christian nationalism is of God and the Church; and love of one's people and country is ingrained in the nature of man. We preach the virtue of Christian patriotism and we condemn treason against one's country; and we also condemn radical, racial anti-Semitism.

3. Nation and State are different, and the State is above the Nation. Therefore, we condemn extreme nationalistic principles, defend the historic rights of our country, and favour the cultivation of the Austrian conception.

4. Over and above nationalism is religion, which is supernatural, and ennobles every nation.

Every nation can be elevated by religion, and religion is not restricted to certain peoples, but is a message of salvation to all nations. (Cf. *Judaism, Christianity and Germany*, by Card. Faulhaber.)

#### HOLY FATHER'S MESSAGE

In the Sovereign Pontiff's heartening Easter (1934) message to German Catholic Youth we read: "In spite of propaganda filled with plausible appeals, and in spite of the pressure put upon you to accept a new view of life which leads away from Christ and back to heathenism, you have stood fast in love and fealty to your Saviour. By so doing your allegiance is all the firmer to your Home and Country, which you so much wish to

serve." The Holy Father goes on to say: "Know that your cause is also Our cause," and adds, "In paternal love We lead you beneath that Cross of Jesus Christ which burns upon your banners." (*The Tablet*, April 7th, 1934, p. 426.) Cf. Pastoral Letter of German Bishops, August, 1934.

## B.—GERMANY AND THE JEWS

BY NESTA H. WEBSTER

The attitude of the British Press towards the present *régime* in Germany offers much of interest and not a little humour. Only two months ago the anti-French and pro-German campaign was in full blast throughout this country; at any moment, we were led to believe, the *sabots*—to revert to Mr. Lloyd George's graceful simile—might again descend on the defenceless body of Germany and its mild and peace-loving people be driven into war by the provocative attitude of France or Poland.

Those of us who declined to view the Germans as quite the woolly lambs they were represented by the protagonists, who, on the contrary, saw them as an intensely patriotic race, with many virtues, but with an inherent love of warfare, and prone to a violence foreign to our nature, were sternly silenced. No, the only people likely to disturb the peace of Europe were the hysterical, the intractable, the jingoistic French!

But now, all at once, a change has come over the spirit of the dream. The columns of the Press are filled with denunciations of German brutality and German violence. The menace of Hitlerism has replaced the menace of French militarism.

What has happened to bring about this *volte-face*? Has Germany, in a fit of frenzy, torn up the Treaty of Versailles? Has the *Reichswehr* invaded Belgium or the "Graf Zeppelin" dropped bombs on the inhabitants of Paris? Worse, far worse! Germany has dared to "discriminate" against the Jews!

It is not a case of ill-treatment, still less of pogroms, which would naturally be abhorrent to every humane mind. Such acts of violence as have been committed were shown to have been isolated incidents which any time of upheaval is liable to produce. In these the Government of Germany does not seem to have been more responsible than was the British Government for the recent mobbing by Jews of a peaceful German citizen in the streets of London—an incident which was not recorded in our Press. Already the accusation of atrocities has been acknowledged by influential bodies of Jews to have been grossly exaggerated, and "persecution" is shown to have taken mainly the form of "discrimination" and a one-day boycott.

In what does this discrimination consist? Briefly, in a policy of "Germany for the Germans." We, who have consistently advocated a "Britain for the British," can hardly cavil at this.

Whilst resolutely opposing the principle of "Deutschland über Alles" as applied to the world in general, we cannot dispute Germany's right to adopt it within her own borders. "Discrimination," therefore, apparently resolves itself into this: that Hitler has decided that German influences shall prevail in public life, and that Germans should be given the preference in the matter of employment by setting up a quota of Jews who may hold posts in proportion to the numbers of the Jewish population. For years we have been told of the distress prevailing amongst the German professional classes since the war, yet when Hitler adopts this very obvious remedy a howl of execration goes up from the so-called "friends of Germany" in our midst. It is evident now where their real sympathies lie.

As to the one-day boycott, this was calculated to draw attention to the principle advocated in our own country under the slogan of "Buy British," by which native industry is to be encouraged.

Those of us in England who have been subjected for years to a real boycott, organized by Jews, so that our writings are denied mention in leading organs of the Press, our voices, raised in defence of our Empire, unable to make themselves heard through the medium of the so-called "British" B.C., can hardly be expected to shed tears over this turning of the tables. As natives of a country where anyone who has ever ventured to oppose Jewish interests finds himself ostracized and his career ruined, or at best declared to be insane—a policy, by the way, adopted with regard to Hitler, who in 1923 was announced by the Jewish Press to be incarcerated in an asylum as a hopeless lunatic!—we, who are under a dictatorship quite as rigorous as that of Hitler or of Mussolini, find it difficult not to envy a country where patriotism is an asset and not an obstacle to advancement in literary or political life.

The best answer Hitler can make to his denouncers is to refer them to Colonel Lane's *The Alien Menace*, boycotted by the Press for showing the extent of the penetration and corruption caused by the flood of undesirable aliens who have found refuge here. If Hitler desires to rid his own country of these elements is he to be blamed? If he determines to purge it from the poison of Marxism is he not to be applauded? For it must not be forgotten that in Germany, as everywhere else in the East of Europe, the Communists being predominantly Jewish, suppressing Communism necessarily involves taking action against a number of Jews. Are these people to be immune simply because they are Jews? Hitler certainly does not think so, and the fight against Communism is being carried on with characteristic German thoroughness. The raid on "Karl Liebknecht House" must have dealt a terrible blow to Soviet intrigue. (*The Patriot*, April 13th, 1933.)



C.—THE VISA OF PROFESSOR EINSTEIN

Professor Einstein has informed the world, through the Press, of his difficulty in getting an American visa in Berlin, owing to the U.S. Consul having been warned that he is an undesirable alien by the American Women's Patriotic Association. In the end the professor got his visa, and chuckled over the fact that the sentries of America had not given heed to "the wise, patriotic ladies," but had forgotten the occasion when "the Capitol of mighty Rome was once saved by the cackling of its faithful geese." The fact is that the patriotic American women had as substantial a reason for giving warning as had the Roman geese. *The Patriot* has given many instances in which Americans had as much right to object to the meddling of Professor Einstein in revolutionary movements on his visits to the U.S. as we have to protest against the Bolshevik finger in the preparation of revolution by British Communists. Below will be found a few extracts from the formal charge put before the Visa Division of the Department of State, Washington, by the "Woman Patriot Corporation." In this charge there is a summary of all the existing Mandatory Alien Exclusive laws. Among the classes of objectionable aliens are :

"Anarchists or persons who believe in or advocate the overthrow by force and violence of the Government. . . . Or who are members of or affiliated with any organization entertaining or teaching disbelief in or opposition to organized government. . . . The burden of proof shall be upon any alien to establish that he is not subject to exclusion under any provision of the immigration laws."

Some of the specific objections by patriotic Americans to the politico-scientific professor are :

"Albert Einstein believes in, advises, advocates, or teaches a doctrine which, in a legal sense, as held by the courts in other cases, 'would allow anarchy to stalk in unmolested' and result in 'government only in name.'

"He advises, advocates, or teaches, and is a member of *and* affiliated with groups that are in 'militant' and admittedly 'illegal' opposition to the most fundamental principle of organized government.

"He believes in or is affiliated with Communist groups that advocate the overthrow by force of the Government of the United States ; he advocates 'acts of rebellion' against the basic principle of all organized government that it may defend its existence and compel obedience to its laws by force of arms ; he advocates 'conflict with public authority' ; admits that his 'attitude is revolutionary' ; that his purpose is 'illegal,' and that he intends to organize and lead, and collect money for and

contribute money to a 'militant opposition.' . . . He teaches and leads and organizes a movement for unlawful 'individual resistance' and 'acts of rebellion' against officers of the United States in time of war, and which, on the part of participants in such unlawful and 'revolutionary' 'combat,' 'conflict,' or 'rebellion' (as *Albert Einstein himself names his objectives*) must promote treason, desertion, or other 'crimes against the existence of the Government'; he believes in or advocates a system of organized sabotage against all preparations of the United States to defend its existence, and the unlawful destruction of necessary means for such defence.

" . . . It is not necessary to prove the alien guilty of any criminal or other offence, or of any overt act. It is enough if his beliefs, opinions, or *affiliations* show him to be among *any one* of the several classes of aliens that 'shall be excluded from admission into the United States.'

" Albert Einstein is a member of or affiliated with at least three organizations or groups that believe in, advocate, teach, and publish Anarchist and Communist doctrines, namely,

" (1) *The World Congress Against Imperialist War*—characterized even by European Socialist leaders as 'a Communist plot'—in which 800 Communist delegates took part and in which 'Marcel Cachin, Communist member of the French Chamber of Deputies, and Willi Munzenberg, Communist deputy to the German Reichstag, put forth most effectively and dramatically the Communist programme of action against war.'

" He is on the 'World Committee' of the above Communist Congress, his name heading the list of German members, followed by that of Clara Zetkin, Willi Munzenberg, and other notorious Communist leaders. (See the *Daily Worker*, official American Communist organ, October 11th, 1932.)

" The 'manifesto' of the above Congress declares that 'each of us' and 'altogether' they have pledged and sworn themselves ' . . . to fight with all our force and with all the means at our command against imperialist capitalism . . . against armaments, against war preparations, and in consequence against the Governments ruling us.'

" He is also one of the leaders of the World Congress of the Anti-Imperialist League—a subsidized affiliate of the Communist International—that met at Frankfort, Germany, 20th July, 1929, and his picture was featured among such leaders of that Communist Congress.

" (2) *The Workers' International Relief*.—This organization is a well-known affiliate and creature of the Communist International. The contribution of money, 'or anything of value to any organization' of this class, constitutes affiliation, under the statute, with the Workers' International Relief, and therefore with its affiliate, the Communist International. (See *Kjar v. Doak*, p. 6.)

"Einstein, 1st March, 1931, wrote to the Workers' International Relief, American section: 'The work of your organization has the highest importance in a country in which the individual is so insufficiently protected.'

"(3) *The War Resisters' International*.—This organization or group, with which Albert Einstein is enthusiastically affiliated, openly admits and proclaims affiliation with *Anarchist* as well as Communist groups . . . and, under the law and the decision in the Kjar case cited, Einstein's affiliation with the War Resisters' International constitutes affiliation with its affiliates.

"In the list of 'affiliated sections' of the War Resisters' International at least three 'Anarcho-Socialist' and 'Anarcho-Communist' affiliations are admitted.

". . . 'I shall expect to have thousands of responses to this appeal. They should be addressed to me at the headquarters of the War Resisters' International, 11 Abbey Road, Enfield, Middlesex, England. To enable this great effort to be carried through effectively, I have authorized the establishment of the "Einstein War Resisters' International Fund." Contributions to this fund should be sent to the treasurer of the W.R.I., 11 Abbey Road, Enfield, Middlesex, England. (Signed) Albert Einstein.'

"*The League of Nations Chronicle*, published at Chicago, for March, 1931, contains the following report of Einstein's address to 400 'peace advocates' at Chicago: 'No one mentioned relativity. . . . Militant opposition to militarism was his keynote. . . . 'It is my conviction that the *only way* is actual refusal of military service,' he said. . . . '*What I propose is illegal*, but whenever a Government demands criminal actions from its citizens, they have a very real right to *oppose it*, and we must uphold them.' " (*The Patriot*, December 22nd, 1932.)

#### D.—AN OPEN LETTER TO MR. SAMUEL UNTERMAYER

Mr. Samuel Untermeyer, Executive Officer,  
World Jewish Economic Federation.

On last Sunday, August 6th, through your broadcast over Station W.A.B.C. New York, and on the following day through the Press, we are informed that under your leadership a World Jewish Economic Federation was organized at Amsterdam, one of the main purposes of which is to engage in an economic boycott of Germany. In your address you urge that I join your movement: "Jew and Gentile alike, who has not already enlisted in this Sacred War, should do so now and here."

Before doing so I should like to assure myself that you are really leading the world in what is in fact and reality a SACRED WAR.

Memories of the vast amount of false propaganda with which we were gorged in the name of justice and humanity, to make the world safe for democracy, in the name of a Sacred War, to terminate all war, memories of the massed anti-German propaganda, which even the authors now admit to have been created to further the holy (?) cause, still linger in the minds of some of us. Your own address, indeed, vividly recalls many similar-worded sweeping, tearful appeals of the world-war period and suggests the advisability of cautious investigation before hasty action, which your address counsels.

As a Gentile, as a Christian and as a Catholic may I request of you, as one of the outstanding responsible organizers and executive officers of this World Jewish Economic Federation, information on the following issues :

1. Can you guarantee that your Federation will not be used to promote policies and ends that are inimical to Christian civilization, or that will frustrate the extension of the social reign of Jesus Christ so ardently advocated by His Holiness Pope Pius XI ?

2. Will you, as leading member of the executive of this World Jewish Economic Federation, exert your full influence to have this economic boycott include not only Germany, but Mexico, Spain and the Russian Soviet Republics, in view of the brutal and outrageous persecution that Catholics and other Christians are experiencing in these countries ?

3. Can you secure from your international Jewish compatriot and fellow-member of the World Jewish Economic Federation, Mr. Litvinoff, Foreign Minister of the Russian Confederated Soviet Republics, assurance from his Communistic Government of a guarantee of the right of religious liberty for Catholics and other Christian denominations, as well as restoration of the many thousands of Catholic churches, convents, colleges, schools and other institutions confiscated, besides compensation for the many hundreds of millions of church and other properties destroyed, as also adequate reparation for the lives of many thousands of bishops and priests and the billion odd lay men and women wantonly and brutally murdered because of their religion ?

You make a sweeping but unsubstantiated charge that on "an investigation into the facts, the world will confront a picture so fearful in its barbarous cruelty that the hell of war and the alleged Belgian atrocities will pale in significance as compared to this devilishly, deliberately, cold-bloodedly planned and already partially executed campaign for the extermination of a proud, gentle, loyal and law-abiding people . . . for the Jews are the aristocrats of the world."

Can you also furnish me with definite and accurate information on the following points :

1. As to the number of Jewish rabbis, if any, that have been murdered in Germany by the National-Socialist Government, the number of synagogues that have been confiscated and destroyed, and the actual number of Jewish synagogues that are at present permitted to hold religious services ?

2. As to whether the wireless to the Jewish owned daily, the *New York Times*, of May 23rd, 1933, records facts when it states that in the annual election of the officers of the world-renowned "Kaiser Wilhelm Society for the Advancement of Sciences," which had expelled Einstein because of his alliance with Communistic Russia, "three persons of the Jewish faith were re-elected" on May 23rd to the Governing Board, and that this society pledged itself "ready to co-operate joyously in the reconstruction of the new National State" ?

3. As to whether one may credit the wireless of the *New York Times* special correspondent from Frankfort-on-Main of June 19th that "Jewish shops are as well patronized as ever. They sell brown shirts at reduced prices. . . ."

"The Jews of the possessing classes are inclined to regard their sufferings under Hitler as the lesser of two evils. Whatever the fact there is no doubt Germany was convinced she was on the verge of Bolshevism. The fear of Communism, now subsiding, amounted to national hysteria.

"One is a director of a great bank, in himself proof that the proposal to remove Jews from all directorates is already scrapped. The banker was depressed and reserved, but insistent that outside interference only aggravated the situation."

4. Is it true that Dr. Rose Nellor, novelist and playwright, who is now undergoing sentence of six months' heavy penal servitude, having confessed and been convicted by the Vienna Courts of having staged an "Attempted Nazi Assassination" in order to denounce the German Nazis, is a Jewess ? The Associated Press despatch from Vienna, May 20th, carries the following report of the case : "Slashing herself four times with a knife, it was charged, she called police and told them the wounds were inflicted by a young Nazi. She presented a list of Viennese Jews, apparently targets for attack, which she said the youths had left behind. Later, police said, she confessed that the wounds were self-inflicted, and that the list of names was written on her own typewriter."

5. Is it true that a considerable number of the leaders and members of the German Communistic Party, which polled at the National election in July, 1933, over 6,000,000 votes, are Jews ?

6. Is it true that ten days prior to this election, Chancellor Von Papen found it necessary to arrest the Chief Commissioner of Police and two of his assistants and to reorganize the Berlin Police Force as well as to assume the Dictatorship of Prussia, in an effort to forestall a revolution in Germany ?

7. Is it true that the headquarters of Communistic World Militant Atheists and of the Communistic Terror Troops were, until routed out by the German Government, located on Grenadier Strasse in the heart of the Berlin Jewish colony ?

8. Is the statement of Rev. Karl H. Von Wiegand reliable, that during the past year "150 Protestant preachers, including myself, have become Socialists," and, furthermore, that "the Socialist German Free Thinker (Atheistic) Society had, until dissolved recently by the Hitler Government, 6,000,000 paying members, 2,000 branches, 21 offices, and a fortnightly newspaper with 400,000 circulation" ?

9. Is it true that, after Hitler's overwhelming victory at the poll in March of this year, "the Kommintern issued orders to its members to close ranks with the Second International, which until then they had fought most fiercely, in common opposition to German Fascism" ?

10. Can you inform me as to how many members of the Kommintern are Jews ? Is the statement exaggerated that "of the 545 officials of the Soviet régime 447 members, or 83 per cent. of the total, are Jews" ? Can you furnish me the exact data ?

11. Is it true that Yaroslavsky-Goubelman, the head of the Soviet-Atheistic Propaganda Bureau and the author of the *Anti-Religious Front*, is a Jew ?

12. Is it true that Trotsky, Kerensky, Lenin, Zinovieff, Kameneff, Litvinoff and most of the other leaders of the Russian Bolshevistic Anti-Christian revolution were Jews ?

13. Is it true that the universally recognised apostle of Communism and anti-religious Socialism, Karl Marx, the author of *Das Capital*, was a German Jew ?

14. Is it true that Freud, who Papini states "glories in the well-deserved reputation of a scavenger of souls," the apostle of the modern sex cult and nudism and the founder of the modern pseudo-scientific humbug Freudianism, is an Austro-German Jew ?

15. Is it true that the foremost exponent of Atheism, author of *The Anti-Christ*, who blatantly boasts of "the debauchery of the Christian religion," and characterises as "the most harmful vice, pity shown to the misbegotten and feeble Christianity," Nietzsche, is a German Jew ?

16. Is it true that Einstein, the Jewish scientist on whom was conferred honorary German citizenship by being voted membership in the German Academy of Sciences, is a Socialist and a member of the Communistic International Red Relief, an organization which uses its funds for the propagation of Communism among the working-classes ? According to the statement of the Executive Committee of the Communistic Kommintern, "The end of this revolutionary relief organization for the

aggressive proletariat is the establishment throughout the whole world of the Communistic régime. This is the principal end, for the relief to the revolutionists is only secondary."

17. Is the report true that Joseph Schiff, former president of the International Jewish banking firm, Kuhn, Loeb & Co., of New York, "presented Lenin with one million dollars to finance Atheistic Communism"?

18. Is it true that Bela Kun, who staged the red terroristic revolution in March, 1919, in Buda-Pest, Hungary, and through which Catholic churches, convents and other religious institutions suffered so terribly, and who was, according to recent associated Press reports, arrested, disguised when attempting, with faked passports, to pass into Austria for the purpose of establishing a new European centre of Communistic revolution, that this same Bela Kun is of Jewish nationality?

19. Is it true that Kurt Eisner, whose monument in Munich was recently demolished by order of the National Socialist Government and his disinterred remains turned over to the Jewish synagogue for disposal, was, with six other Jews—Levin, Landauer, Sontheimer, Toller, Leviné and Mukam—the leader of the Communistic revolution which controlled Bavaria at the end of the World War?

20. Is the Press report correct that the perpetrator of the recent Holy Year bombing outrage of St. Peter's Church in the Vatican City was a Spanish Jew named Salomon?

21. Is the statement of Leon Blum made to the Zionist Congress at Zurich, Switzerland, true, that "Judaism finds its highest and final expression in Socialism"?

22. Is the Press report contained in the March 28th issue of the *New York Herald Tribune* correct, that, in the monster Jewish meeting held in Madison Square Garden on the previous evening, Bishop Manning "was greeted with wild applause when he entered the Garden, but when he condemned the persecution of Soviet Russia he was vigorously booed by his hearers"?

23. Is it true that Bishop Gfoellner, of Linz, Austria, in a pastoral letter issued this year, while condemning all class, racial and national hatreds, states that "the international Jewish spirit is altogether different from the Jewish nationality and the Jewish religion. It is incontestable that a number of Jews devoid of all religion exercise a supremely pernicious influence in all the domains of modern civilization. . . . To combat and destroy this pernicious influence of Judaism is for all sincere Christians not only a legitimate right but an imperious conscientious duty"?

24. How are we to reconcile with your statements the recent editorial of the *Catholic Times*, London, England, which states: "We hold no brief for persecution but, is it quite certain that the alleged Nazi persecution of the Jews is quite what

it is made out to be ? We cannot easily forget the part played by International Jewry in the present state of world distress. Nor can we overlook the fact the Jews are back of much of the present propaganda of irreligion and immodesty, two of the Atheistic Communism's main lines of attack on that civilization which Herr Hitler, for all his faults, has sworn to uphold. When Signor Mussolini set about rebuilding Italy, one of the first great actions he deemed necessary was to crush the power of Jewish Freemasonry, and among the first he sent packing was the infamous Nathan, the Jew Freemason Mayor of Rome. If the Jews find themselves beneath the same heel that has set out to crush Communism, who is to blame ? ”

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Professor of Social and Political Ethics,  
Catholic University of America, Washington, D.C.

August 11th, 1933.

(*The Catholic Gazette*, December, 1933.)



## APPENDIX IV.

### SPAIN

#### A.—THE MASONIC ORIGIN OF THE SPANISH REPUBLIC

At the banquet which brought to an end the proceedings of the Convention of the Grand Lodge of France in 1931, Brother. Mateo Barroso, Chancellor of the Supreme (Masonic) Council of Spain, spoke as follows : " I salute you cordially and fraternally in the name of the Supreme Council of Spain. It has been said that Spanish Masonry was weak. Yet you see that we have the Republic already. We have besides—and you may not be aware of these details—six Masons as ministers, twenty Masons in important official positions and more than one hundred and twenty Masons as deputies to the Constituent Assembly. You see our ' feeble ' Masonry has been at work and has succeeded in creating a democratic and republican consciousness. I may tell you that Spanish Masonry is striving for universal peace and is taking an active part in the work of the League of Nations."<sup>1</sup>

. . . . .

In the article of the Swiss review *Nova et Vetera*, which has been quoted in the text, we also read : " The revolutionaries of Jaca had drawn up a Provisional Government which comprised eight militant Freemasons : Indalecio Prieto, Alejandro Lerroux, Fernando de los Rios, Manuel Azana, Alvaro de Albornoz, Largo Caballero, Martinez Barrios."

. . . . .

The *R.I.S.S.* has given the name of Marcelino Domingo as that of another Mason, as well as the name of Emilio Palomo, the civil governor of Madrid.

. . . . .

It is of even still greater interest, however, to learn that Zamora and de los Rios are descendants of " Marranos." *L'Univers Israélite* of May 15th, 1931, boasts of this. The " Marranos," it must be remembered, are those Jews who,

<sup>1</sup>*R.I.S.S.*, December 15th, 1932, p. 809. At the same assembly, Brother. Pangal, Grand Commander of the Supreme Council of Roumania, said : " Thanks to the protection of King Carol, we have been able to give full development to Masonry. I will not tell you how many Masons are to be found amongst the Ministers, but I can assure you that they form a goodly number."

under cover of conversion to Catholicism, continued to remain faithful to the spirit of the Talmud. In these facts, we may see at least a partial explanation of the coincidences that the Jews are being welcomed back to Spain, while the Jesuits are being expelled. By a communication of the *Kipa* (Catholic) Agency we are informed that a Jewish leader named Rubenstein, returning to the United States after having interviewed the Jewish Vice-president of the Spanish senate, A. Pulido, about the outlook for the Jews in republican Spain, declared that "the Jews can look with confidence on Spain as a land of new hopes and bright prospects." Ten million dollars are to be collected for the Jews who are to settle in Spain. It is certainly striking that, when a number of nominal Catholics are attacking and persecuting the faithful Catholics, Jewish prospects should be so bright. We need not be surprised, however, to read in the *Irish Independent* of May 22nd, 1931, that "a big petrol deal has been concluded between Spain and Russia. Under conditions which will mean a saving to her of 200,000,000 pesetas, approximately £4,000,000, Spain is to resume purchases of petrol and oil from Soviet Russia. . . . The Soviet terms are understood to include prices which show a reduction of 18 per cent." Thus we have the modern equivalent of the thirty pieces of silver mentioned on a certain well-known occasion in the Gospel.

A communication recently appeared in the Press (this is written at the end of June, 1933), to the effect that F. de los Rios was studying the question of the recognition of the Soviet Republic by the Spanish Republic. And so the game goes merrily on!

Once set up, the Masonic State always places itself above the Catholic Church and puts the Mystical Body of Christ on the same level as all man-made religions. It usually inaugurates its rule by an attack on the religious orders of the Catholic Church, in order to destroy those bulwarks of the Divine Life in a country. We see both those principles illustrated in the law called "The Religious Denominations (Confessions) and Congregations Law," promulgated in Spain on June 2nd, 1933.

The following English translation of that iniquitous measure is taken from the *Boston Pilot* of July 15th, 1933:—

#### PRELIMINARY SECTION

"Article 1. The present Religious Confessions and Congregations Law enacted for the enforcement of Articles 26 and 27 of the Constitution of the Spanish Republic, shall be the regime in this matter throughout Spanish territory and every subsequent regulation of the same matter, whether by decree or regulation, shall be strictly in accord therewith.

## SECTION I

### CONCERNING LIBERTY OF CONSCIENCE AND OF WORSHIP

"Article 2. In accordance with the Constitution, the liberty of conscience and of the practice or abstention from the practice of religious activities, are guaranteed in Spain.

"No privilege nor any restriction of rights can be based on religious conditions or beliefs, excepting in so far as is provided in Articles 70 and 87 of the Constitution.

"Article 3. The State has no official religion. All confessions can exercise worship freely within their temples. To exercise worship outside these, special governmental authorization will be required in each case.

"Religious meetings and manifestations may not have a political character, no matter what may be the place in which they are held.

"The symbols, signs, announcements or emblems on buildings devoted to worship shall be subject to the general police regulations.

"Article 4. The State will concede to individuals belonging to the armed institutions the necessary permissions to comply with their religious duties, provided this does not injure the service.

"Further, the State may authorize the rendering of religious services in its several dependencies when the same is petitioned for by the interested parties and is justified by the occasion.

## SECTION II

### CONCERNING THE JURIDICAL POSITION OF RELIGIOUS CONFESSIONS

"Article 5. All religious confessions will have the rights and obligations established in this Section.

"Article 6. The State recognizes in all the members and entities which hierarchically are comprised in religious confessions, personality and competence in accordance with the internal regime of the confession, in accordance with the present law.

"Article 7. Religious confessions will freely appoint all the ministers, administrators and dignitaries to ecclesiastical posts and functions, and they have to be Spaniards.

"Regardless of the provision of the antecedent paragraph, the State reserves to itself the right to veto appointments made under authority of the antecedent disposition, if the appointment goes to a person who, by his conduct in office, is found to be dangerous to the order or the security of the State.

"Article 8. Religious confessions shall freely ordain their own internal regimen and shall apply their own rules to those elements comprised in it, without juridical transcendancy other than

that they be compatible with the laws and not in prejudice of the sovereignty of the State.

"Article 9. Every alteration of the territorial boundaries of the Catholic Church will have to be made known to the Government before it can be effective.

"Other confessions will be obliged to communicate to the Government boundaries which they intend to establish or may have established in Spain, as well as alterations of these, subject to the provisions of the antecedent paragraph.

"Article 10. The State, the regions, the provinces and the municipalities cannot maintain, favour or assist economically any churches, associations or religious institutions, in accordance with the provisions of Article 26 of the Constitution.

### SECTION III

#### CONCERNING CONTROL OF PROPERTY OF RELIGIOUS CONFESSIONS

"Article 11. Temples of all kinds with their annexed buildings, episcopal palaces and rectories with their gardens annexed or not ; seminaries, monasteries, and other buildings devoted to the service of the Catholic cult or of its ministers belong to the national public property. Furniture, vestments, images, pictures, vases, jewels, cloths, and all other objects of this kind installed in the temples and devoted expressly and permanently to the Catholic cult, to its splendour or to necessities directly related to it, are subject to the same conditions.

"The houses and any rights relating to them, referred to in the antecedent paragraph, remain under the safeguard of the State as the juridical personification of the nation to which they belong and shall be subject to rules established by the following articles.

"Article 12. The houses and rights referred to in the antecedent article will continue to be devoted to the same religious need of the Catholic cult, and for this purpose will continue in the possession of the Catholic Church for their conservation, administration, and use, each in accordance with its own nature and the purpose to which it is devoted. The Church cannot dispose of these and is limited to their use only for the purpose for which they are recorded.

"The State alone, when justified by reasons of public necessity and authorized by a special law, can dispose of these goods for any purpose other than that stated in the antecedent paragraph.

"Buildings annexed to the temples, episcopal palaces, and rectories, with their gardens annexed or not ; seminaries and all other buildings devoted to the services of the ministers of the Catholic cult shall be subject to contributions inherent in their use.

" Article 13. The things to which the foregoing articles refer, until the special law provided for has been promulgated, shall be inalienable and imprescriptible (not subject to the statute of limitations), and no encumbrance can be placed upon them which is not compatible with the purpose to which they are devoted or the condition under which they are held.

" Article 14. Before the special law referred to in Article 12 shall be promulgated, a hearing should be organized at which the representatives of the Catholic Church will be heard regarding the procedure to be adopted for placing articles devoted to cult at the disposition of the Administration.

" Article 15. Houses and rights which, without being comprised among those stated in Article 11, may also be considered as ecclesiastical properties, shall have the character of goods which may be privately owned.

" In any case of doubt, the Minister for Justice will provide for a hearing in which will be heard the representative of the Catholic Church and the person who alleges that he is the owner of the goods. Authority to decide after the hearing in each case resides in the Government and shall be subject to appeal to the Administrative Board of Claims (*contencioso-administrativo*).

" Article 16. The State, by a special law in each case, can cede, fully or with limitation, to the Catholic Church any things and rights comprised in Article 11, which, because of their lack of value, or of artistic interest, or of historic importance, it is not deemed necessary to conserve as belonging to the national patrimony.

" The law will state the conditions of the cession.

" The maintenance and conservation of anything ceded in this manner shall remain wholly a charge against the Church.

" Temples and buildings, precious objects, or artistic or historical treasures stored in these, for the service, the splendour, or the support of worship can in no case be ceded.

" These things, although they continue to be devoted to cult in accordance with the provisions of Article 12, shall be conserved and maintained by the State as a part of the national artistic treasure.

" Article 17. Goods and objects which constitute the national artistic treasure are declared to be inalienable, whether they are devoted to public worship or not, even though they belong to ecclesiastical entities.

" The said objects will be kept in a place accessible to the public. The ecclesiastical authorities will give all the facilities compatible with the safeguarding of their custodianship, for the examination and study of these articles.

" Any transfer of these objects from one place to another shall be reported to the Board of Defence of the National Artistic Treasure.

"Article 18. The State will stimulate the establishment of museums by ecclesiastical entities, lending the technical advice and the police protection required for the guardianship of the national artistic treasure.

"It can further dispose of any article whatever belonging to the national artistic treasure which is preserved in the museums just mentioned.

"The Board for the Conservation of the National Artistic Treasure will proceed at once with the cataloguing of all objects which constitute the national artistic treasure and which are in possession of ecclesiastical entities, and these latter shall be held responsible for any articles which they may have hidden as well as for the conservation of the said treasure and for the strict observance of the provisions of the present law, and of laws enacted regarding the protection of the national artistic treasure and monuments, which are herewith declared to be in force unless shown to be in conflict with the antecedent precepts.

"Article 19. Any goods which the Catholic Church shall acquire after the promulgation of the present law, and goods of any other religious confession, will have the character of property that can be privately owned, subject to the limitations of the present article.

"The competency of the Catholic Church, of its institutions and entities, and the competence of any other religious confession to acquire and possess personal property of every kind, is recognized.

"They may also acquire real property and rights in such property; but they can hold such property only in the quantity necessary for religious service. Any property in excess of that so required shall be disposed of and the proceeds invested in securities issued by the Spanish State.

"In like manner all personal property which may produce interest, income, or a participation in the earnings of industrial or mercantile activities, should likewise be disposed of and the proceeds invested in the same manner.

"By the enactment of a law, the State can limit the competency of religious confessions to acquire property in any class of goods, whenever these are in excess of the normal necessities of religious services.

## SECTION IV

### CONCERNING TEACHING BY RELIGIOUS CONFESSIONS

"Article 20. Churches can found and direct establishments devoted to the teaching of their respective doctrines and the formation of their ministers. Inspection by the State will guarantee that within these institutions there shall be taught no doctrine contrary to the safety of the Republic.

## SECTION V

## CONCERNING INSTITUTIONS OF BENEVOLENCE

"Article 21. All private benevolent institutions and trusts whose control, direction or administration is to be exercised by religious authorities, corporations, institutes, or juridical persons, hereafter will be obliged, although they may not have been so obliged in the past, to send within the term of one year an inventory of all their properties, investments, and objects, and to render annual accounts to the Ministry of the condition of their holdings and of their economic operations, even in cases where by title of their franchise they have been exempt from the obligation of rendering such accounts.

"Failure to comply with this obligation or the concealing of any amount, investment, or price equivalent to the exact amount which has been reported will result in the dismissal of the management, direction, or administration of the benevolent institution.

"If what has been concealed is less than the exact amount, it may be resolved to suspend the said management, direction, or administration for a period not to exceed one year.

"Without prejudice to jurisdiction over these institutions conferred upon the State by laws now in force, the Government will adopt opportune measures to adjust them to new social necessities, respecting, where that is possible, the will of the founders, principally in what affects removal from office.

## SECTION VI

## CONCERNING RELIGIOUS ORDERS AND CONGREGATIONS

"Article 22. For the purpose of the present law there is understood by the words 'religious orders and congregations' those societies approved by the ecclesiastical authorities in which the members take public vows, either perpetual or temporal.

"Article 23. Religious orders and congregations admitted in Spain, under Article 26 of the Constitution, can exercise no political activity of any kind.

"Any infraction of this precept, in case the activity in question constitutes a danger for the safety of the State, will be sufficient cause for the closing by the Government, as a preventive measure, of all or any of the establishments of the religious society which may be held responsible. The courts will decide regarding the definite closing of the establishment or the dissolution of the religious institute, taking into consideration all the circumstances.

"Article 24. Religious orders and congregations shall be subject to the present law and to general legislation.

"As a requisite for their legal existence they must be recorded

in public registry in accordance with the provisions of the following article.

"Article 25. To comply with the requirement of registration, orders and congregations will, within a term not exceeding three months, file in the office of the special registrar set up for that purpose in the Ministry of Justice the following data :—

"A—Two copies of their constitutions and by-laws in which there is expressed the form of government along with their canonical provinces or related monastic groups, together with an inventory of their houses, residences or other local entities :

"B—A certificate of the purposes to which the respective religious institutions, houses or residences, whose registry is requested, are devoted :

"C—A certificate issued by the registrar of property of the deeds recorded relative to the buildings which the community occupies, and these have to be the property of Spaniards, nor may they be encumbered or alienated in favour of foreigners :

"D—An inventory of all the personal property, investments, and precious objects which they possess directly or through some interposed person :

"E—The names and surnames of all provincial and local superiors who will have to be of Spanish nationality :

"F—A report of the names and surnames, and of the condition of their members indicating those who are to exercise administrative office of government or representation. Two-thirds at least of the members of the orders or congregations will have to be of Spanish nationality ;

"G—A statement of the goods brought to the community by each one of its members.

"Any alteration which may occur with regard to the antecedent points will be made known to the Ministry of Justice within sixty days.

"Article 26. Every religious house or residence will deliver and exhibit to authorities dependent upon the Government, whenever they are required to do so, a copy of the report referred to in clause F of the antecedent article, in which record is made that they have complied with the corresponding requirement of registration.

"To conceal or falsify will be punished in accordance with the laws.

"Article 27. Religious orders and congregations cannot possess, either by themselves or through an interposed person, more goods than those which are shown to be devoted to their use as a dwelling or for the direct accomplishment of their particular purposes.

"For this purpose they will send every three years to the Ministry of Justice a copy of the statement referred to in clause D of Article 26 and a certified statement of their normal income



and expenses. It shall be considered what goods are necessary for their sustenance and for their other needs when income derived from them, taking into consideration the natural variations of income, does not exceed the exact amount of their expenses.

“Article 28. Religious orders and congregations admitted, and registered in Spain within the limits of the preceding article, will have competence to acquire, to alienate, to possess, and to administer goods, and these shall be subject to all the taxation laws of the country.

“They cannot, however, retain real property or rights in real property for the purpose of receiving from these any rent, pension, or income, and must invest the product received from their disposition in securities of the public Debt.

“Article 29. Religious orders and congregations cannot exercise commerce, industry, or agricultural exploitation by themselves or through an interposed person.

“Article 30. Religious orders and congregations cannot devote themselves to teaching.

“Any teaching which they may organize for the formation of their own members will not be understood as being comprised in this prohibition.

“Inspection by the State will have a care that religious orders and congregations are not allowed to create or support private schools directly or by making use of interposed secular persons.

“Article 31. Prior to the admission of any person into an order or congregation, a record shall be made and authenticated of the quantity and nature of the goods which he brings with him or over which he cedes the administration.

“The State will protect any member of an order or congregation who desires to retire from the same, regardless of any vow or promise contrary thereto.

“The order or congregation will be obliged to return to him all that he brought with him or which he ceded to the same, deducting those goods which have been consumed in use.

#### TRANSITORY PROVISIONS

“The two following are the only transitory or additional provisions for the enforcement of this law : -

“*a.*—The Government will fix the time, not to exceed one year from the date of the publication of the present law, within which those religious orders and congregations who exploit industries or who have introduced novelties which are supposed to be a source of wealth must discontinue the exercise of this activity.

“*b.*—The exercise of teaching by religious orders and congregations will end on the 1st of October next for every class of teaching except primary, and this will terminate on the 31st of the

following December. The Government will adopt the means that may be necessary to provide a substitute for both these kinds of teaching within the indicated period."

#### WHO FINANCES ANTI-CATHOLICISM IN SPAIN ?

In the Swiss Catholic paper, the *Freiburger Nachrichten*, of December 7th, 1933, in a short note about the Spanish elections which had just been held, we read : "The Spanish Catholic papers publish the information given by the journal, *Moti*, according to which the Spanish Marxists received considerable sums from the American Free-Thought Association. This Association has a branch at Paris, directed by a certain Lewin. The Spanish Socialist Party had incurred such expense in the electoral campaign that its funds were exhausted. . . . Suddenly two emissaries from Paris, well-known in pre-revolutionary days, appeared on the scene and immediately the Socialist paper, *Socialista*, increased its size and lowered its price. Thus the Marxists were strengthened for the second balloting. We are accordingly in possession of the fact that American capitalists help the Spanish followers of Marx against the Catholics. The announcement made a few days ago in the French-Swiss papers to the effect that there are negotiations going on between the Jewish millionaire banker, Rothschild, and the Socialist Government of Geneva is an item of news of a similar nature."

#### B.—ENCYCLICAL LETTER OF HIS HOLINESS POPE PIUS XI

In an Encyclical Letter of June 3rd, 1933, Pope Pius XI dealt with the persecution of the Mystical Body of Christ in Spain and, in particular with the iniquitous law, of which the provisions have just been quoted. The following are some of the salient passages of this noble document :—

"Urged on by Our paternal affection, We could not fail to warn again and again the actual rulers of the Spanish State that they were following a wrong course and adopting a foolish line of action. For it is not possible, while insulting and wounding the feelings of the people, to bring about that union of all citizens, which is so necessary for the prosperity of every nation. . . . But now We cannot forbear from once more raising Our voice in protestation and complaint against the law which they have recently voted 'concerning religious confessions and congregations,' since it is a new and more serious insult, not only to the Church and religion, but also to the laws and institutions of civil liberty, which are the boasted foundation of the newly-created Government of Spain.

"This declaration of Ours, let them bear well in mind, is not prompted by sentiments of hostility—as some assert We have entertained—to the new Spanish Government and to the political changes which have recently taken place.

"Everyone knows that the Catholic Church does not favour any particular type of government, provided the rights of God and of the Christian conscience be safeguarded and respected, and that she never places any difficulty in the way of agreement with every kind of civil society, whether it takes the form of a kingdom or of a republic, whether it rests on the supremacy of the nobility or on that of the populace. . . . We are amazed and deeply grieved that some, as if trying to justify the wicked persecution that is being waged against the Church, should have publicly declared that the need of protecting the new republic called for the measures adopted.

"This sort of argument is so clearly calumnious and false that we can justly infer therefrom that this persecution of the Church in Spain has been set on foot, not so much from ignorance of Catholic teaching and of its benefits, as from the hatred and enmity, which the destroyers of all order, religious and civil, banded together in secret societies as in Mexico and Russia, cherish and stir up 'against the Lord and against His Christ.' . . .

"But now to return to that iniquitous law 'concerning religious confessions and congregations,' it is assuredly with no small grief We learn that the legislators have openly declared that the State has no religion, and that they have accordingly confirmed and ratified what the Constitution of the Spanish Government has already unjustly laid down, namely, the separation of Civil Society from the Church.

"To avoid dwelling long on this matter, We do not wish to point out at too great length what a grievous error they commit who hold that such a separation is licit and worthy of approval, especially since it is a question of a nation almost all of whose citizens glory in the name of Catholic. Indeed, if we examine the matter closely, this iniquitous separation, as We have more than once, when the occasion presented itself, indicated, for example, in the Encyclical Letter *Quas primas*, is the necessary consequence of the theories of the *Laicists* who aim at cutting themselves and human society adrift from God and therefore from the Church. . . . That sad consequences of this nature follow from the separation of Church and State is proved by the example of many countries. As a matter of fact, after having embodied this principle in their constitutions, these countries soon saw that they had to retrieve their mistake. This they did, either by changing the laws hostile to the Church or by moderating their force at least in interpretation and practice or, while allowing the separation to continue, by striving to bring about a condition of peaceful harmony and mutual

collaboration between the State and the Church. The new Spanish legislators have not taken any account of these lessons of history. They have decreed a form of separation which is radically opposed to the Catholic faith professed by nearly all Spaniards. This separation, We affirm, is all the more disastrous and iniquitous, because though it has been imposed in the name of liberty, it is yet pushed to the denial of the ordinary rights of citizens, and of that very liberty which they had promised to grant and assure to all without distinction. They have so hampered the Church and her sacred ministers with unjust restrictions that they have practically placed them at the mercy of the civil power.

"In point of fact, in virtue of the 'Constitution' and of other decrees, every opinion, however false, can be publicly expressed and diffused abroad without let or hindrance, but the Catholic religion alone, whose most loyal sons Spaniards profess themselves to be, sees the instruction she imparts jealously watched and scrutinized, while Catholic schools, so well-deserving from the point of view of the progress of Spanish science and art, have been subjected to numerous vexations.

"The very performance of the ceremonies of divine worship, even in regard to the most important points of traditional Catholic ritual, is hampered by restrictions: for example, the teaching of religion and the exercise of the sacred ministry in institutions depending on the civil authorities; religious processions, which are placed under the incompetent control of public magistrates; finally, the very administration of the Sacraments to the dying and the funeral obsequies of the dead.

"In regard to the right of private ownership, the contradiction is even more clearly apparent. For the 'Constitution' concedes to all citizens the legitimate power to possess and own and, as is the case in every organized State, guarantees and protects the exercise of this most important right, which is derived from human nature itself. Yet even here an exception has been made to the detriment of the Catholic Church. With manifest injustice, they have stripped the Church of all her possessions. . . .

"Nor can it be asserted that for the future the law allows at least a certain right of private ownership to the Catholic Church. For the words which follow in the text of the law—'the Church can retain only those possessions which are required for the performance of religious duties'—render almost worthless the power thus granted. At the same time the Church is obliged to leave to the civil magistrates to decide what is necessary for divine service. Accordingly, the rulers of the State claim to be supreme judges and to regulate what the Church may demand for the exercise of her divine functions. And, indeed, it is to be feared that the decisions of these rulers will be

altogether in favour of revolutionaries and of the anti-Catholic intentions of the law and the lawgivers.

"Yet they were not content with this, but declared movable goods also to be the public property of the State, being careful to include therein, by means of lists drawn up with the minutest care, so that nothing should be omitted, liturgical vestments, images, pictures, sacred vessels, precious ornaments and other such things expressly set apart in perpetuity for the splendour and glory of Catholic worship.

"Not only do the men in power all but deprive the Church of the right to use her possessions, which she herself has either legitimately acquired, or has received as gifts from the faithful members of Christ, but they actually arrogate to themselves an unlimited power to abuse these sacred objects, even those which by a special consecration have been withdrawn from profane usage. And they do all this without laying down any condition, and without making any provision to compensate the Church for the loss she would suffer. . . .

"The religious congregations have also been sacrilegiously persecuted and ignominiously treated by this iniquitous law. For they have been unjustly branded with the suspicion that they are capable of being a danger to the safety of the State, so that by thus spreading reports about them and bringing accusations against them, the hostility of the people may be aroused. This is certainly an easy way to prepare minds for more baneful measures against them. They are subjected to so many reports, ordinances and inspections, that all their property, besides being exposed to those vexations, is weighed down by fiscal exactions. Finally, they are prevented from exercising the right to teach or practising any art by which they may gain a livelihood in becoming fashion. They are compelled to pay taxes, although it is quite clear that, despoiled as they are of all their possessions, they will necessarily lack the means to pay the sums imposed. This procedure seems to be merely a hypocritical method of making life impossible for them. . . . But though, as We have said, We are deeply grieved by such acts of injustice, yet both We Ourselves and you, Venerable Brethren and Beloved Sons, are still more pained by the insults offered to the Divine Majesty. For when they pronounce the dissolution of those orders of religious who are bound by vows of obedience to authorities other than those of the State, do they not clearly show that their mentality is hostile and antagonistic to God and to the religion revealed by Him?

"It is for this motive and for this reason that they have sought to dissolve and expel the Society of Jesus which can rightly and deservedly glory in the fact that it is one of the strongest supports of the Chair of the Prince of the Apostles.

They hope, perhaps, that they will be able with time to blot out the teachings of the Catholic faith and the precepts of Catholic morality from the minds and hearts of the Spanish people, the people that gave to the Church that brilliant luminary, St. Ignatius of Loyola. But they have not even stopped at this. As We have long ago publicly proclaimed, they have tried to attack and even to overthrow the Supreme Head of the Catholic Church. They have not, it is true, dared to mention the Roman Pontiff by name, but they have, as a matter of fact, proclaimed that the authority of the Vicar of Jesus Christ is foreign and apart from the Spanish nation. As if the office of Supreme Pontiff, confided to him by the Divine Redeemer, could be said to be foreign in any part of the world or as if the recognition of and reverence for the divine authority of Jesus Christ would lower legitimate human authority and hamper it or, in fine, as if the spiritual and supernatural power of the Church could be detrimental to the civil power. Certainly such opposition can be held to exist only by those who wickedly desire it. For they are well aware that the unfortunate flock deprived of their Pastor will stray from the path of truth and more easily fall a prey to false leaders. . . . And it is not only against the illustrious and well-deserving Society of Jesus that they have acted so harshly. They have exercised their pitiless tyranny against all the religious orders and congregations by the recent law. For, by a deplorable act of downright ingratitude and injustice perpetrated openly, they have deprived them of the right to teach. Why are categories or groups of citizens, merely because they have embraced a more perfect mode of life, deprived of the privilege of teaching? Will anyone pretend that those who have entered a religious congregation and devote themselves with apostolic zeal to the training and education of youth, are for this very reason less suited to and less equipped for the work of teachers and educators? On the contrary, We see by experience with what diligent attention and far-seeing wisdom of doctrine these men have fulfilled their function and what abundant fruits they have reaped, thanks to their strenuous work in the training of minds and the formation of characters. A most striking proof of this is to be found in the numbers of their past pupils who have been both eminent in science and animated by an exemplary Catholic spirit. The great, one might even say, the enormous increase in the teaching establishments and in the numbers of their pupils is another efficacious proof of this. Finally, in confirmation of Our statements, We have the action of fathers and mothers of families, who have with complete confidence confided their children to those same schools. We say fathers and mothers, for, inasmuch as they have received from God Himself the right and the duty of educating their children, they are thereby also endowed with

that most sacred of liberties, namely, that of choosing their collaborators in this work.

"The Spanish legislators, however, have not been satisfied with perpetrating this most heinous crime against religious orders and congregations. They have besides trampled on the most undeniable rights of property and openly violated the freely-expressed will of founders and benefactors, by taking over by force the school-premises and transforming them into godless schools. And this was done in spite of the fact that the founders had expressly laid down that a purely Catholic formation should be given therein.

"From this, it is easy to see the end aimed at by these legislators. They want to bring up the coming generations in religious indifference, nay, even imbue them with a contempt for sacred things. They desire to eradicate from the souls of the young the traditional sentiments handed down from their ancestors and so deeply rooted in Spanish hearts. It is evident, too, that they have concentrated all their energies on getting the laicist theories adopted in the training and the education of Spanish youth, and thus supplant the Christian faith and moral principles with which that training has up to this been impregnated.

"On the promulgation of these regulations, so bitterly opposed and so detrimental to the rights and the freedom of the Church, rights, We proclaim, which should be preserved intact, We consider that We should be altogether wanting to our Apostolic duty, if we did not condemn this law which is such a scandalous attack on the divine constitution of the Church.

"Wherefore, solemnly and with all Our might, We denounce and condemn this law and We declare that it can have no force against the inviolable rights of the Catholic Church. Yet, notwithstanding, We cannot here abstain from again expressing our great confidence that our well-beloved Spanish children, becoming fully aware of the injustice and the evils resulting from these laws, will make use of every means placed at their disposal by nature or by law, to persuade the legislators to amend these prescriptions which are opposed to the rights of every citizen and especially to those of Catholics. It is Our hope, too, that they will succeed in getting adopted in their stead other laws, acceptable to and in harmony with Catholic ideals.

"Meanwhile, however, urged on by Our solicitude as Father and Pastor, We especially exhort Bishops, Priests and all those whose function it is to train the young, to pay the greatest attention to imbuing children's minds more fully with the precepts of religion and of Christian morality. We hold that there is all the more need for this, in view of the fact that the laws recently promulgated in Spain, by infamously introducing divorce into the State, seek to pollute the sanctuary of the family and have thus, by preparing the way for the disruption

of the home, sown the seeds of the direst evils for civil society itself.

“Faced therefore with these disasters, We want to warn once more, energetically, all Spanish Catholics that it is Our will that they should lay aside their private quarrels and aims and subordinate particular interests to the good of religion and of their native land. Thus, welded together into a compact body for the defence of their faith, they will strenuously strive to avert the dangers which threaten the nation.”



## APPENDIX V

### "THE PROTOCOLS"

A.—*Some Extracts from "The Protocols of the Learned Elders of Zion."*<sup>1</sup>

"Our call of Liberty, Equality, and Fraternity brought whole legions to our ranks from all four corners of the world through our blind agents, and these legions carried our banners with enthusiasm. In the meantime these ideas were eating, like so many canker-worms, into the well-being of the Christians (Goyim) and were destroying their peace, quiet and solidarity, thus ruining the foundations of States. As we shall see later on, it was this action which brought about our triumph. Amongst other things, it gave us the possibility of playing our master-card, namely, the abolition of privileges: in other words, the existence of the Gentile aristocracy, which was the only protection nations and countries had against us. On the ruins of the natural and hereditary aristocracy of the Goyim we set up an aristocracy of our own, founded upon wealth, of which we had control and upon science promoted by our scholars. . . . The Press in the hands of existing Governments is a great power, by which the control of peoples' mind is obtained. . . . It is in the Press that the triumph of freedom of speech finds its incarnation. But the Goyim States have not known how to make use of this force; and it has fallen into our hands. Through the Press we have obtained influence while remaining ourselves in the background. Thanks to the Press, we have accumulated gold, though it has cost us oceans of blood. . . . But it has paid us, though we have sacrificed many of our people. . . . Nowadays, with the destruction of the aristocracy, the people have fallen into the clutches of merciless profiteers who have laid a pitiless and cruel yoke upon the necks of the workers. We intend to appear on the scene, as though we were the liberators of the worker from this oppression, when we shall propose to him to join the ranks of our fighting forces—Socialists, Anarchists and Communists. The latter we always patronize, pretending to help them, in accordance with the principle of fraternity and

<sup>1</sup> The translation chiefly used is the one published by "The Britons," London, but French versions have been consulted also, as well as the excellent English version published in *Waters Flowing Eastward*, by L. Fry.

the general interest of humanity, evoked by our Socialistic Masonry. . . . Our strength lies in keeping the workingman in perpetual want and misery. . . . We move the masses by making use of feelings of jealousy and hatred, enkindled by oppression and need. With their hands we shall sweep aside all those who impede our advance. . . . This hatred will become still more acute, thanks to an *economic crisis*, which will stop dealings on the Exchanges and bring industry to a standstill. We will create by all the secret underhand methods known to us and with the help of gold, which is all in our hands, a universal economic crisis, whereby we shall throw upon the streets whole mobs of workers, simultaneously in all the countries of Europe. These mobs will run with delight to shed the blood of those whom, in the simplicity of their ignorance, they have envied from childhood, and whose possessions they will then be able to loot. Ours they will not touch, because the moment of the attack will be known to us and we will take measures to protect our interests. . . .

"Gentile Masonry blindly serves as a screen for us and for our purposes, but the plan of action of our force and even our headquarters remain perpetually unknown to the world at large. Even liberty might be harmless and have its place in the economy of States, without injury to the well-being of peoples, if it rested upon the foundation of faith in God, upon the brotherhood of man, unconnected with the idea of equality, which is negatived by the very laws of creation. . . . With such a faith as this, the people might be governed by their parish-rulers and would walk contentedly and humbly under the guiding hand of their spiritual pastors, submitting to the dispositions of God upon earth. Hence it is indispensable for us to undermine all faith, to tear out of the minds of the Christians (Goyim) the very idea of God and replace it by arithmetical calculations and material needs. In order to divert the minds of the Christians (Goyim) from our policy, it is essential that we should keep them occupied with trade and commerce. Thus all nations will be striving for their own advantage, and in this world-wide struggle will not remark their common enemy. But, so that liberty may entirely dislocate and ruin the Goyim (Christian) communities, we must put industry on a speculative basis. The result of this will be, that the wealth of the land extracted by industry, will not remain in the hands of the Goyim (Christians), but will come through speculation into our coffers. The struggle for supremacy and the unceasing speculations in business will create a demoralized, selfish and heartless society. Such a society will become completely indifferent to and even disgusted with religion and politics. Lust of gold will be their only guide and will become with them a veritable cult, for the sake of the material pleasures which they can procure by its means. Then

the hour will have arrived, when the lower classes of the Goyim, not for a noble motive nor even for the sake of wealth, but purely and simply out of hatred for the upper classes, will follow our lead against our rivals, the more intelligent amongst the Christians (Goyim). . . .

"The aristocracy of the Christians (Goyim), as a political force, is dead—we need not take it into account ; but as landed proprietors they can still be dangerous to us, because their independence is secured, thanks to their resources. It is essential therefore for us to deprive them of their land at whatever cost. To attain this object the best method is to force up rates and taxes, thus increasing the burdens upon landed property. These measures will keep landowners in a state of humble and unconditional submission. . . . At the same time we must give all possible protection to commerce and industry, but above all to speculation, of which the principle rôle is to act as a counterpoise to industry. In the absence of speculation, industry would multiply capital in private hands and would serve to restore agriculture by freeing the land from indebtedness to the land banks. What we seek to bring about is that industry should drain the land of all its riches and that speculation should transfer into our hands all the wealth of the world. Thus all the Goyim will be thrown into the ranks of the proletariat. Then the Goyim will bow down before us, in order to obtain a precarious right to exist. In order to ruin the industry of the Goyim and to help speculation, we will encourage the desire for boundless luxury, which we have already developed. We will raise wages, but this will not bring any advantage to the workers, for at the same time we will raise the prices of the first necessities of life. . . . We will also artfully undermine the basis of production, by sowing the seeds of anarchy among the workmen. . . . In order to prove that all the Goyim Governments of Europe are subject to us, we will show our power to one of them by means of crimes of violence, that is to say, by a reign of terror,<sup>1</sup> and in case they all rise against us, we will respond with American, Chinese or Japanese guns. . . . When we introduced the poison of Liberalism into the State organism, its whole political complexion underwent a change. States have been seized with a mortal illness—blood-poisoning. There remains only to await the end of their agony. . . . What prompted us to adopt such a line of action, if it was not because we could not, as a scattered race, attain our object by direct means, but only by circumvention ? This was the real cause and origin of our organization of Masonry which those Goyim cattle do not fathom, and the aims of which they do not even suspect. They are attracted by us into the 'show' army of Masonic lodges in order to throw dust in the eyes of their fellows. . . .

<sup>1</sup> Note the state of affairs in Russia long years after this was written.

"When we at last definitely come into our kingdom . . . we shall make it our task to see that against us such things as plots no longer exist. . . . Every kind of new institution of anything like a secret society will also be punished with death ; those of them which are now in existence are known to us, serve us, and have served us, those we shall disband and send into exile to continents far removed from Europe. In this way we shall proceed with those Goyim Masons who know too much ; such of these as we may for some reason spare will be kept in constant fear of exile. We shall promulgate a law making all former members of secret societies liable to exile from Europe. . . . Meantime, however, until we come into our kingdom, we shall act in the contrary way : we shall create and multiply Masonic lodges in all the countries of the world, absorb into them all who may become or are prominent in public activity, for in these lodges we shall find our principal intelligence offices and means of influence. All these lodges we shall bring under one central administration, known to us alone and to all others absolutely unknown, which will be composed of our learned elders. The lodges will have their representatives who will serve to screen the above-mentioned administration of Masonry and from whom will issue the watchword and programme. In these lodges we shall tie the knot which binds together all revolutionary and liberal elements. . . . The most secret political plots will be made known to us and will fall under our guiding hands on the very day of their conception. . . . The class of people who most willingly enter into secret societies are those who live by their wits, careerists, and in general people, mostly light minded, with whom we shall have no difficulty in dealing and in using to wind up the mechanism of the machine devised by us. . . . It is natural that we and no others should lead Masonic activities, for we know whither we are heading. We know the final goal of every form of activity, whereas the Goyim have knowledge of nothing. . . . The Goyim enter the lodges out of curiosity or in the hope, by their means, to get a nibble at the public pie, and some of them in order to obtain a hearing before the public for their impracticable and groundless fantasies : they thirst for success and applause, of which we are remarkably generous. And the reason why we give them this success is to make use of the high conceit of themselves to which it gives birth.

"In order to keep the Goyim from discovering for themselves any new line of action in politics, we will also distract them with amusements, games, pastimes, passions, people's palaces, and so on. Soon we shall start advertising in the Press, inviting people to enter for various competitions in art, in sport of all kinds : these interests will finally turn away their minds from questions in which we should find ourselves compelled to oppose

them. . . . We have taken great care to discredit the clergy of the Christians (Goyim) in the eyes of the people, and thus have succeeded in ruining their mission, which could have been very much in our way. The influence of the clergy on the people is lessening daily. To-day freedom of conscience prevails everywhere, and now only a few years divide us from the time when Christianity will finally crumble away. . . . We will confine the clergy and their teachings to such a small part in life, and their influence will be made so uncongenial to the populace, that their teachings will have the opposite effect to that which they formerly had. . . ."

B.—In an interview published in the *New York World*, February 17th, 1921, Mr. Henry Ford is reported to have said: "The only statement I care to make about the *Protocols* is that they fit in with what is going on. They are sixteen years old, and they have fitted the world situation up to this time. They fit it now." Anyone who reads the above extracts will agree that they fit the world situation, perhaps even better in 1934.

## APPENDIX VI

### FREEMASONRY

#### A.—THE PANTHEISM OF FREEMASONRY

If we deliberately reject our Divine Lord and His Grace, we try to make ourselves superior to God. Inevitably then we run the risk of accepting the absurdities of Pantheism, not only in practice but even speculatively, for the will prevents the intellect from contemplating the full force of the arguments for Truth. This danger is, of course, enormously increased when a man enters a naturalistic society which professes indifference to the supernatural order of the world and of which the underlying teaching is pantheistic. This we see illustrated in Freemasonry. The doctrine veiled by its symbolism is Pantheism, and the final result to which initiation tends is the pantheistic deification of man, particular stress being laid upon the generative powers of the human race. Only a few passages will be quoted here in proof of these statements, but they are taken from authors of unquestioned authority amongst the members of the Craft. Many others of similar import could be cited.

The first passage I shall quote is taken from *The Masonic Initiation*, by W. L. Wilmshurst (pp. 48, 49).<sup>1</sup> "The 43rd Psalm," writes this Masonic dignitary, "restates the same instruction : *Introibo ad altare Dei*, 'I will go to the divine altar.' Similarly the Masonic Initiation contemplates a going within oneself, until one reaches the altar or centre, the Divine Principle or ultimate hidden basis of our being. . . . True self-knowledge is unobstructed conscious union of the human spirit with God and the realization of their identity. In that identic union the unreal, superficial selves have become obliterated. The sense of personality is lost, merged in the Impersonal and Universal. The little Ego is assumed into the great All, and knows as It knows. Man realizes his own inherent ultimate Divinity, and thenceforth lives and acts no longer as a separate individual,

<sup>1</sup> "Just as these pages are being sent to the printers, Mr. Wilmshurst has received still further honour from the craft. He has just been promoted to the rank of Provincial Senior Grand Warden of West Yorkshire at the hands of Viscount Lascelles, the Provincial Grand Master, in the presence of Lord Ampthill, the Pro. Grand Master of England, both of whom paid the highest compliment to the work of Mr. Wilmshurst" (*The Menace of Freemasonry*, by Rev. C. Penney Hunt, 4th edition (1930) pp. 10, 11).

with an independent will, but in integration with the Divine Life and Will, whose instrument he becomes, whose purposes he therefore serves. This is the 'great day of atonement,' when the limited personal consciousness becomes identified or made at one with one's own divine, omniscient, vital and immortal Principle." This is pure Pantheism. Later on in the same work (pp. 65, 66, 71, 88, 92), the influence of Theosophy is revealed in the development of this doctrine. The following extracts from the pages mentioned need no comment: "Thus the universe and man himself are constructed ladder-wise, in an orderly organized sequence of steps. The one universal substance composing the differentiated parts of the universe 'descends' from a state of the utmost ethereality by successive steps of increasing densification until gross materialization is reached; and thence 'ascends' through a similarly ordered gradation of planes to the original place. . . . It was this cosmic process which was the subject of the dream or vision of Jacob and which accounts for 'Jacob's ladder' being given prominence in our symbolism. . . . He (the Initiate) can witness the descent of human essences or souls through planes of increasing density and decreasing vibratory rate. . . . And he can watch the upward return of those who conquer in the strife and . . . ascend to their Source. . . . The superstructure to be erected (by the Mason) is the organization of an ethereal or spiritual body in which the skilled mason can function in independence of his physical body and natural personality. . . . That Ego, the ultimate Divine Principle in man, is represented by the triangular flap of the Masonic apron. . . . The body or form (or rather the succession of bodies or forms), which that Ego assumes on descending into manifestation through the ladder-like planes of the universe . . . is represented by the lower quadrangular part of the apron. . . . The *Tau* displayed upon the apron of those of Master rank is a form of the cross, and also of the Hammer of Thor, of Scandinavian religion. . . . The further important point should be noticed that the apron covers the creative, generative organs of the body; and it is especially to these that the significance of the *Tau* attaches. Spiritual self-building and the erection of the 'superstructure' are dependent upon the supply of creative energy available from the generative, nervous centre, the 'power house' of the human organism. Thence that energy passes upwards through the ganglionic 'transformers' and, reaching the brain, becomes finally sublimated and transformed into consciousness. Conservation of that energy is therefore indispensable both for generating consciousness and providing the material for the finer vehicle or 'superstructure' in which that consciousness may function; the life-energy is always creative, either in the direction of physical propagation or in

that of super-physical up-building." Finally (pp. 146-180), this author gives an allegorical description of what "real, as distinct from merely ceremonial, Initiation involves and leads to" in terms that are a parody of Catholic mystical writers like St. John of the Cross, terminating with a description of the "identic union between finite object and infinite subject, that nirvanic absorption of the spirit's still flame within the Fire of Divine Mind, of the human water-drop in the ocean of that Immaculate Illimitable which is nothing, but without which nothing is. In this state of 'identic union' thought died also; its flickerings and veil-wisps gradually falling away, till stark blankness only remained. Nothing of me still was, save the labouring spirit that strove to be born but could not. It was the zero-point of negative consciousness, the moment of the apparently everlasting No; where nothing is, and God is not. Eloï, Eloï! Lama Sabacthani. I revived—yet not I—at length, in Light: a new indescribable light, so much more than light because it is also life; life beyond the category of personality; life in the universal Spirit of light. . . ." The terms used in this allegory are veiled, but the doctrine is pantheistic and seems to indicate the action of a fallen angelic nature on a human mind.

Let us now turn to another work by one of the recognized Masonic authorities, viz., *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*, by the Grand Commander, Albert Pike. On the title-page of this work we read that it was prepared for the Supreme Council of the Thirty-third Degree of the Southern Jurisdiction of the United States and published by its authority. In the preface it is stated that the work is specially intended to be read and studied by the brethren of that obedience, in connexion with the Ritual of the Degrees, and it is hoped that each will get a copy and make himself familiar with it. In this work we again find the affirmation of Pantheism. God is regarded simply as the soul of the world. The term transcendence is used of God, but the true notions of the divine transcendence and immanence are corrupted. On pages 706, 707, 708, 709, 710, we read: "We continually remind ourselves that He (God) is infinite: because otherwise we should degrade His nature: but He would be for us as if He were not, if His infinite nature had not forms inherent in ourselves, the forms of our own reason and soul. . . . From the necessity of His nature, the Infinite Being must create and preserve the Finite, and to the Finite must in its forms, give and communicate of His own kind.<sup>1</sup> We cannot conceive of any finite thing existing without God, the Infinite basis and ground thereof, nor of God existing without something. . . . If it be of His nature

<sup>1</sup> That God was obliged to create the world is an idea utterly at variance with sane philosophy, as well as being against Faith (Vatican Council). For the refutation of it, cf. St. Thomas, *Ia Pars*. Q. 19, a. 3, 10.



to create—if we cannot conceive of His existing *alone*, without creating, without having created, then what He created was co-existent with Himself. If He could exist an instant without creating He could as well do so for a myriad of eternities. And so again comes round to us the old doctrine of a God, the soul of the universe, and co-existent with it. . . . His (God's) being is an infinite activity, a creating, and so a giving of Himself to the World. The World's being is a becoming, a being created and continued. . . . All this is philosophy, the unavoidable conclusion of the human mind. It is not the *opinion* of Coleridge and Kant, but their *science*; not what they *guess*, but what they *know*." Further on (p. 771) this writer gives us the meaning of the cross in Masonry: "To us," he writes, "Creation is mechanism: to the ancients it was generation. . . . From this idea of generation came the reverence paid the image of generative power, which formed the stauros of the Gnostics, and the philosophical cross of the Masons." Finally, Pike glorifies the Jewish Kabbala: "All truly dogmatic religions have issued from the Kabbala and return to it: everything . . . grand in the religious dreams of all the illuminati, Jacob Boehme, Swedenborg, Saint-Martin, and others, is borrowed from the Kabbala; all the Masonic associations owe to it their secrets and their symbols."<sup>1</sup> Then he gives a pantheistic summary of the doctrine of the Kabbala and adds "Masonry is a search after Light. That search leads us directly back, as you see, to the Kabbala."<sup>2</sup>

In *Symbolic Teaching or Masonry and its Message*, by Thomas Milton Stewart (Past Master Avon Lodge, No. 542 F. & A. M., Corresponding Member of the Authors' Lodge, No. 3456, London), we find the following clear statements (p. 8): "We must always remember that it is only through the doctrines of the more ancient philosophies that the religion preached by Jesus may be understood. . . . The doctrine of God being the Universal Mind diffused through all things underlies all ancient philosophies." Further on in the same work the writer attempts a defence of Masonry against the arguments of a Protestant clergyman, Rev. M. L. Wagner, who had written a book to prove that Masonry is Phallic worship. In the course of his remarks (on p. 224) Stewart makes the following assertion: "According to ancient teachings man and woman are from creation co-equal and co-existent, because both are necessary to the future of the race. This fact the Christian translators of the Bible have been at great pains to conceal, by carefully suppressing every reference to the feminine portion of Deity, and by constantly translating feminine nouns by masculine ones." From this absurd and horrible affirmation about the Divine

<sup>1</sup>Op. cit. p. 744.

<sup>2</sup>Ibid. p. 741.

Nature and from the avowed Pantheism of Masonry as admitted by him in the above quotation, and in numerous other passages, it is clear to every sane philosopher that the Rev. Mr. Wagner is right. A French Masonic writer named E. M. Harran, in a work written in defence of the Higher Grades of Freemasonry,<sup>1</sup> is not under any mistaken impression about the significance of the Cross as a Masonic emblem. He says: "Without exposing for the moment the reason of the symbolism of the cross, I must say that the cross of the chapter degrees is not that of Christ," and again, "The cross, surmounted by a ring was and is yet the sign of the planet called Venus. Now Venus was the goddess of love, in India, in Egypt, in Assyria, Germany, etc."<sup>2</sup>

The human mind, by its unaided natural powers, can attain only to an analogical knowledge of God, the First Cause of all things. Raised to the supernatural order by divine grace, which is a participation in the Inner Life of the Blessed Trinity we are destined to the vision of God in His Essence, "face to face," in the world beyond the grave. Here below the vision is denied us. By infused contemplation, however, we can have a foretaste of that vision, but infused contemplation proceeds by the way of love, not by the way of pure intelligence and of concepts. All knowledge of God obtained by means of ideas and concepts, though absolutely true and certain, remains out of proportion to God as He is, by the way it attains to and signifies Him. But "this same God, grasped by Faith in obscurity. . . . supernatural love lays hold of immediately in Himself uniting us to that which is hidden in faith. . . . It is God, thus become ours by charity, Who is experienced by and in supernatural love as giving Himself to us within us and Who is known affectively, in virtue of an incomprehensible union, in a dark night surpassing all distinct knowledge, all images and all ideas. This knowledge is communicated to us under the action of the Holy Ghost, dwelling in us and acting by His gifts. It transcends infinitely all that all creatures will ever be able to conceive of the Divine Majesty."<sup>3</sup> The contemplation of the Saints is not only *for* the sake of the divine love: it is *by* that same love that it can be ours. In it the soul does not aim at exalting herself nor does she wish to lose her personality. She desires to unite herself to Him Who has first loved her, Who exists before us and without us, Who is incapable of being grasped by the natural powers of angels and of men, but Who can be laid hold of divinely and "Who has given us a share in the divine life for that purpose."<sup>4</sup>

<sup>1</sup> Bordeaux, 1869, Imprimerie Auguste Lavertujon, rue Gouvion.

<sup>2</sup> Cf. A. Preuss, *A Study in American Freemasonry*, especially pp. 45-52, on this whole question.

<sup>3</sup> *Les Degrés du Savoir*, by J. Maritain, p. 24.

<sup>4</sup> *Ibid.* p. 22.

By the vision "face to face" in heaven, the soul becomes divine in the order of intelligence and will (*intentionaliter*) but not *substantially* one with God. The soul is really united to God because, thanks to the Divine Essence illuminating and actualizing her intelligence, she sees and loves what the Three Divine Persons see and love. But the human intelligence, on this side of the Beatific Vision, cannot procure us real union. The love of Jesus Crucified alone can do it in the way mentioned above. Accordingly, we see the human intelligence ever faced with the problem of Faust. "It is inevitable—unless in the case of some strange human deviation—that intellectual life with us should proclaim its inability to satisfy our longings. If human wisdom does not turn upwards to love of God, it will turn downwards to Margaret."<sup>1</sup> Freemasonry with its deification of the generative powers of man is a perfect confirmation of this truth. There is only one way to union with God. It is the royal road of the Cross and of complete self-denial.

We must remember that intellectual mysticism, which aims at ecstasy by means of an asceticism that is exclusively metaphysical and of which examples may be found among the Neo-Platonicians and the Gnostics and in some oriental schools, may sometimes reach that rapture in unity which Porphyrius relates, when speaking about his master.<sup>2</sup> This form of rapture seems to be a sort of superhuman state due to the intervention of an angelic nature. We can well understand too that a metaphysical ecstasy of this nature, in which the human mind comes as it were to the edge of an angelic abyss, is at an infinite distance from the veritable *experience of divine things*,<sup>3</sup> and, in practice, results almost inevitably in Pantheism.<sup>4</sup>

Mr. Wilmshurst's development of the occult signification of Masonry, in the work from which we have quoted above, will lead many English Masons in the direction of Pantheism. The issue of the *Freemason* of December 20th, 1924, lauded the work in question, *The Masonic Initiation*, and expressed the hope that it would be "read, marked, learned and inwardly digested by all the members of the Craft." This will inevitably result in an acceleration of the process of corrosion of the truths of Christianity still retained by English Protestants.

<sup>1</sup> *Les Degrés du Savoir*, by J. Maritain, p. 15.

<sup>2</sup> Plotinus. Cf. *Les Degrés du Savoir*, p. 13.

<sup>3</sup> Spoken of by Dionysius, quoted by St. Thomas, IIa, IIae, Q. 45, a. 2.

<sup>4</sup> *Les Degrés du Savoir*, by J. Maritain, p. 547.

B.—OUTLINE OF THE RELATIONS BETWEEN ANTI-CATHOLIC  
WORLD-FORCES

(*Extract from article by Pierre Loyer in "R.I.S.S." April 13th, 1930, p. 352.*)

"There can be no doubt about the existence of one or more groups aiming at world-domination. . . . These large groups, compenetrating one another, but nevertheless remaining distinct, by their inspiration as well as by their action, are seeking to become all-powerful. They are : the Jewish Group, the Occult Group and the Masonic Group. It is commonly admitted that Masonry is under the control of the Jewish Group. It is also clear that the group comprising the various occultist societies is inspired by and, we may say, impregnated with the spirit and the teachings of the Jewish Kabbala. Of course, all three groups are the instruments of Satan in his war against the Church of Christ. The Masonic Group, in some countries a vehicle of sectarian hate, in others an agency for the diffusion of religious indifference and enervating liberalism, carries on the struggle in the electoral and parliamentary field. The Occultist Groups, with their pretence of mysticism, bring about moral corruption by appealing to man's animal instincts. The Jewish Group, the most secret of all, pulls the strings of international politics, prepares its designs long in advance and uses the other groups to carry them out.

"What are the ends which these bodies of men have in view ? They are certainly different. It would be silly to believe that they are in possession of the marvellous secret of universal domination and that all are working by explicit agreement for the same end. Masonry caresses as its ideal, the freedom of the individual and the divinization of 'Humanity,' as the result of 'Progress.' It is at one and the same time devoted to the cult of mysticism and preoccupied with material interests, for its members have a sort of abstract religion of Progress, Humanity, Liberty, Equality, etc. . . . and are also the most self-seeking of social and political intriguers (in France at least). The Occultist Groups are much less concerned with such matters : they are endeavouring to get into contact with all kinds of mysterious powers and forces. The demon can there act freely and directly. The world-revolution interests them far less than the limitless expansion of the animal 'Ego.' Amongst the Jews, the Kabbalists are akin to the Occultists. Others are cool, calculating individuals, mere atheists or pantheists (the terms are almost synonymous). Others again still maintain respect for the letter of the Bible of the prophets of God and of Israel. For the sceptics, the end to be attained is the vengeance

of humiliated Jewry and the acquisition of gigantic material might and strength. For the believers, the end is the fulfilment of the promises made to Abraham, the advent of the all-conquering Messiah who shall impose his rule on all the peoples of the earth and exalt Israel.

“ All these different aims agree in one point : the Church of Christ must be overthrown. Their hatred of her links them all together. The Mason hates the Church as an obstacle to his desire of individual liberty. The Occultist hates her with a hatred fanned by Satan. The Jew, having rejected the cornerstone, can rebuild his ideal Jerusalem, only on the ruins of the Church and of the civilization sprung from Christ.”

## APPENDIX VII

### FRANCE

Fifty French Catholic laymen, including Jacques Maritain, Etienne Gilson, Yves Simon, Joseph Vialatoux, M. Brillant, Stanislas Fumet, J. Madaule, have recently published a Manifesto entitled, *Pour le Bien Commun ; les Responsabilités du Chrétien et le moment Présent*. They point out the way to a reform of the present social order in France, with its corruption and injustice, along the lines indicated in *Quadragesimo Anno*. They, at the same time, declare themselves opposed to both Fascism and Communism. The following are some of the salient passages in this remarkable document :—

“ There is nothing to be looked for from hatred but hatred and destruction. . . . We believe that Catholics ought to reply ‘ no ’ to the men who would bar the way to Fascism by enrolling them in the ranks of those who have a materialistic idea of work and of human life and who teach that religion is the opium of the people.

“ And we hold that Catholics should also answer ‘ no ’ to the men who would bar the way to Communism by enrolling them in the ranks of those who compromise the ideas and virtues of order, authority and discipline, by associating those ideas with the prejudices and interests of a class, as well as with a too narrow view of the national good and an inhuman misconception of the dignity of labour, and who, besides, too often regard religion merely as a means of governmental control. . . .

“ The political and social domain is, above all and essentially human, that is to say, moral. . . . Political action is intrinsically inseparable from morality. The spiritual and the temporal are intimately linked together. It is all over with the separations and extrinsic connexions of the age that is past. Religion and politics while remaining distinct, must be vitally associated. . . .

“ Finally, it is not the myth of Class or Race or Nation or State, it is the idea of the dignity of the human person and of our spiritual vocation, as well as of the common good of the State, founded upon justice and charity, which must be the animating principle of social life and of united effort. The poles of a truly human social and political *régime* must be the responsibility and liberty of human persons. The State must not be either Totalitarian or Communist, for both are opposed to an organization of life in accordance with the Catholic ideal.

The State must be pluralist, uniting in an organic unity a diversity of groups and social structures, which express and safeguard personal liberty."

Pope Pius XI praises vocational groups, in order to "promote harmony between the various ranks of society." The aim of social legislation must be the re-establishment of such groups. "Those who are engaged in the same trade or profession will form free associations among themselves, for purposes connected with their occupations, etc." But "just as it is wrong to withdraw from the individual and commit to the community at large what private enterprise and industry can accomplish, so, too, it is an injustice, a grave evil and a disturbance of right order for a larger and higher organization to arrogate to itself functions which can be performed efficiently by smaller and lower bodies . . . there are some who fear that the State is substituting itself in the place of private initiative, instead of limiting itself to necessary and sufficient help and assistance. It is feared that the new syndical and corporative institution possesses an excessively bureaucratic and political character."<sup>1</sup> State-imposed, centralized, corporative organization is at variance with that outlined in *Rerum Novarum* and *Quadragesimo Anno*, as those able Frenchmen point out.

<sup>1</sup>All these quotations are from the Encyclical Letter, *Quadragesimo Anno*.





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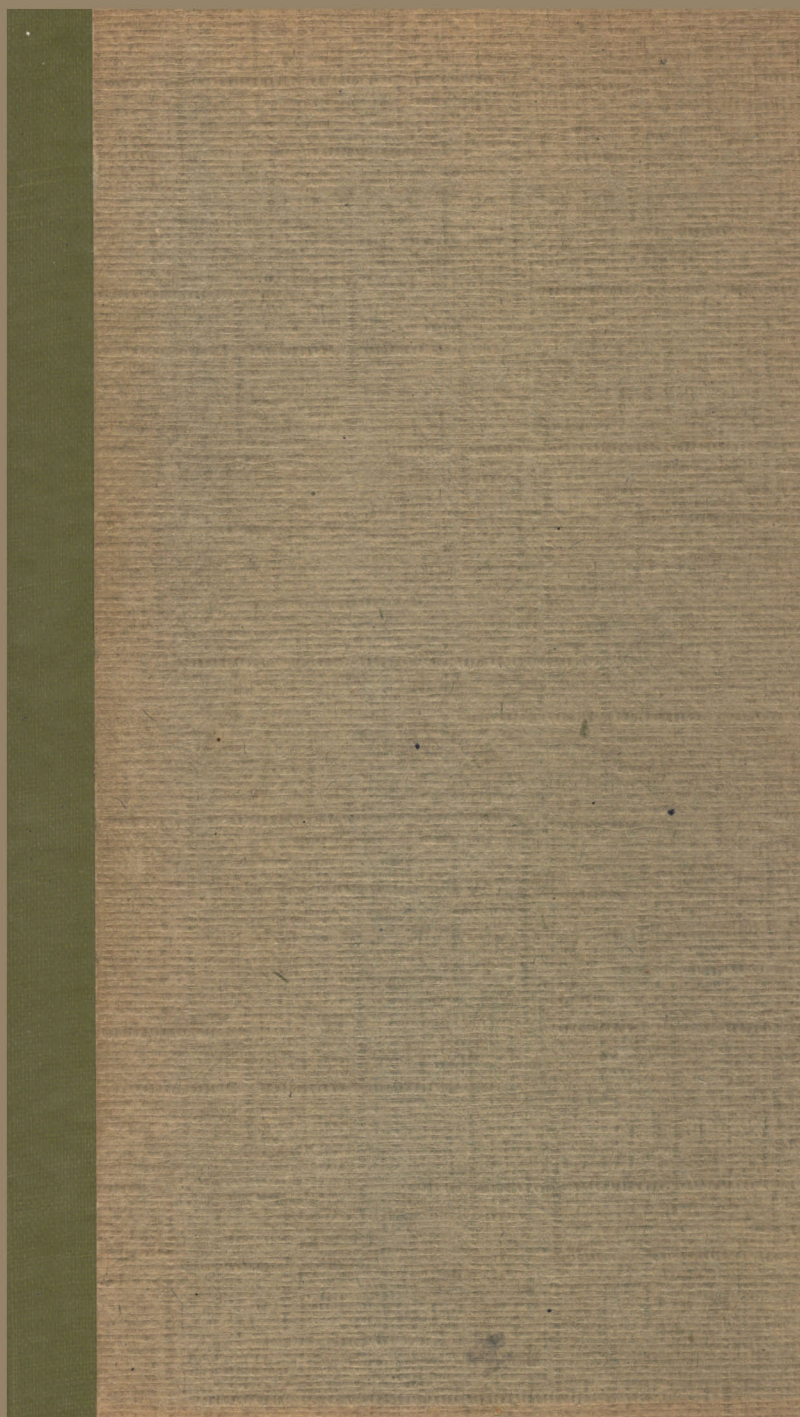
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# **The Kingship of Christ and The Conversion of the Jewish Nation**

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FOREWORD

The annual celebration of the Feast of Christ the King is meant to lead men "to reflect on the Last Judgement, in which Christ, who has been cast out of public life, despised, neglected and ignored, will severely avenge such insults."<sup>1</sup> Our Lord Jesus Christ came down to proclaim His Father's programme for the restoration of ordered life in the world and died proclaiming it. After Pope Pius IX in the Syllabus had catalogued modern errors against the order of society demanded by the infinite dignity of the Life of Sanctifying Grace, restored through the foundation of the Mystical Body on Calvary, Popes Leo XIII, Pius X, Benedict XV, Pius XI and Pius XII have set forth in their Encyclicals the *positive* programme for order enjoined upon us by Christ Our Head, Priest and King. In this series of books I am endeavouring to make known that positive programme to as many as possible, so that they may have a thorough knowledge of the order of the world they should stand for as members of Christ. The series is placed under the patronage of St. Joan of Arc. At the beatification of that lovely saint in 1908, Blessed Pius X sadly reminded members of Christ that: "All the strength of Satan's reign is due to the easy-going weakness of Catholics."

As I was not able to bring out this book when it was originally written, it has been laid aside for years. In the meantime, the need for setting forth the full doctrine of the Kingship of Christ has been forcibly brought home to me by the confusion created in minds owing to the use of the term "Anti-Semitism." The Hitlerite naturalistic or anti-supernatural régime in Germany gave to the world the odious spectacle of a display of Anti-Semitism, that is, of hatred of the Jewish Nation. Yet all the propaganda about that display of Anti-Semitism should not have made Catholics forget the existence of age-long Jewish Naturalism or Anti-Supernaturalism. Forgetfulness of the disorder of Jewish Naturalistic opposition to Christ the King

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<sup>1</sup> Pius XI, Encyclical Letter, *Quas Primas*, On the Kingship of Christ.

is keeping Catholics blind to the danger that is arising from the clever extension of the term "Anti-Semitism," with all its war-connotation in the minds of the unthinking, *to include any form of opposition to the Jewish Nation's naturalistic aims*. For the leaders of the Jewish Nation, to stand for the rights of Christ the King is logically to be "anti-Semitic."

In March, 1917, Pope Benedict XV wrote to the Archbishop of Tours : " In the midst of the present upheavals, it is important to repeat to men that by her divine institution the Catholic Church is the only ark of salvation for the human race . . . . Accordingly, it is more seasonable than ever to teach . . . . . *that the truth which liberates, not only individuals, but societies, is supernatural truth in all its fulness and in all its purity, without attenuation, diminution or compromise* : in a word, exactly as Our Lord Jesus Christ delivered it to the world."<sup>1</sup> These sublime words of the Vicar of Christ have nerved me to do all in my power to set forth the opposition of every form of Naturalism, including Jewish Naturalism, to the supernatural Reign of Christ the King. In addition, for over twenty years I have been offering the Holy Sacrifice of the Mass every year, on the Feasts of the Resurrection, Corpus Christi, SS. Peter and Paul and the Assumption of Our Blessed Mother, for the acceptance by the Jewish Nation of the Divine Plan for order. Thus I have been striving to follow the example of our Divine Master. Blessed Pius X insists that " though Jesus was kind to those who had gone astray, and to sinners, He did not respect their erroneous convictions, however sincere they appeared to be."<sup>2</sup> The need of combining firmness in the proclamation of the integral truth with loving charity towards those in error is insisted on, even more emphatically, by Pope Pius XI : " Comprehending and merciful charity towards the erring," he writes, " and even towards the contemptuous, does not mean and can not mean that you renounce in any way the proclaiming of, the insisting on, and the courageous defence of the truth and its free and unhindered application to the realities about you. The first and obvious duty the priest owes to the world about

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<sup>1</sup> Translated from the original as published in the *Éditions de la Bonne Presse*. Italics mine.

<sup>2</sup> Letter of Blessed Pius X on *Le Sillon*, August 25, 1910. (Irish C.T.S. Translation).



## *The Kingship of Christ and the Conversion of the Jewish Nation*

him is service to the truth, the whole truth, the unmasking and refutation of error in whatever form or disguise it conceals itself."<sup>1</sup>

A day will come when the Jewish Nation will cease to oppose order and will turn in sorrow and repentance to Him Whom they rejected before Pilate. That will be a glorious triumph for the Immaculate Heart of Our Blessed Mother. Until that day dawns, however, their naturalistic opposition to the True Supernatural Order of the world must be exposed and combated.

DENIS FAHEY, C.S.SP.

*Feast of the Sacred Heart of Jesus, June 20, 1952.*

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<sup>1</sup> Encyclical Letter *On the Condition of the Church in Germany*. March 14th, 1937.

## ERRATA

- P. 71 Ninth line from top, read "catastrophes" for "catastrophies."
- P. 79 Footnote 3, read "pp. 43-47" for "pp. 43-44."
- P. 90 Ninth line from top, read "Union" for "union."  
Tenth line from top, read "Orthodox" for "orthodox."
- P. 93 Footnote 3, first line, read "*La Question du Messie*" for "*Le Question du Messie*."
- P. 95 Footnote 3, fifth line, read "*Reorganization*" for "*Re-Organization*."
- P. 97 Twenty-first line from top, delete "in."
- P. 142 First line, first word, read "Though" for "Through."
- P. 178 Line 27, read "pretension" for "pretention."

# CHAPTER I

## THE PROGRAMME OF CHRIST and THE PLANS OF SATAN

*Our Lord's Programme* for Order may be outlined as follows :

### FIRSTLY

Our Lord's Mystical Body the Catholic Church, Supernatural and Supranational, which all States and Nations are called upon to acknowledge, has been established by God as the One Way for the ordered return of human beings to Him. Into it all men of all nations are called to enter as His members. "Men living together in society are under the power of God no less than individuals are, and society, not less than individuals, owes gratitude to God, who gave it being and maintains it, and whose ever-bounteous goodness enriches it with countless blessings. Since, then, no one is allowed to be remiss in the service due to God . . . . *we are bound absolutely to worship God in that way which He has shown to be His will . . . . .* It cannot be difficult to find out which is the true religion,

*Satan's Plans* for Disorder may be outlined as follows :

### FIRSTLY

Satan aims at preventing the acknowledgement by States and Nations of the Catholic Church as the One Way established by God for ordered return to Him. When this acknowledgement has been brought about in spite of his efforts and those of his satellites, he strives to get it undone and to induce the State to persecute the Catholic Church. The first step towards this is to get all religions, including the Jewish religion, put on the same level as the Catholic Church. The granting of full citizenship to the Jews, who *as a nation* are engaged in preparing for the Natural Messiah, tends in the same direction. This putting of all religious on the same level is usually called in the newspapers *separation of Church and State*. (Cf. Accounts of Revolutions from the French Revolution of

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if only it be sought with an earnest and unbiased mind; for proofs are abundant and striking . . . . . From all these [proofs] it is evident that the only true religion is the one established by Jesus Christ Himself, and which He committed to His Church to protect and propagate" (Leo XIII Encyclical Letter, *Immortale Dei, On the Christian Constitution of States.*).

"Justice therefore forbids, and reason itself forbids, the State to be godless; or to adopt a line of action which would end in godlessness—namely, to treat the various religions (as they call them) alike, and to bestow upon them promiscuously equal rights and privileges. Since, then, the profession of one religion is necessary in the State, that religion must be professed which alone is true, and which can be recognized without difficulty, especially in Catholic States, because the marks of truth are, as it were, engraven upon it" (Leo XIII, Encyclical Letter, *Libertas, On Human Liberty*).

"By degrees the religion of Christ was put on the same level with false religions and placed ignominiously in the

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1789 to the Spanish Revolution of 1931).

Satan spreads perplexity and disorder in minds by confusing the false *tolerance* of *Liberalism*, by which equal rights are granted to truth and error, with the true *tolerance* of the Catholic Church. "As to tolerance," writes Leo XIII (Encyclical Letter, *Libertas, On Human Liberty*), "it is surprising how far removed from the equity and prudence of the Church are those who profess what is called Liberalism. For, in allowing that boundless licence of which we have spoken, they exceed all limits and end at last by making no apparent distinction between truth and error, honesty and dishonesty . . . . . it is contrary to reason that error and truth should have equal rights . . . . . For right is a moral power which it is absurd to suppose that nature has accorded indifferently to truth and falsehood, justice and injustice."

"The Church," writes the same learned Pontiff (Encyclical Letter, *Immortale Dei, On the Christian Constitution of States*), "deems it unlawful to place the various forms of divine worship on the same footing

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same category with them" (Pius XI, Encyclical Letter, *Quas Primas, On the Kingship of Christ*).

Pope Pius XI condemned separation of Church and State more than once. In the Encyclical *On Christian Marriage*, he praised the Italian Matrimonial Law and the solemn Convention entered into between the Holy See and the Kingdom of Italy and then added: "This might well be a striking example to all of how, even in this our own day (in which sad to say, the absolute separation of the civil power from the Church, and indeed from every religion, is so often taught), the one supreme authority can be united and associated with the other without detriment to the rights and supreme power of either, thus protecting Christian parents from pernicious evils and menacing ruin."

Again the same Pontiff writes as follows: "It is assuredly with no small grief We learn that the legislators have openly declared that the State has no religion, and that they have accordingly confirmed and ratified what the Constitution of the Spanish Government has already unjustly laid down, namely, the separation of Civil Society from the Church. To avoid dwelling too long on this matter, We do not wish to point out at too great length

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as the true religion, but does not on that account, condemn those rulers, who for the sake of securing some great good or of hindering some great evil, patiently allow custom or usage to be a kind of sanction for each kind of religion having its place in the State. And, in fact, the Church is wont to take earnest heed that no one shall be forced to embrace the Catholic Faith against his will."

Satan also spreads perplexity and disorder in minds by introducing confusion between Anti-Semitism, which is the detestable hatred of the Jews as a race, and the duty incumbent upon Catholics of combating valiantly for the integral rights of Christ the King and opposing Jewish Naturalism. We see this clearly in the following quotation from the Jewish writer Bernard Lazare: "The Jew is the living testimony of the disappearance of the State based on theological principles, that state which the Anti-Semites hope to restore. From the day a Jew first occupied a public position, the Christian State was in danger. That is perfectly accurate and the Anti-Semites who say that the Jews have destroyed the correct idea

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*what a grievous error they commit who hold that such a separation is licit and worthy of approval, especially since it is a question of a nation almost all of whose citizens glory in the name of Catholic. Indeed, if the matter is examined closely, this iniquitous separation, as we have more than once indicated, is the necessary consequence of the theories of the Laicists*" (Encyclical Letter, *On the Persecution of the Church in Spain*).

Pope Leo XIII stressed the same divine principle. "The main factor in bringing things to this happy state were the ordinances and decrees of your synods, especially of those which in more recent times were convened and confirmed by the authority of the Apostolic See. But, moreover (a fact which it gives pleasure to acknowledge), thanks are due to the equity of the laws which obtain in America and to the customs of your well-ordered Republic. For the Church amongst you, unopposed by the Constitution and government of your nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance. Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church, or that it would be universally lawful or expedient for State and Church to be, as in America separated and divorced." (Encyclical Letter, *Longinque Oceani, On Catholicity in the United States*).

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of the State could more justly assert that the entrance of the Jews into Christian Society has symbolized the destruction of the State, I mean, of course, the Christian State" (*L'Antisémitisme*, p. 361).

Satan wants us to forget that there is one True Religion, the Supernatural Religion established by Our Lord Jesus Christ, True God and True Man. He wants us also to lose sight of the fact that *there are organized forces* working for the advent of the Natural Messiah.

"By the fact that the indiscriminate freedom of all forms of worship is proclaimed, truth is confused with error, and the Holy and Immaculate Spouse of Christ is placed on the same level as heretical sects and even as Jewish perfidy" (Pius VII, Letter, *Post tam diuturnas*).

Satan has not left us in doubt about his enthusiasm for the Declaration of the "rights of man" and the principles of the French Revolution of 1789. "Long live Liberty, Equality, Fraternity! That is the favourable time for us" are amongst the expressions used by the possessed children of Illfurt, Alsace. (Cf. *The Devil, his words and actions in the possessed children of Illfurt*, from the official documents).

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**SECONDLY**

and as a consequence, States and Nations are called upon to acknowledge the right of the Catholic Church by the voice of the Pope and Bishops to decide what favours or hinders our most real life, namely, our life as members of Christ. This right of the Catholic Church is known as the *Indirect Power*. It belongs to the Catholic Church as the sole divinely-appointed Guardian of the whole Moral Law, natural and revealed.

"The Church of Christ is the true and sole teacher of virtue and guardian of morals" (Leo XIII, Encyclical Letter, *Immortale Dei, On the Christian Constitution of States*).

"The Lord Jesus reigns in civil society . . . . when the Church holds that position of dignity which was allotted to her by her Divine Author, that of a perfect society, mistress and guide of all other societies" (Pope Pius XI, Encyclical Letter, *Ubi Arcano, On the Peace of Christ in the Kingdom of Christ*).

"If the natural law enjoins upon us to love devotedly and to defend the country that gave us birth, and in which we were brought up, so that every good citizen hesitates not to face

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**SECONDLY**

Satan aims at getting States and Nations to treat with contempt the Indirect Power of the Catholic Church and at setting up the State or the Race as the authority to decide all moral questions. He knows that this means the abrogation of the moral law and that it leads to chaos.

"To create this atmosphere of lasting peace, neither peace treaties nor the most solemn pacts, nor international meetings or conferences, nor even the noblest and most disinterested efforts of any statesman will be enough, unless in the first place are recognised the sacred rights of natural and divine law. No leader in public economy, no power of organisation will ever be able to bring social conditions to a peaceful solution, unless the moral law based on God and conscience first triumphs in the field of economics itself. This is the underlying value of every value in the political life as well as in the economic life of nations" (Pius XI, Encyclical Letter, *Caritate Christi Compulsi, On the Troubles of Our Time*).

"He who takes the race, or the people, or the State, or the

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death for his native land, very much more is it the urgent duty of Christians to be ever animated by like sentiments towards the Church. For the Church is the Holy City of the Living God, born of God Himself, and by Him built up and established. Therefore we are bound to love dearly the country whence we have received the means of enjoyment this mortal life affords, but we have a much more urgent obligation to love, with ardent love, the Church to which we owe the life of the soul, a life that will endure forever" (Leo XIII, Encyclical Letter, *Sapientiæ Christianæ, On the Chief Duties of Christians as Citizens*). "Christ instituted in the Church a *living, authoritative and permanent Teaching Authority*, which He strengthened by His own power, taught by the Spirit of Truth, and confirmed by miracles. He willed and ordered, under the gravest penalties, that its teachings should be received as if they were His own" (Leo XIII, Encyclical Letter, *Satis Cognitum, On the Unity of the Church*.)

"In defining the limits of the obedience owed to the pastors of souls," writes Pope Leo XIII, "but most of all to the authority of the Roman Pontiff, it must not be supposed that it is only to be yielded in relation to dogmas of which the obstinate denial cannot be disjoined from the crime of heresy. Nay further, it is not enough sincerely and firmly to assent to

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form of Government, the bearers of the power of the State or other fundamental elements of human society—which in the temporal order of things have an essential and honourable place—out of the system of their earthly valuation and makes them the ultimate norm of all, even of religious values, and deifies them with an idolatrous worship, perverts and falsifies the order of things created and commanded by God" (Pius XI, *The Persecution of the Church in Germany*).

Lured on by Satan, men talk of restoring order in the world in defiance of or without the help of Christ and His Church. This will only lead to greater chaos: "No human institution exists which can impose upon the nations an international code, adapted to the present time, similar to the one which in the Middle Ages, ruled that society of nations which was known as Christendom . . . . . But there is a divine institution, which can guarantee the sanctity of the law of nations, an institution which embracing all nations and transcending them, is endowed with supreme authority and evokes veneration through its plenary powers of



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doctrines which, though not defined by any solemn pronouncement of the Church, are by her proposed to belief, as divinely revealed in her common and universal teaching and which the Vatican Council declared are to be believed with Catholic and divine faith.

"But this likewise must be reckoned amongst the duties of Christians, that they allow themselves to be ruled and directed by the authority and leadership of bishops, and above all of the Apostolic See . . . . . Wherefore it belongs to the Pope to judge authoritatively what things the sacred oracles contain, as well as what doctrines are in harmony, and what in disagreement, with them; and also for the same reason to show forth what things are to be accepted as right, and what to be rejected as worthless; what it is necessary to do and what to avoid doing, in order to attain eternal salvation. For otherwise, there would be no sure interpreter of the commands of God, nor would there be any safe guide showing man the way he should live . . . . . From God has the duty been assigned to the Church not only to interpose resistance, if at times the State rule should run counter to religion, but, further, to make a strong endeavour that the power of the Gospel may pervade the law and institutions of the nations. And inasmuch as the destiny of the State depends mainly on the disposition of those who are at the head of

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rule—the Church of Christ" (Pius XI, Encyclical Letter, *Ubi Arcano, On the Peace of Christ in the Kingdom of Christ*).

Satan tries to persuade young people that the Church is opposed to the form of civil government they prefer. This is not true. "Of the various governments, the Church does not reject any that are fitted to procure the welfare of the subject; she wishes only—and this nature itself requires—that they should be constituted without involving wrong to anyone and especially without violating the rights of the Church" (Leo XIII, Encyclical Letter, *Libertas, On Human Liberty*).

He tries to persuade them also that the Catholic Church is opposed to all efforts for a country's independence. This also is false. "Neither does the Church condemn those who, if it can be done without violation of justice, wish to make their country independent of any foreign or despotic power. Nor does she blame those who wish to secure to the State the power of self-government, and to its citizens the greatest possible measure of prosperity" (Leo XIII, Encyclical Letter, *Libertas, On Human Liberty*).

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affairs, it follows that the Church cannot give countenance or favour to those whom she knows to be imbued with a spirit of hostility to her, who refuse openly to respect her rights; who make it their aim and purpose to tear asunder the alliance that should, by the very nature of things, connect the interests of religion with those of the State. On the contrary, she is (as she is bound to be) the upholder of those who are themselves imbued with the right way of thinking as to the relations between Church and State, and who strive to make them work in perfect accord for the common good. These precepts contain the abiding principle by which every Catholic should shape his conduct in regard to public life" (Leo XIII, Encyclical Letter, *Sapientiæ Christianæ, On the Chief Duties of Christians as Citizens*).

**THIRDLY**

the Unity and Indissolubility of Christian Marriage symbolize the union of Christ and His Mystical Body. This is the foundation of the Christian Family. Our Lord wants His members to cultivate purity and honour virginity, under the guidance of His Immaculate Mother.

"If we wish with all reverence to inquire into the intimate

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The Church of course, condemns all secret societies which are Satan's happy hunting grounds: "As Our Predecessors have many times repeated, *let no man think that he may for any reason whatsoever join the Masonic sect*, if he values his Catholic name and his eternal salvation as he ought to value them. Let no one be deceived by a pretence of honesty. It may seem to some that Freemasons demand nothing that is openly contrary to religion and morality; but, as the whole principle and object of the sect lies in what is vicious and criminal, to join with these men or in any way to help them cannot be lawful" (Leo XIII, Encyclical Letter, *Humanum Genus, On Freemasonry*).

**THIRDLY**

Satan aims at undermining Christian family life, directly by the introduction of divorce and indirectly by the propagation of immorality. The attack on the moral law may be launched under the pretext of the interests of the race. Satan hates the pure, especially the Immaculate Queen of Heaven.

"Oh! if only your country [the United States] had come

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reason of the divine decree [of the indissolubility of marriage], we shall easily see it in the mystical significance of Christian Marriage . . . . . For, as the Apostle says in his Epistle to the Ephesians (V. 32), the marriage of Christians recalls that most perfect union which exists between Christ and the Church, which union, as long as Christ shall live and the Church through Him, can never be dissolved by any separation . . . . .

"God wishes men to be born not only that they may live and fill the earth, but much more that they may be worshippers of God, that they may know Him and love Him and finally enjoy Him for ever in heaven; and this end, since man is raised by God in a marvellous way to the supernatural order, surpasses all that eye hath seen, and ear heard, and all that hath entered into the heart of man. From which it is easily seen how great a gift of divine goodness and how remarkable a fruit of marriage are children born by the omnipotent power of God through the co-operation of those bound in wedlock.

"But Christian parents must

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to know from the experiences of others rather than from examples at home, of the accumulation of ills which derive from the plague of divorce! . . . . . The consequences of this evil have been thus described by Pope Leo XIII in words whose truth cannot be gainsaid: 'Because of divorce the nuptial contract becomes subject to fickle whim; affection is weakened; pernicious incentives are given to conjugal infidelity; the care and education of offspring are harmed; the seeds of discord are sown among families, the dignity of woman is lessened and brought down, and she runs the risk of being deserted after she has served her husband as an instrument of pleasure. And since it is true that for the ruin of the family and the undermining of the State, nothing is so powerful as the corruption of morals, it is easy to see that divorce is most injurious to the prosperity of families and of States' (Encyclical Letter, *Arcanum*) . . . . . Marriages, in which one or the other party does not accept the Catholic teaching or has not been baptised, as is clear to you from wide experience, are rarely

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also understand that they are destined not only to propagate and preserve the human race on earth, indeed not only to educate any kind of worshippers of the true God, but children who are to become members of the Church of Christ, to raise up fellow-citizens of the Saints, and members of God's household that the worshippers of God and Our Saviour may daily increase . . . . . It is theirs to offer their offspring to the Church in order that by this most fruitful Mother of the children of God they may be regenerated through the laver of Baptism unto supernatural justice and finally be made living members of Christ, partakers of immortal life, and heirs of that eternal glory to which we all aspire from our inmost heart . . . . .

"All these things, however, Venerable Brethren, depend in large measure on the due preparation, remote and proximate, of the parties for marriage. For it cannot be denied that the basis of a happy wedlock, and the ruin of an unhappy one, is prepared and set in the souls of boys and girls during the period of childhood and adolescence. There is danger that those who

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happy and usually occasion grave loss to the Catholic Church " (Pius XII, Encyclical Letter to the American Hierarchy, 1939).

"The Naturalists and Freemasons having no faith in those things which we have learned by the revelation of God, deny that our first parents sinned, and consequently think that free will is not at all weakened and inclined to evil . . . . . Wherefore we see that men are publicly tempted by the many allurements of pleasure; that there are journals and pamphlets with neither moderation nor shame; that stage-plays are remarkable for licence; that designs for works of art are shamelessly sought in the laws of *so-called realism*; that the contrivances for a soft and delicate life are most carefully devised; and that all the allurements of pleasure by which virtue may be lulled to sleep are diligently brought into play" (Leo XIII, Encyclical Letter, *Humanum Genus*, On *Freemasonry*).

Satan rejoices at efforts to encourage illegitimacy, on the plea of the needs of the race, and at efforts to corrupt the young. "Every use of the

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before marriage sought in all things what is theirs, who indulged even their impure desires, will be in the married state what they were before, that they will reap that which they have sown; indeed within the home there will be sadness, lamentation, mutual contempt, strifes, estrangements, weariness of common life and, worst of all, such parties will find themselves left alone with their own unconquered passions. Let, then, those who are about to enter on married life approach that state well disposed and well prepared, so that they will be able as far as they can to help each other in sustaining the vicissitudes of life, and yet more in attending to their eternal salvation and in forming the inner man unto the fullness of the age of Christ . . . . . The religious character of marriage, its sublime signification of grace and the union between Christ and the Church, evidently requires that those about to marry should show a holy reverence towards it, and zealously endeavour to make their marriage approach as nearly as possible to the archetype of Christ and the Church. They, therefore, who rashly and heedlessly contract mixed marriages,

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faculty given by God for the procreation of new life is the right and the privilege of the marriage state alone, by the law of God and of nature, and must be confined absolutely within the sacred limits of that state . . . . . For now, alas, not secretly nor under cover, but openly, with all sense of shame put aside, now by word, again by writings, by theatrical productions of every kind, by romantic fiction, by amorous and frivolous novels, by cinematographs portraying in vivid scene, in addresses broadcast on the radio, in short, by all the inventions of modern science, the sanctity of marriage is trampled upon and derided; divorce, adultery, all the basest vices either are extolled or at least are depicted in such colours as to appear to be free of all reproach and infamy. Books are not lacking which . . . . . to the number of antiquated opinions relegate the traditional doctrine of Christian marriage. These thoughts are instilled into men of every class, rich and poor, masters and workers,

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from which the maternal love and providence of the Church dissuades her children for very sound reasons, fail conspicuously in this respect, sometimes with danger to their eternal salvation" (Pius XI, Encyclical Letter, *Casti Conubii*, On Christian Marriage).

**FOURTHLY**

Our Lord wants children educated as Members of His Mystical Body, so that they may be able to look at everything, nationality included, from that standpoint, and observe the order following therefrom in relation to God, themselves and others. Thus is true personality developed.

"For the mere fact that a school gives some religious instruction (often extremely stunted), does not bring it into accord with the rights of the Church and of the Christian family, or make it a fit place for Catholic Students. To be this, it is necessary that all the teaching and the whole organization of the school and its teachers, syllabus and text-books in every branch, be regulated by the Christian spirit, under the direction and maternal supervision of the Church; so that Religion may be in very truth the foundation and crown of

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lettered and unlettered, married and single, the godly and the godless, old and young, but for these last, as easiest prey, the worst snares are laid" (Pius XI, Encyclical Letter, *Casti Conubii*, On Christian Marriage).

**FOURTHLY**

Satan aims at impeding, or if possible, preventing altogether, the education of young people of both sexes as Members of Christ. He will favour the Lutheran sectioning off of the Christian from the Citizen (or National) and will endeavour to get educators to strive for success in examinations or in games, irrespective of the ordered formation of Christ's Members. He will endeavour to get Catholics thus badly educated into Secret Societies such as Freemasonry, in order to give them a naturalistic formation and induce them to turn against the Religious Orders of the Catholic Church and against Catholic Education generally.

Satan uses every effort to lower the ideals of future priests and educators and to corrupt the future mothers of families: "Let us spread vice broadcast among the multitude. Let them breathe it through their five

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the youth's entire training ; and this in every grade of school, not only the elementary, but the intermediate and higher institutions of learning as well. To use the words of Leo XIII : 'It is necessary not only that religious instruction be given to the young at fixed times, but also that every other subject taught, be permeated with Christian piety. If this is wanting, if this sacred atmosphere does not pervade and warm the hearts of masters and scholars alike, little good can be expected from any kind of learning, and considerable harm will often be the consequence . . . ' (Encyclical Letter, *Militantis Ecclesiæ*, Aug. 1, 1897) " (Pope Pius XI, Encyclical Letter, *Divini illius Magistri*, *On the Christian Education of Youth*). "When one thinks of the havoc wrought in the souls of youth and of childhood, of the loss of innocence so often suffered in the motion picture theatres, there comes to mind the terrible condemnation pronounced by Our Lord upon the corrupters of little ones : ' Whosoever shall scandalize one of these little ones who believe in Me, it were better for him that a millstone be hanged about his neck and that he be drowned in the depths of the sea '

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senses, let them drink it in and become saturated with it . . . . . Make men's hearts corrupt and vicious and you will have no more Catholics. Draw away priests from their work, from the altar and from the practice of virtue. Strive skilfully to fill their minds and occupy their time with other matters . . . . . Recently one of our friends, laughing at our projects, said to us : ' To overcome the Catholic Church, you must begin by suppressing the female sex.' There is a certain sense in which the words are true ; but since we cannot suppress woman, let us corrupt her along with the Church . . . . . The best poniard with which to wound the Church mortally is corruption " (Instructions of the Italian Masonic *Alta Vendita* in *L'Eglise Romaine en face de la Révolution*, by Crétineau-Joly, Vol. II, pp. 128-129).

" Everyone knows what damage is done to the soul by bad motion pictures. They are occasions of sin, they seduce young people along the ways of evil by glorifying the passions ; they show life under a false light ; they cloud ideals ; they destroy pure love, respect for marriage, affection for the

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(St. Matth. XVIII, 6) . . . . .  
From time to time, the Bishops will do well to remind the motion picture industry that, amid the cares of their pastoral ministry, they are under obligation to interest themselves in every form of decent and healthy recreation, because they are responsible before God for the moral welfare of their people even during their time of leisure . . . . . Above all, all pastors of souls will undertake to obtain each year from their people a pledge similar to the one already alluded to, which is given by their American brothers and in which they promise to stay away from motion pictures which are offensive to truth and to Christian morality. The most efficacious manner of obtaining these pledges or promises is through the parish church or school" (Pius XI, Encyclical Letter, *Vigilanti Cura, On the Motion Pictures*).

"The proper and immediate end of Christian education is to co-operate with divine grace in forming the true and perfect Christian that is to form Christ Himself in those regenerated by Baptism . . . . . For the true Christian must live a supernatural life in Christ . . . . . and display it in all his actions . . . . . Hence the true Christian, product of Christian education, is the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illuminated by the supernatural light of the example and teaching of Christ; in other words,

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family . . . . . The power of the motion picture consists in this, that it speaks by means of vivid and concrete imagery which the mind takes in with enjoyment and without fatigue . . . . This power is still greater in the talking picture for the reason that interpretation becomes even easier and the charm of music is added to the action of the drama . . . . . It is therefore one of the supreme necessities of our times to watch and to labour to the end that the motion picture be no longer a school of corruption but that it be transformed into an effectual instrument for the education and the elevation of mankind . . . . . This is an obligation which binds not only the Bishops but also the faithful and all decent men who are solicitous for the well-being and moral health of the family, of the nation, and of human society in general" (Pius XI, Encyclical Letter, *Vigilanti Cura, On the Motion Pictures*).

"And repeatedly, as occasion offered, the Supreme Pontiff has disapproved of and most strongly condemned the immodest fashions in dress which have become customary in our times, even among Catholic women and girls. These fashions are not only gravely opposed to womanly dignity and adornment but tend most unhappily both to the temporal disgrace of such women, and what is worse, to their eternal ruin and that of others as well" (*Instruction on Modesty in Women's Dress*, issued by the Sacred Congregation of the



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to use the current term, the true and finished man of character. For, it is not every kind of consistency and firmness of conduct based on subjective principles, that makes true character, but only constancy in following the eternal principles of justice . . . .” (Pius XI, Encyclical Letter, *Divini Illius Magistri, On the Christian Education of Youth*).

**FIFTHLY**

The Divine Plan for order calls for wide diffusion of ownership of property, in order to facilitate families in procuring the sufficiency of material goods required for the virtuous life of their members as human persons, and for Unions of owners and workers in Guilds or Corporations reflecting the solidarity of the Mystical Body in economic organization.

“The law therefore should favour ownership, *and its policy should be to induce as many as possible to become owners*” (Leo XIII, Encyclical Letter, *Rerum Novarum, On the Condition of the Working Classes*).

“As in the conflict of interests and most of all in the struggle against unjust forces, a man's virtue does not always suffice

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Council, 12th Jan., 1903).

“Do not think that any precaution can be great enough in keeping the young from masters and schools whence the pestilent breath of the Masonic Society is to be feared. Under your guidance, let parents, religious instructors, and priests having the care of souls, *use every opportunity*, in their Christian teaching, of warning their children and pupils of the infamous nature of these societies” (Leo XIII, Encyclical Letter, *Humanum Genus, On Freemasonry*).

**FIFTHLY**

Satan aims at the concentration of property in the hands of a few, either nominally in those of the State, that is, in those of the party in power, or in those of the money-manipulators. He knows that, given fallen human nature, this will lead to the subordination of men to production of material goods and to the treatment of all those not in power as mere *individuals*, not as *persons*. For this he favoured Liberalism or Individualism and now favours the reaction against Individualism—Collectivism and Communism.

Satan saw with pleasure the ruin of souls resulting from unbridled Individualism. “Even on Sundays and Holydays, labour shifts were given no time to

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to assure him his daily bread, and as the social machinery ought to be so organized as by its natural action to paralyse the efforts of the wicked, and to render accessible to every man of goodwill his legitimate share of temporal happiness, We earnestly desire that you should take an active share in organizing society for that purpose . . . . . The Church has no need to disown her past; it is enough for her, with the co-operation of the real workmen of social organization, to take up again the organizations shattered by the Revolution [the Guilds] and in the same Christian spirit which inspired them, to adapt them to the new environment created by the material evolution of contemporary society, for the true friends of the people are neither revolutionaries, nor innovators, but men of tradition" (Pius X, Letter, *On the Subject of the Sillon*).

"Agriculture is the first and most important of all arts; so it is also the first and true riches of States . . . . . To render onerous the conditions of the tiller of the soil tends to restrict his activities and to cripple rural industry" (Pius VII, *Motu Proprio*, Sept. 15, 1802).

"Because sociability is one of man's natural requirements and since it is legitimate to promote, by common effort, decent livelihood, it is not possible without injustice, to deny or to limit either to the producers or to the labouring and farming classes the free faculty of uniting in

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attend to their essential religious duties. No one thought of building churches within convenient distances of factories or of facilitating the work of the priest. On the contrary, laicism was actively and persistently promoted, with the result that we are now reaping the fruits of the errors so often denounced by Our Predecessors and by Ourselves. It can surprise no one that the Communistic fallacy should be spreading in a world already to a large extent estranged from Christianity" (Pius XI, Encyclical Letter, *Divini Redemptoris, On Atheistic Communism*).

"Very many employers treated their workmen as mere tools, without any concern for the welfare of their souls, indeed without the slightest thought of higher interests. The mind shudders if we consider the frightful perils to which the morals of workers (of boys and young men particularly), the virtue of girls and women, are exposed in modern factories; if we recall how the present economic régime and, above all, the disagreeable housing conditions prove obstacles to the family tie and family life; if we remember the insuperable diffi-

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associations, by means of which they may defend their proper rights and secure the betterment of the goods of soul and body, as well as the honest comforts of life. But to unions of this kind, which in past centuries have procured immortal glory for Christianity and for the professions an untarnishable splendour, one cannot everywhere impose an identical discipline and structure, which therefore can be varied to meet the different temperament of the people and the diverse circumstances of time. But let the unions in question draw their vital force from principles of wholesome liberty, let them take their form from the lofty rules of justice and of honesty and conforming themselves to those norms let them act in such a manner that in their care for the interests of their class they violate no one's rights, let them continue to strive for harmony and respect the common weal of civil society" (Pius XII, Letter to the American Hierarchy, Nov. 1, 1939).

"If private resources do not suffice, it is the duty of the public authority to supply for the insufficient forces of individual effort, particularly in a matter which is of such importance to the common weal, namely, the maintenance of the family and married people. If families, particularly those in which there are many children have not suitable dwellings; if the husband cannot find employ-

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culties placed in the way of a proper observance of Holydays . . . . . Dead matter leaves the factory ennobled and transformed, while human beings are corrupted and degraded" (Pius XI, Encyclical Letter, *Quadragesimo Anno*, On the Social Order).

On the other hand, Satan fans the flames of the Communist reaction and urges on the revolt against God, Our Loving Father. "In the beginning Communism showed itself for what it was in all its perversity: but very soon it realised that it was thus alienating the people. It has therefore changed its tactics, and strives to entice the multitudes by trickery of various forms . . . . . Thus, aware of the universal desire for peace, the leaders of Communism pretend to be the most zealous promoters and propagandists of the movement for world amity. Yet at the same time they stir up a class warfare which causes rivers of blood to flow, and realising that their system offers no internal guarantee of peace, they have recourse to unlimited armaments . . . . . They try perfidiously to worm their way even into professedly Catholic and religious

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ment and means of livelihood ; if the necessities of life cannot be purchased except at exorbitant prices ; if even the mother of the family, to the great harm of the home, is compelled to go forth and seek a living by her own labour ; if she, too, in the ordinary or even extraordinary labours of childbirth is deprived of proper food, medicine, and the assistance of a skilled physician, it is patent to all to what an extent married people may lose heart, and how home life and the observance of God's commands are rendered difficult for them ; indeed, it is obvious how great a peril can arise to the public security and to the welfare and very life of civil society itself when such men are reduced to that condition of desperation that, having nothing which they fear to lose, they are emboldened to hope for chance advantage from the upheaval of the State and of established order " (Pope Pius XI, Encyclical Letter, *Casti Connubii*, On Christian Marriage).

**SIXTHLY**

The Divine Plan for order calls for a monetary system so arranged as to facilitate the production and exchange of material goods in view of the virtuous life of the Members of Christ in contented families.

" The ancient workingmen's guilds were abolished in the

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organizations . . . . . See to it, Venerable Brethren, that the Faithful do not allow themselves to be deceived ! *Communism is intrinsically wrong, and no one who would save Christian civilisation may give it assistance in any undertaking whatsoever* " (Pius XI, Encyclical Letter, *Divini Redemptoris*, On Atheistic Communism).

" They [the Communists] carry out the *diabolical* programme of wresting from the hearts of all, even of children, all religious sentiment . . . . . Thus we see to-day, what was never before seen in history, the *satanical* banners of war against God and against religion brazenly unfurled to the winds in the midst of all peoples and in all parts of the earth " (Pius XI, *Caritate Christi Compulsi*, On the Troubles of Our Time).

**SIXTHLY**

Satan aims at a monetary system, by which human persons will be subordinated to the production of material goods and the production, distribution and exchange of material goods will be subordinated to the making of money and the growth of power in the hands

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last [18th] century, and no other organisation took their place. Public institutions and the laws themselves have set aside the ancestral religion. Hence by degrees it has come to pass that workingmen have been surrendered, all isolated and helpless, to the hard-heartedness of employers and the greed of unbridled competition. The evil has been increased by rapacious usury, which, although more than once condemned by the Church, is nevertheless under a different guise but with the like injustice, still practised by covetous and grasping men. To this must be added the uprising of powerful monopolies, controlling enterprises worked by contract and all branches of commerce; so that a very small number of very rich men have been able to lay upon the teeming masses of the proletariat a yoke little better than that of slavery itself" (Leo XIII, Encyclical Letter, *Rerum Novarum*, *On the Condition of the Working Classes*).

"It is patent that in our days not alone is wealth accumulated, but immense power and despotic economic domination are concentrated in the hands of a few . . . . This domination is most powerfully exercised by those who, because they hold and control money, also govern credit and determine its allotment, for that reason supplying, so to speak, the life-blood to the entire economic body and grasp-

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of the financiers. He is pleased that money is employed as an instrument for the elimination of the Divine Plan and for the installation of Naturalism.

Satan favours birth-prevention. "And now, Venerable Brethren, we shall explain in detail the evils opposed to each of the benefits of matrimony. First consideration is due to the offspring, which many have the boldness to call the disagreeable burden of matrimony, and which, they say, is to be carefully avoided by married people, not through virtuous continence (which Christian law permits in matrimony when both parties consent), but by frustrating the marriage act. Some justify this criminal abuse on the ground that they are weary of children and wish to gratify their desires without the consequent burden.

"Others say that they cannot on the one hand remain continent nor on the other can they have children because of the difficulties on the part of the mother or on the part of family circumstances. But no reason, however grave, may be put forward by which anything intrinsically against nature may become conformable to nature and morally good. Since, therefore, the conjugal act is destined primarily by nature for the begetting of children, those who, in exercising it, deliberately frustrate its natural power and purpose, sin against nature and commit a deed which is shame-

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ing in their hands, as it were, the very soul of production, so that no one dare breathe against their will . . . . . At the time when the new social order was beginning, the doctrines of rationalism had already taken firm hold of large numbers, and an economic science alien to the true moral law had quickly arisen, whence it followed that free rein was given to human avarice" (Pius XI, Encyclical Letter, *Quadragesimo Anno*, *On the Social Order*).

The Catholic Church condemns the sin of birth-prevention: "Within these sacred precincts [of the Christian family], children are considered not heavy burdens but sweet pledges of love: no reprehensible motive of convenience, no seeking after sterile pleasure bring about the frustration of the gift of life, nor cause to fall into disuse the sweet names of brother and sister" (Pius XII, Letter to the American Hierarchy, Nov. 1, 1939).

But the Catholic Church insists also that social organization must aid married people to fulfil their sacred obligations. "Since it is no rare thing to find that the perfect observance of God's

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ful and intrinsically vicious . . . . .

"Since, therefore, openly departing from the uninterrupted Christian tradition, some recently have judged it possible to declare solemnly another doctrine regarding the question, the Catholic Church, to whom God has entrusted the defence of the integrity and purity of morals . . . . . raises her voice in token of her divine ambassadorship and through our mouth proclaims anew: any use whatsoever of matrimony exercised in such a way that the act is deliberately frustrated in its natural power to generate life is an offence against the law of God and of nature, and those who indulge in such are branded with the guilt of a grave sin . . . No difficulty can arise that justifies putting aside the law of God which forbids all acts intrinsically evil" (Pius X, Encyclical Letter, *Casti Connubii*, *On Christian Marriage*).

"The poorer section of the population have outrun the demand for manual labour . . . . they must learn to regulate the expansion of their families as the middle and upper classes have long been doing" (Letter to the London *Times* quoted by Jeffrey Mark, in *The Modern Idolatry*, p. 35).

"Houses for slum dwellers in England cannot be built because the working classes do not have enough money to pay the interest and redemption charges on the loans which are needed to build them. Recent

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commands and conjugal integrity encounter difficulties by reason of the fact that the husband and wife are in straitened circumstances, their necessities must be relieved as far as possible. And as, in the first place, every effort must be made to bring about that which Our predecessor, Leo XIII of happy memory, has already insisted upon, namely, that in the state such economic and social methods should be adopted as will enable every head of a family, to earn as much as, according to his station in life, is necessary for himself, his wife, and for the rearing of his children, for the 'labourer is worthy of his hire' (St. Luke, X, 7). To deny this or to make light of what is equitable is a grave injustice and is placed among the greatest sins by Holy Writ (Deut. XXIV, 14, 15); nor is it lawful to fix such a scanty wage as will be insufficient for the upkeep of the family in the circumstances in which it is placed.

"Care, however, must be taken that the parties themselves for a considerable time before entering upon the married life should strive to dispose of or at least to diminish the material obstacles in their way . . . . .

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proposals for building such houses at £330 each would involve a rental of something between six and seven shillings a week to pay the interest and provide for repayment of the loan. If the cost were more, the rent could not be paid; if it were less, the houses would probably collapse on the occupants . . . . . The houses will be guaranteed not to collapse on the occupants for at least as long as the period required for the redemption of the loan" (*The Modern Idolatry*, by Jeffrey Mark, p. 39, published in 1934).

"We are sorry to note that not infrequently nowadays it happens that through a certain inversion of the true order of things, ready and bountiful assistance is provided for the unmarried mother and her illegitimate offspring (who, of course, must be helped in order to avoid a greater evil), which is denied to legitimate mothers or given sparingly or almost grudgingly.

"It is the concern of the public authority to make proper provision for matrimony and the family, not only in regard to temporal goods but also in other things which concern the good of souls. Just laws must be made for the protection of chastity . . . . . The prosperity of the State and the temporal happiness of its citizens cannot remain safe and sound where the foundation on which they are established, which is the moral order, is weakened and where the very fountain-head

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Provision must be made also, in the case of those who are not self-supporting, for joint aid by private or public guilds " (Pius XI, Encyclical Letter, *Casti Connubii*, On Christian Marriage)

**FINALLY**

Our Lord Jesus Christ wants all His Members to grasp the programme for order laid down by His Father and unite with himself in the central act of submission to the Blessed Trinity, the Holy Mass, representation of Calvary. In this sacrifice of the whole Mystical Body, all Catholics profess their willingness to respect God's rights and their readiness to strive as a united body to mould society in accordance with Our Lord's programme for order. Thus there will be peace on earth for men of good will and the happiness that can be ours on our way to full union with the Blessed Trinity in Heaven.

Our Lord ever seeks to unite men in love of His Father.

" If our age in its pride laughs at and rejects Our Lady's Rosary, a countless legion of the most saintly men of every age and of every condition have not only held it most dear and have most piously recited it *but have also used it at all times as a most powerful weapon to overcome the devil*, to preserve the purity of their lives, to acquire virtue more zealously, in a word, to promote peace among men " (Pius XI, Encyclical Letter, *Ingravescentibus Malis*, On the Holy Rosary of the Blessed Virgin Mary).

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from which the State draws its life, namely, wedlock and the family, is obstructed by the vices of its citizens " (Pope Pius XI, Encyclical Letter, *Casti Connubii*, On Christian Marriage)

**FINALLY**

Satan wants to confuse and bewilder human beings, so that they may give up the idea that there is an order laid down by God, which they are bound to find out, if they do not know it already, and observe. On account of his relentless hatred of the supernatural life he detests above all the central act of submission to the Blessed Trinity, the Holy Sacrifice of the Mass. He strives to eliminate it wherever he can, and, where he cannot do so he endeavours to have it treated as a mere formality not intended to influence life. He tries to get the young and inexperienced to accept that they are on the road to happiness, when they neglect the Mass and its significance for life, cast off moral restraint and reject the claims of duty.

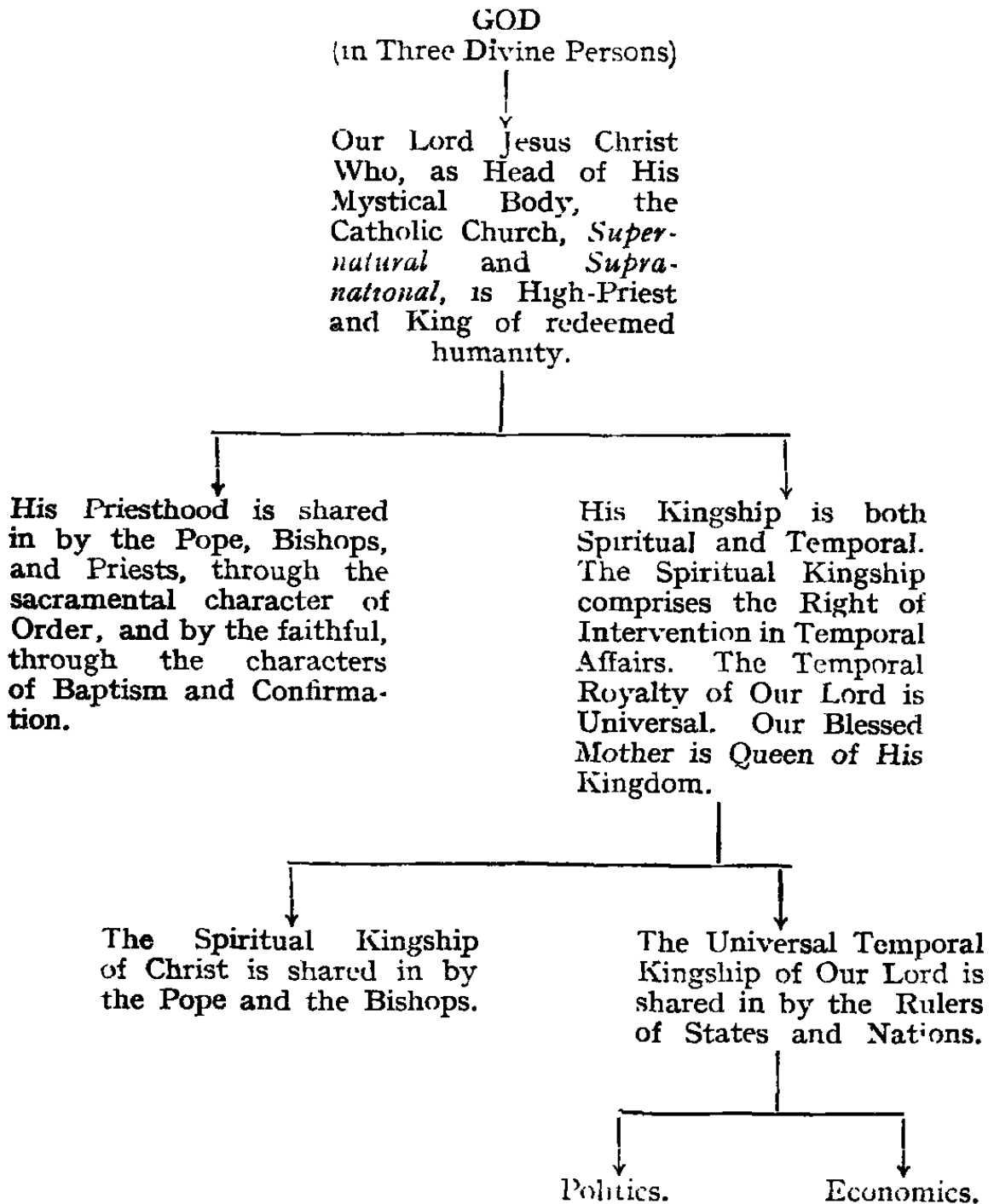
Satan ever seeks to separate men from Christ and lead them on to the hatred of God, Our Father.



## CHAPTER II

# The Kingship of Christ in its Integrity

THE DIVINE PLAN FOR ORDERED SOCIAL LIFE  
THE Divine Plan for the organization of human society may be represented diagrammatically as follows :—



WE can thus easily see that the entrance of Christianity into the world has meant two things. Primarily and principally, it has meant the constitution of a supernatural society, the Mystical Body of Christ, absolutely transcending every natural development of culture and civilization. Secondly, it has had as result that this supernatural society, the Catholic Church, began to exercise a profound influence upon culture and civilization and modified in a far-reaching way the existing temporal or natural social order. The indirect power of the Church over temporal affairs, whenever the interests of the Divine Life of souls are involved, presupposes, of course, a clear distinction of nature between the ecclesiastical authority, charged with the care of divine things, and the civil authority, whose mission is concerned with purely temporal matters. In proportion as the Mystical Body of Christ was accepted by mankind, political and economic thought and action began to respect the jurisdiction and guidance of the Catholic Church, endowed, as she is, with the right of intervention in temporal affairs whenever necessary, because of her participation in the spiritual Kingship of Christ. Thus the natural or temporal common good of States came to be sought in a manner calculated to favour the development of true personality, in and through the Mystical Body of Christ, and social life came more and more under the influence of the supreme end of man, the vision of God in the Three Divine Persons.

Accordingly, the Divine Plan for order in our fallen and redeemed world comprises, primarily, the supernatural social organism of the Catholic Church, and then, secondarily, the temporal or natural social order resulting from the influence of Catholic doctrine on politics and economics and from the embodiment of that influence in social institutions. From the birth of the Catholic Church on Calvary and the solemn promulgation of her mission at the first Pentecost, the Kingdom of God in its *essence* has been present in the world. As a result of the gradual acceptance of the rôle of the Church by the Temporal Representatives of Christ the King, the social institutions of States and nations became deeply permeated with the influence of the supernatural life of Christ. Then, and only

then, could the Kingdom of God in its *integrity* or the rule of Christ the King in its integrity, be said to exist. The Kingdom of God or the rule of Christ the King is present in its *integrity* only in so far as the whole social life of States, political and economic, is *permeated* with the influence of the Church. To put it in other terms, Christ fully reigns only when the programme for which He died is accepted as the one true way to peace and order in the world, and social structures in harmony with it are evolved.

The Kingdom of God in its *essence* is always with us, but the influence of the Church on politics and economics, in other words, the extension of the Kingdom of God in its *integrity*, has varied with the centuries. Broadly speaking, the thirteenth century has been, so far, the high water mark of that influence. Since then, until recently, there has been steady decay. No particular temporal social order, of course, will ever realize all that the Church is capable of giving to the world. Each of them will be defective for several reasons.

First of all, the action of the Church, welcomed by some Catholics, will be opposed by the ignorance, incapacity and perversity of others.

Secondly, even if all Catholics did accept fully, they could only reflect some of the beauty of the Gospel as the saints reflected some of the infinitely imitable holiness of Christ.

Thirdly, there would still remain the vast number of non-Catholics to be won for Christ and have their social life organized under His rule. It is towards this latter goal that every generation of Catholics is called upon to work. The aim is not, needless to say, to bring back the Middle Ages, for the river of time does not turn back in its course, but the aim is to impregnate a new epoch with the divine principles of order so firmly grasped in the thirteenth century. The result of the so-called Reformation and the French Revolution has been to obscure the Rights of God proclaimed by Our Lord Jesus Christ and to diffuse Naturalism.

*Naturalism* consists in the negation of the possibility of the elevation of our nature to the *supernatural* life and order, or more radically still, in the negation of the very existence of

that life and order. In our day owing to the progress of the anti-Christian revolt, the more radical meaning has become common. Naturalism may be defined therefore as the attitude of mind which denies the reality of the Divine Life of grace and of our Fall therefrom by original sin. It rejects our consequent liability to revolt against the order of the Divine Life, when this life has been restored to us by our membership of Christ, and maintains that all social life should be organized on the basis of that denial. We must combat that mentality and proclaim the Rights of God.

In his Encyclical letter on Freemasonry, Pope Leo XIII teaches authoritatively: "From what we have already set forth, it is indisputably evident that their [the Freemasons'] ultimate aim is to uproot completely the whole religious and political order of the world, which has been brought into existence by Christianity, and to replace it by another in harmony with their way of thinking. This will mean that the foundation and the laws of the new structure of society will be drawn from pure Naturalism."<sup>1</sup> Now, it is historically certain that the Declaration of the Rights of Man had been conceived and elaborated in the Masonic Lodges before it was presented to the States-General of France. Accordingly, the infamous Declaration, a naturalistic or anti-supernatural document, is in reality a declaration of war on membership of Christ and on the whole structure of society based on that supernatural dignity.<sup>2</sup> The same naturalistic hostility to membership of Christ and the Supernatural Life of Grace runs through all the documents concerning Human Rights drawn up under the influence of the organized forces that were responsible for the Declaration of 1789. That is the real struggle going on in the world, and in it every member of Christ is called upon to play his or her part. There can be no neutrality. "He that is not with me is against me" (St. Matthew XII, 30.)

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<sup>1</sup> Encyclical Letter, *Humanum Genus*, April 20, 1884. Cf. *The Kingship of Christ and Organized Naturalism*, p. 62.

<sup>2</sup> For the proofs of the anti-supernatural origin of the Declaration and of its repudiation of membership of Christ, Cf. *Membership of Christ and Naturalism in Hollywood and Elsewhere*, by the present writer.

## CHAPTER III

# An Outline of the Theology of History

### ACCEPTANCE OF CHRIST THE KING AND SUBSEQUENT REJECTION

GOD came on earth in the Person of Our Lord Jesus Christ and put before the Jewish Nation, from which He had taken His Sacred Humanity, the divine programme for the ordered organization of the world, asking them at the same time to be its heralds. The crucifixion of Our Lord was the rejection by the Jewish Nation of God's programme for order. They refused to accept that there was any life higher than their national life and they would not hear of the non-Jewish nations coming in as members of the Messianic Kingdom, on the same level as themselves. In spite of their persistent opposition, however, and notwithstanding the weakness of fallen human nature, Western Europe in the thirteenth century had come to acknowledge God's Rights in the way He had Himself laid down and had organized society on the basis that man's supreme dignity was his supernatural and supranational life as a member of Christ. Since then until recently, there has been steady decay. The so-called Reformation sectioned off the Christian life from the life of the citizen so that political and economical organization left membership of Christ out of account. The Lutheran separation of the *Christian* and the *Citizen* initiated that dualism by which man's spiritual life in Christ was sectioned off from his social life as a Citizen. It is true that the Protestant states, as organized bodies, still acknowledged that they had a duty to God and, at the beginning at least, maintained the great truth of the Divinity of Our Lord Jesus Christ, though rejecting the order established by Him for the full recognition of God's Rights. Decay was inevitable, however, when once the guidance of the Vicar of Christ, the infallible Guardian of the moral law, had been rejected.

The so-called Reformation did not attempt to set up a supranational organization in the place of the Catholic Church. That was reserved for the French Revolution, in which was witnessed the first appearance in public of the new ideal of a purely

naturalistic society striving for the universality that belongs only to the Catholic Church. Modern History since 1879 has been, to a large extent, the account of the domination of State after State by the naturalistic supranationalism of Freemasonry, behind which has been steadily looming up the still more strongly organized naturalistic supranationalism of the Jewish Nation. That is why the post-revolutionary epoch has witnessed, in country after country, persistent attacks on the programme of Christ the King in regard to the Church, the State, the Family, Education, the Religious Orders, the Press and Private Property. Soon after every successful Judaeo-Masonic Revolution, since the first in 1789 down to and including the Spanish Revolution of 1931, the world has begun to hear of the country's entering upon the path of "progress" by the introduction of "enlightened" reforms, such as, the separation of Church and State, the legalization of divorce, the suppression and banishment of religious orders and congregations, the glorification of Freemasonry, the secularization of the schools, the nationalization of property and the unrestrained licence of the press. This is Satan's programme for the elimination of the supernatural influence of Christ the King and all consideration of membership of Christ. Satan himself knows well that the carrying out of his programme can only lead to savagery and chaos, through the ruthless enslavement of the many by the few. As time goes on and the attack on God's Rights develops, human beings are treated less and less as *persons*, more and more as *individuals*. This is the morally inevitable consequence of the domination of the *Citizen* over the *Christian* and a sure sign of Satan's increasing influence over society. "Russia" or "Moscow" is but the prolongation of the principles of the French Revolution and the culmination of a long series of efforts. If Marx's efforts had succeeded in the Paris Commune of 1871, France would have been exploited instead of Russia.

Thus, in practically every country in Europe, in which the whole people once worshipped the Blessed Trinity in union with Christ as Priest in Holy Mass and strove to organize their social life under Christ the King in accordance with that protestation of homage, Satan has succeeded at one time or another

in setting up a *native* Government hostile to the Mass and to the rule of Christ the King. There are still two exceptions—Poland and Ireland. In these two countries Satan cannot yet boast that he has succeeded in getting a *native* Government to insult the Mass and attack the formation of children as members of Christ. But those two countries, so remarkable for their traditional loyalty to God the Father and Our Lord Jesus Christ, whom He has sent, are weakening in their grasp of order. While some of the other countries that had succumbed to the wiles of Satan and his emissaries in the past, have begun to react and are returning to Our Lord and His Church, these two countries have declared themselves indifferent to Him. Article 114 of the Polish Constitutional Law of March 17th, 1921, re-enacted by the Constitutional Law of April 23, 1935, states: "The Roman Catholic faith, being the religion of the great majority of the nation, occupies a leading position in the State among other religions, which, however, enjoy *equal* rights." In Ireland, by Article 44 of the Constitution in operation from December 29th, 1937, "The State recognizes the special position of the Holy Catholic Apostolic and Roman Church as the guardian of the faith professed by the great majority of the citizens" and *recognizes equally* the Protestant Sects and the Jewish Congregations as the Churches of the minorities. Thus the Polish State and the Irish State, to put the matter succinctly, declare themselves, as such, indifferent to the struggle between the True Supernatural Messiah and the Natural Messiah.<sup>1</sup>

### SOME NATIONAL REACTIONS

We have seen that Modern History since 1789 has been to a large extent the account of the domination of State after State by the *naturalistic* supranationalism of Freemasonry, behind which has been gradually and steadily emerging the still more strongly organized *naturalistic* supranationalism of

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<sup>1</sup> Cf. quotations from Pope Leo XIII concerning the obligation of States, pp. 7-12.

the Jewish Nation. Now, since human society, just like individual men, cannot avoid essential deviations from order unless it submits to God through Our Lord Jesus Christ, the anti-supernatural revolt has brought about inevitable disorder and decay, even in the natural life of nations. The imposition of an anti-supernatural form has inevitably resulted in natural decline. This has shown itself especially in the Catholic countries, because the naturalistic forces have devoted particular energy to the attack on the elements of supernatural organization still to be found in these countries, with disastrous consequences for the national life. But the Protestant countries have not been spared. In them, however, by the fact of the accepted separation of the Christian and the Citizen the de-supernaturalizing process was already well on its way. It has been continued by the widespread legalization of divorce, the elimination of true Christian education, and especially by the developing domination of money with its complete reversal of order. This reversal of order involves the subordination of members of Christ, actual or potential to the production of material goods and of production to finance. The results are to be seen, in the treatment of human beings as mere *individuals* not as *persons*, in the decay of family-life, in the increasing socialization of property, and in the subjection of nations to those who control money.

For the past twenty years, thinking men in every country have begun to see the need for national reactions against the consequences of Naturalism, in order to safeguard their national life and maintain their independence. A complete reaction on the part of a country would mean a return to full acknowledgment of all that we have seen implied in the Kingship of Christ in its integrity. That would mean not only the rejection of the domination of the naturalistic or anti-supernatural forces of the Jewish Nation and Freemasonry, but also the acknowledgment of the Divine Plan for order, by acceptance of the Catholic Church's mission and teaching on the relation of Church and State, on the Catholic Church as the divinely-appointed Guardian of the moral law, on the Sacrament of Matrimony and Family Life, on the Catholic Education of Youth as Members of Christ, on Private Property and the Function of Money.



## SPAIN'S REACTION

Spain's reaction against the principles of the French Revolution has been the most poignant and the most thorough, for, after Russia, it was in Spain that the "rights of man" came nearest to the complete overthrow of the Rights of God. The history of Spain and Portugal since the beginning of the nineteenth century may be well summed up in these words of Père Deschamps: "The revolutions which have succeeded one another in these countries [Spain and Portugal] have been caused for the most part by the rivalry between different sections of Freemasonry. These work together harmoniously in the struggle against Christian social order but tear one another to pieces when they have attained power. The same holds true for Mexico . . . . ."<sup>1</sup>

The Spanish Revolution of 1931 was a Masonic Revolution. A Masonic bulletin published by M. Léon de Poncins proclaims it to the world: "The new Republic," we read therein, "is the perfect embodiment of our doctrines and our principles. It would be impossible to bring about a political revolution more completely Masonic than the Spanish Revolution."<sup>2</sup> The Masonic Revolution was intended to be only the forerunner of the Communist revolution, but General Franco rose to do battle for the Rights of God and saved Spain for Christ the King.

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<sup>1</sup> *Les Sociétés Secrètes et la Société*, Vol. II, p. 668. On pages 668-680 the author quotes a number of Masonic documents concerning the secret history of Spanish and Portuguese revolutions.

The remark made about Mexico receives ample confirmation in *Mexico, the Land of Blood-drenched Altars*, by Francis C. Kelly, and in *No God next Door*, by Rev. M. Kenny, S.J. Father Kenny gives an excellent summary of the responsibility of the United States and of American Freemasonry for the persecution of the Catholic Church in Mexico.

<sup>2</sup> *Histoire Secrète de la Révolution Espagnole*, by M. Léon de Poncins, p. 24. This work and that of M. Jean Marqués-Rivière, *Comment la Franc-Maçonnerie fait une Révolution* contain details and documents.

## PORTUGAL'S REACTION

Portugal's reaction against Judaeo-Masonic disorder has been on the whole peaceful, but it is well to have it known that if General Carmona and Dr. Salazar have been able to continue their work of orderly reorganization, Freemasonry has not been idle. In 1931 and again in 1935 the Grand Orient attempted to get rid of them but failed. Everybody knows that the revolution of 1910, which put an end to the Monarchy was the work of Freemasonry.<sup>1</sup>

In regard to the points of the Divine Plan for Order concerning the relation of the State to the Catholic Church, the Family, and the Education of members of Christ, the Portuguese Constitution favours the return to order, while considering it prudent to take account of the results of decay and to await the development of the right mentality towards the Divine Plan through education. Thus "the State shall maintain the régime of separation in relation to the Catholic Church and any other religion or cult practised within the Portuguese territory,"<sup>2</sup> but will keep up diplomatic relations with the Holy See with reciprocity of representation. Civil marriage and civil divorce are allowed, but the State will not permit Catholics married by the Church to apply for civil divorce. The State will not, therefore, aid the revolt of Catholic members of Christ against Christ.

The Portuguese Corporative State fully recognizes the fact that man is not only an *individual* subordinate to the State but also a *person* for whose well-being and development the State itself exists.

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<sup>1</sup> Cf. *Le Portugal Renait*, by L. de Poncins.

<sup>2</sup> *Political Constitution of the Portuguese Republic* (Editions SPN Lisbon p. 17). Article I of the Concordat of 1940 runs as follows : "The Portuguese Republic recognises the personality in law of the Catholic Church. Friendly relations with the Holy See shall be maintained in the traditional manner by the appointment of an Apostolic Nuncio to the Portuguese Republic and of a Portuguese Ambassador to the Holy See."

Some slight modifications were made by the Law of the 11th June, 1951.

## IRELAND'S REACTION

The struggle against England on the national level has so absorbed the attention of Irishmen that relatively few of them ever envisage that struggle in its full relation to the vaster and more intensely real conflict waged between Our Lord Jesus Christ and Satan. They know that when England embraced the heretical doctrines of the so-called Reformers in the sixteenth century, Ireland remained steadfast in its hold on order, but they do not accurately know what has been the effect of the French Revolution on Ireland considered from the point of view of the vital struggle between Christ and Satan which is being waged in the world. We have seen that the progress of the French Revolution has meant the successive renunciation by States of all acknowledgement of the Mystical Body of Christ and the Supernatural Order, under the influence of the naturalistic supranationalism of Freemasonry and the Jewish Nation. As a consequence all religions are placed on the same footing, that is, the Catholic Church is placed "on the same level as heretical sects and even as Jewish perfidy," to use the expression of Pope Pius VII.<sup>1</sup> The State thus declares itself indifferent in the struggle between Our Lord Jesus Christ and the New Messiah and we know that "he who is not with me is against me" (St. Matt. XII, 30).

The widespread ignorance in Ireland of the meaning of Naturalism and of the significance of the principles of 1789 is shown by the repeated exhortations to Irish men to accept without discrimination all the principles of Wolfe Tone and James Connolly. One of the great tragedies of these men's lives was that they were caught up in movements whose inner significance and ultimate orientation they were far from realizing. This tragedy is even more poignant in the case of James Connolly than in that of Wolfe Tone, for James Connolly's devout reception of the Sacraments and recital of the Rosary, before death showed that he believed firmly in the divinity of Our Divine Lord and honoured His Blessed Mother.<sup>2</sup>

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<sup>1</sup> Letter, *Post tam diuturnas*.

<sup>2</sup> Ireland's attitude towards the Kingship of Christ is dealt with in *The Mystical Body of Christ and the Reorganization of Society* pp. 342-362.

## GERMANY'S REACTION

In order to understand the different currents in the German reaction against Judæo-Masonic influences, we must bear well in mind that the Jewish Nation and Freemasonry are working in the camp of Satan for the reign of Naturalism, that is, for the disruption of the Divine Plan for order and the elimination of Supernatural Life and Love from the world. They will hotly deny this or scoff at it, but the objective order of the world is a fact. Further, the leaders of the Jewish Nation aim at the inauguration of the reign of the Natural Messiah and the rejection of Our Divine Lord, in view of their own domination, and they use their undeniable influence in Freemasonry for that purpose. Accordingly, we must be prepared to see these naturalistic forces favour Protestant powers like England and Prussia, in so far as they may be useful instruments in propagating Naturalism, and at the same time seek to use them for the ulterior schemes of Judæo-Masonry. We must be prepared too for reactions when these Protestant countries perceive that what they consider their national interests have been sacrificed on various occasions to Jewish interests and that their national life is in danger of corruption and decay.

We need not be astonished, then, to find, on the one hand, in books like *Les Sociétés Secrètes et la Société*, by Père Deschamps, S. J., and *Les Pourquoi de la Guerre Mondiale*, by Mgr. Delassus, lengthy accounts of the different ways in which Jewry and Freemasonry favoured the hegemony of Prussia over the German countries, and the substitution of Berlin for Vienna as the cultural centre of the German-speaking peoples. On the other hand, we find in books like that of Dr. Friedrich Wichtl, *Weltfreimaurerei Weltrevolution, Weltrepublik*,<sup>1</sup> the accusation levelled at Jewry and Freemasonry of having continually worked against the interests of Germany. For example, Wichtl shows that Freemasonry throughout the world turned against Germany during the Great War (1914-1918). In particular he proves that it was through Masonic pressure that Italy entered the war against

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<sup>1</sup> *World-Masonry, World-Revolution, World-Republic.*

Austria and Germany. He shows also that the Communist Republic in Munich and the whole Communist movement in Germany and Russia after the Great War was the work of Judæo-Masonry and Brothers. Toller, Levien, Axelrod, Wadler, Ewinger, Lenin and Trotsky, etc., etc.<sup>1</sup> On page 286, he gives as his conclusion that "neither we, Germans, nor the visible Governments of our enemies are responsible for the terrible slaughter of the great war, but that dark, secret power which we have called World-Masonry, behind which is hidden the invisible ruler of the destinies of all States and peoples, World-Jewry."

In their books, Père Deschamps, S.J., and Mgr. Delassus stress the fact that the organized naturalistic forces favoured Prussia, in view of utilizing that Power's anti-Catholic attitude for the elimination of the spirit of the Mystical Body of Christ from Germany. Wichtl insists upon the fact that in the end, Prussia began to see that she was being sacrificed in her turn for "higher interests." One is strongly reminded of a remark made to the distinguished historian, Cardinal Pitra, at Vienna in 1889. A highly-placed personage, whose name he does not give, said to him: "The Catholic Nations must be crushed by the Protestant Nations. When this result has been attained, a breath will be sufficient to bring about the disappearance of Protestantism. Thus we shall arrive at State Atheism."<sup>2</sup> Hence the points of view defended by these two groups of writers are complementary.<sup>3</sup>

The German reaction against the corrupting naturalistic

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<sup>1</sup> Op. cit., pp. 211-231, 278-281.

<sup>2</sup> Quoted by Mgr. Delassus, op. cit., Vol. II, p. 48.

<sup>3</sup> Wichtl exaggerates when he asserts (op. cit., p. 186) that, though Frederick the Great was a Freemason, he was never admitted to the real secrets of the Lodges. As the founder of the Ancient and Accepted Scottish Rite (to which, however, additions were made at the end of the 18th century) Frederick was well aware of the inner meaning of Masonic Naturalism. In fact the Mason, Bluntschli, claims for him the honour of being the initiator of the revolutionary era, which, he says, should date from the year of Frederick's accession, namely, 1740, rather than from 1789. The modern State "independent of all theocracy," that is, owing no submission to the divine law, began with Frederick, he maintains. Cf. Deschamps op. cit., Vol. II, p. 19.

influence of Jewry and Freemasonry, instead of inaugurating the return of the whole German nation to the Divine Plan for order, from which North Germany turned aside in the sixteenth century, has intensified the disorder. The reaction is a purely naturalistic one by which the German Race is put in the place of the Mystical Body of Christ, German Blood is substituted for Sanctifying Grace, the Life-blood of the Mystical Body, and the instinctive aspirations of the German racebound, national soul, as interpreted by the Leader of the race, replace the moral law. In the place of the supernatural, supranational Mystical Body of Christ, the Jews also put their race and their Nation, thus declaring that order is to come to the world through all nations being moulded by the Jewish Nation. Instead of drawing the obvious lesson from the Jewish rejection of Christ and striving to bring Germany to accept His Divine Plan, the National-Socialist movement has denounced the whole Christian revelation as a superimposed deformation of the German national soul and set up the German race and its national aspirations in the place both of the Mystical Body of Christ and *a fortiori* of the Jewish race and nation.

Accordingly, National-Socialism substitutes the German race and its exigencies of social organization for the supernatural, supranational Mystical Body of Christ and its exigencies of social organization, expressed by the Indirect Power of the Church, Christian Marriage as the union of members of Christ, and Christian education as the formation of members of Christ. One can readily conclude that the National-Socialist reaction against the corroding influence of Jewish Naturalism on German national life leads, not only to measures of repression against the Jews but to a dire persecution of the Catholic Church.<sup>1</sup>

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<sup>1</sup> In *The Rulers of Russia* (pp. 74-77), two quotations are given from distinguished German Catholic writers to show the enormous extent of Jewish influence in Germany. Dr. Kurt Ziesché, Professor in the University of Breslau, insists upon the prevalence of Jewish Naturalism in the political and economic life of the country, in his book *Das Königtum Christi in Europa*, published in 1926. Dr. Eberle, the Editor of *Schönere Zukunft*, sets out in 1927 the actual power and might of Jewish influence in banking, in publishing and commercial life, etc., Cf *The Mystical Body of Christ in the Modern World*, p. 310.

The deified German race has attacked the rival natural deity, the Jewish race, directly, and has proceeded systematically to get rid of it as corrupting the very fount of deity, German blood. It also systematically undermines and seeks to eliminate the supernatural, supranational Catholic Church. Catholics are still allowed to profess at Mass that they will endeavour to live their lives as members of Christ and that they will strive to organize society so as to be aided in so doing. But, from the moment Catholics in Germany and Austria leave the church after Mass, they find society organized on the principle that the highest form of life is German national life and that German blood is higher and nobler than Sanctifying Grace, the life-blood of the Mystical Body. National-Socialism demands an education which forms the young to regard membership of the German race, not membership of Christ's Mystical Body, as the highest good. The moral law, of which the sole divinely appointed guardian is the Catholic Church, is replaced by the exigencies of German blood as declared by the leaders of the people. Thus the whole social organization of German life and the ideals animating it are completely anti-Catholic.

The radical opposition of German racial theories to Catholic teaching is made clear in the instruction to combat them, issued by the Sacred Congregation of Seminaries and Universities to Rectors of Seminaries and Catholic Universities. The document, which was sent on April 13th, 1938, runs as follows: "Last year, on Christmas Eve, Our August Pontiff and gloriously reigning Pope, in his allocution to the Cardinals and Prelates of the Roman Curia, referred in grave and sorrowful terms to the grievous persecution of the Catholic Church in Germany. It was a cause of the greatest pain to the heart of the Holy Father that, in order to excuse such flagrant injustice, bare-faced calumnies were invented, and most pernicious doctrines, falsely alleged to be scientific, were spread far and wide, with the intention of creating dire confusion in minds and uprooting the true religion. In view of this state of things, the Sacred Congregation of Studies urges Catholic Universities and Faculties to direct all their resources and efforts to the defence of truth against the inroads of these errors. Accordingly, those who

are teaching in these centres of higher studies must mobilize all the means at their command in biology, history, philosophy, apologetics, legal and moral science, and thus forge the weapons with which to refute decisively and expertly the following absolutely untenable and erroneous doctrines :

" 1. The human races by their natural and immutable characters are so different, one from another, that the lowest of them is further removed from the highest than it is from the highest species of animal.

" 2. The vigour of the race and blood-purity must be preserved and cultivated by every means. Anything that conduces to this end is by the very fact honourable and permissible.

" 3. The intellectual and moral qualities of man come mainly from his blood, the source of racial characteristics.

" 4. The essential aim of education is to develop the characters of the race and to inflame men's minds with a burning love of their own race as of the supreme good.

" 5. Religion is subject to the law of race and must be adapted to it.

" 6. The primary source and supreme rule of the whole juridical order is the racial instinct.

" 7. Only the Cosmos or Universe exists, a living being ; all things, man included, are only diverse forms, increasing through the ages, of the Universal Living Being.

" 8. Individual men exist by the State and for the State : whatever rights they possess come to them exclusively through a concession from the State . . . . ."

The following phrases of the Encyclical of Pope Pius XI *On the Persecution of the Church in Germany* must be read in conjunction with the above propositions, especially with Nos. 5 and 6 : " He who takes the race, or the people, or the State, or the form of Government, the bearers of the power of the State or other fundamental elements of human society—which in the temporal order of things have an essential and honourable place—out of the system of their earthly valuation, and makes them the ultimate norm of all, even of religious values, and deifies them with an idolatrous worship, perverts and falsifies the order of things created and commanded by God.



Such a one is far from true belief in God and a conception of life corresponding to true belief . . . . . We have done everything to defend the sanctity of a word solemnly pledged, to protect the inviolability of obligations freely undertaken, against theories and practices which, if officially approved, must destroy all confidence and render valueless any word that might also be pledged in the future."

In *The Rulers of Russia*, I quoted an author to the effect that the German monetary system was a reaction against the fallacy of making the volume of a country's money or exchange-medium depend on the amount of gold the government of the country could control.<sup>1</sup> It is quite true that the volume of money or exchange-medium ought to be proportioned to the development of a country's capacity for production, not to the amount of gold that may happen to be in its Central Bank. But the German financial system, as a whole, is far from being in harmony with the principles of St. Thomas; in conjunction with the racial theory it will tend to the treatment of the human *person* as a mere *individual*. The German Government controls the creation of bank credit by the Reichsbank, and allows this new bank credit to reach the channels of trade by granting *loans* of it to whatever businesses it favours. Now, when the Government takes over exclusive control and management of the lending business, we have, in practice, Socialism or Communism. For a Government to create bank credit and lend it to whom it chooses is even more vicious than for private banks to create money as loans. In the case of private banks, arbitrary discrimination is not the primary motive in denying loans. The German Government determines what businesses may or may not borrow and thus exercises the power of life and death over them. This power tends to reinforce the treatment of subjects as mere *individuals* not as *persons*.

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<sup>1</sup> 3rd Edition Revised and Enlarged, November 1939, p. 74.

## CHAPTER IV

# The Struggle of the Jewish Nation against the true Messias

### JEWISH NATURALISM

THE decay in the social acceptance of the Divine plan for ordered life, since the thirteenth century, has had for inevitable consequence the gradual disappearance of supernatural influences and ideals from the political and economic life of nations. This is the first result. There is a second. The elimination of the supernatural from public life is making smooth the path for the coming of the Natural Messias. "He that is not with Me is against me" (St. Matt. XII, 30). The world is not standing still and the once Christian nations have to choose between *returning* to the integral truth of the Catholic Church and *falling* more and more fully under the yoke of those who are systematically preparing for the advent of the Natural Messias. The Supernatural Messias proclaimed the supremacy of the Catholic Church, His Mystical Body, which is both supernatural and supranational and respectful of the natural qualities and particular rôles of all nations. The Natural Messias can only have for end the subjection of all nations to the Jewish nation; for the refusal of the Jews, whose national organization had been set up by God to prepare for Christ, to accept the supranational Church of Christ, inevitably leads to their setting up their nation as the highest embodiment of the Divine Order.

Calvary has then a twofold aspect. It is at one and the same time, the *rejection* of the Supernatural Messias with His programme, which is summed up in the doctrine of the Mystical Body of Christ, and the *proclamation* of a programme to be accomplished by the Natural Messias to come. In the Mystical Body of Christ all nations are on equal footing, each nation aiming at the temporal prosperity of its subjects so as not only not to hinder but to favour their attaining their supernatural end—union with the Blessed Trinity in supernatural life. The Natural Messias to whom the Jews look forward is to bring happiness to the world by the imposition of Jewish

domination. It cannot be otherwise, given their Messianic aspirations. Our Lord asked them to be the heralds of a supra-national kingdom. Their refusal meant that they elected instead to impose their national form on the world, and they have put all their intense energy and tenacity into the struggle for the organization of the future Messianic Age. Thus when any nation turns against the Supernatural Messiah it will be pulled in the direction of subjection to the Natural Messiah. Satan has a wide view of things. He will be quite prepared to utilize German Naturalism against Our Divine Lord. There is laughter in hell when human beings succumb once more to the temptation of the Garden of Eden and put themselves in the place of God, whether the new divinity be the Jewish race or any other race.

The Jewish ideal is interpreted differently by different Jews. The orthodox Jews want to return to Jerusalem, to rebuild the temple and to reinstitute their worship, while awaiting the coming of a personal Messiah. The non-orthodox or Reform Jews have departed from the central hope of Judaism by rejecting belief in a personal Messiah.<sup>1</sup> But they believe in the advent of a Messiah in the sense of a Messianic Age which will come through the leadership and domination of their race. "In general the Jews," writes the Jew, Bernard Lazare, in his well-known work, *L'Antisémitisme*, "even the revolutionaries, have kept the Jewish spirit, and if they have given up religion and faith, they have nevertheless been formed, thanks to their ancestry and education, by the influence of Jewish nationalism. This is true in a very special way of the Jewish revolutionaries who lived in the first half of this [nineteenth] century. Heinrich Heine and Karl Marx are two typical examples." This is true also of the Jews of High Finance, the Rothschilds, the Warburgs, the Kahns, the Schiffs, etc., etc. They are one with their people in the ideal of the domination of the race and, therefore, in opposition to the supernatural life coming from Our Lord Jesus Christ, Who, according to them, attempted to turn aside the Jewish nation from its destined goal.

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<sup>1</sup> Cf. *Campaigners for Christ*, by David Goldstein, p. 30.

Does that mean that all Jews are bad men? Needless to say, it does not. There are Jews in whom may be seen excellent natural qualities, and the supernatural life of grace is poured out upon us all by Our Lord, even upon those who reject Him. *It does mean, however, that all Jews, in proportion as they are one with the leaders and rulers of their race, will oppose the influence of the supernatural life in Society and will be an active ferment of Naturalism.* Let us take some examples from New York where the Jews are powerful. We read in the New York Jewish paper, *Freiheit*, of January 10th, 1937: "According to the Jewish religion, the Pope is the enemy of the Jewish people by the very fact that he is the head of the Catholic Church. The Jewish religion is opposed to Christianity and to the Catholic Church in particular." Again we find in the New York *Jewish National Day* of December 14th, 1935: "The public schools must be kept clear of Christmas carols and other Christmas influences. We want all this Christmas propaganda stopped."

Thus where the Jews are powerful, they openly attack the Supernatural Messiah and the supernatural life of grace which comes from Him. In countries where they are only advancing to power, they content themselves with desupernaturalizing the observances and customs which have sprung from acceptance of the Supernatural Messiah. When the latter process has been carried on for a sufficiently long time and Catholics have grown weak, the open attack on the observance of Sunday or Christmas Day, for example, can then be launched.

As an example of Jewish action in the elimination of the supernatural significance of a Christian observance, let us take the custom of exchanging Christmas cards. Christmas is in reality the anniversary of the birth of Our Redeemer, of the Second Adam who restored the supernatural life of our souls. That is the real inner reason for our joy on that day. Families and friends come together to celebrate the coming amongst us as a little human child of Him in Whom we are one as members of His Mystical Body. The body is meant to have its share of the happiness too, because the Son of Man knows that we are human beings. Now the exchange of Christmas cards is meant to remind us of these great facts in their due relation.

The supernatural significance of the great feast of the Nativity should of course be always prominent. Yet what do we find? Cards which show only holly and Christmas puddings have some relation to the feast, it is true, but not to the Christ Mass. Others with merely a row of dogs or a few birds have nothing to remind the recipient of what the rejoicing is for, while Yuletide greetings seem to refer to some pagan festival and to be preparing the way for a revival of paganism.

In this process of eliminating the supernatural Messias from the celebration of the anniversary of His birth, Messrs Raphael Tuck and Sons, Ltd., the largest firm of Christmas card manufacturers, have certainly played a great part. "The Directors of this firm," according to *The Britisher* of December 15th, 1937, "are registered as Gustave Tuck, Desmond Adolph Tuck and William Reginald Tuck, Bt., and the Secretary is a Mr. A. G. Jacobs. All three Directors appear in the Communal Directory of the Jewish Year Book. Mr. Desmond Tuck is a warden of the Central Synagogue. Gustave Tuck is a member of the Jewish Board of Deputies Committee, a member of the Committee for the fund for German Jewry," etc. This firm is not alone, but it has certainly been a great influence in propagating Naturalism by fostering a naturalistic tone.

It will be useful for Irishmen to examine how much of Dublin's real property has already passed into Jewish hands. Such a control must bring influence, and Jewish influence will operate against Christian social principles. Irish Catholics can see the advance of the elimination of the supernatural from public life, when a Jewish shop exhibits a card to the effect that the shop will be open all day on Christmas Day, and when Jewish professional men make appointments for Sunday morning. This disruption of the organization of society based on the reality of the supernatural life of grace and on the vital significance of the Mass cannot proceed without disastrous effects on Catholics individually and as a body. *For we know that it is only through the supernatural life which comes from our Lord that we can be good men according to the way which God requires and can correct the defects of our natural life.* On the one hand, then, the increase of Jewish influence, with its in-

evitable naturalistic, that is, anti-supernatural, character, cannot take place without such disruption. On the other hand, we are exhorted to work for the return of society to Christ the King so that, instead of having to combat influences hostile to our supernatural life when we leave the Church after Mass, we shall on the contrary be aided by the current of life around us. Accordingly, Jewish Naturalism renders conflict inevitable.

*The Jews, as a nation, are objectively aiming at giving society a direction which is in complete opposition to the order God wants.* It is possible that a member of the Jewish Nation, who rejects Our Lord, may have the supernatural life which God wishes to see in every soul, and so be good with the goodness God wants, but *objectively*, the direction he is seeking to give to the world is opposed to God and to that life, and therefore is not good. If a Jew who rejects Our Lord is good in the way God demands, it is in spite of the movement in which he and his nation are engaged. Our Lord Jesus Christ alone is the source of the goodness God wants to see in every human being, the goodness due to participation in the Inner Life of the Blessed Trinity. No Jew, in virtue of what he *objectively* stands for, is supernaturally good as God wants him to be.

Hence there would seem to be a regrettable confusion of thought in the article on *The Jews in Ireland*, which appeared in *The Standard* (Dublin), March 3rd, 1939. The article stated : "*The Standard* stands for the practical application of Christian principles in the public life of Ireland . . . . . Doubtless, there are good Jews and bad Jews, just as there are good and bad non-Jews in every country. We may praise the good and reprobate the bad . . . . ."

The article in *The Standard* was perfectly correct in insisting upon the Christian principle of exclusion of hatred of the Jews as a race. The inculcation of that spirit of charity towards the Jews, however, is not the only Christian principle that has a bearing on the problem. *To work for the return of society to Christ the King*, and so secure the triumph of the supernatural spirit of the Mystical Body in social life, is surely a Christian principle. The Jewish Nation in an organized entity opposed

to the treatment of our fellow human beings as members of Christ. We, must, therefore, combat their *Naturalism*. Some Catholics seem to forget that the Jews who, in their terrible opposition to God, were plotting the death of Our Saviour were so "pious" and "God-fearing" and "good" that they would not go into the hall of Pilate's palace, "that they might not be defiled but that they might eat the pasch" (St. John XVIII, 28). Pilate had to yield to their scruples and go out to them, yet alas! they were intent on the most awful crime ever committed, the crime of deicide.

Jewish Naturalism, then, is disruptive of all social organization based upon the Divinity of Our Lord. This disruptive process inevitably leads to a reaction on the part of the subjects of Christ the King and thus renders social conflict unavoidable. But, besides these two harmful effects, there is a third. Jewish Naturalism is injurious to the Jews themselves. Opposition to the supernatural life of grace that comes from Our Lord and, consequently, to ordered submission to God, our Father, is disastrous for the Jewish soul and character. Writing of the ceremonies and rites of the Old Law, such as circumcision and the worship of the Synagogue, St. Thomas says: "In like manner, the ceremonies of the Old Law prefigured Christ as having yet to be born and to suffer; whereas our Sacraments signify Him as already born and having suffered. Consequently just as it would be a mortal sin now for anyone, in making a profession of faith, to say that Christ is yet to be born, which the fathers of old said devoutly and truthfully; so too, it would be a mortal sin now to observe those ceremonies which the fathers of old accomplished with devotion and fidelity. Such is the teaching of St. Augustine" (Ia IIae, Q. 103, a. 4). Objectively, therefore, the Jews as a nation put themselves against the ordered return to God, which can only be through Our Lord Jesus Christ.

Their opposition has not only had dire consequences in preventing and retarding the world's acceptance of Him, but also sad effects on themselves. The results of that ceaseless battle against order are becoming increasingly visible amongst them. The persistent rejection of the One Mediator, Christ Jesus,

in spite of abundant light and grace, is having its inescapable consequences. As their power in the material order grows, the Jews are ceasing to believe in the God of Israel and are falling a prey to Pantheism in its various forms, Marxian and other.

Does it then follow that all Jews are Pantheists? It does not. In all this reasoning about the Jewish nation we are dealing with what we may speak of as moral laws in a wide sense. We cannot deduce conclusions therefrom to every individual member of the race. We must take account of the play of human liberty under the influence of the grace that comes from the Sacred Heart of Jesus to the members of the race which He loves as His own. We must affirm, however, that the Jews as a nation and therefore the vast majority of their individual members, given the solidarity of their national organization, will everywhere show themselves hostile to the supernatural life.

His Excellency Right Rev. Antonio Garcia, Bishop of Tuy, one of the signatories of the Collective Letter of the Spanish Hierarchy of July 1st, 1937, has summed up in striking language the essential features of the present struggle in the world. He had a splendid opportunity of seeing the Spanish phase of it. Mgr. Garcia writes as follows: "It is evident that the present conflict is one of the most terrible wars waged by Anti-Christ, that is, by Judaism, against the Catholic Church and against Christ. And at this crisis in the history of the world, Jewry uses two formidable armies: one secret, namely that of Freemasonry; the other, open and avowed, with hands dripping with blood, that of the Communists and all the other associated bodies, Anarchists, Anarcho-Syndicalists, Socialists, as well as the auxiliary forces, Rotary, and Leagues of Benefaction . . . in which are preached the exclusion of Christ, of His morality and of His doctrine, or in which one hears at least that abstraction is made of such, as if Jesus Christ had not clearly declared: 'He that is not with me is against me.'"

A writer who sees in a study of the consequences of the Jewish nation's Naturalism merely a series of fantastic statements about a supposed Jewish conspiracy has not grasped either



the unity of the Divine plan or the meaning of the Kingship of Christ. The Jews do work with abnormal secrecy, and in the Masonic society they certainly have a powerful *secret* auxiliary force working for Naturalism, along with open and avowed auxiliary forces of Communists, Anarchists, etc. But it is a fact patent for all to see, that, in the world as it exists, the Jews, as an organized nation, refuse to accept Him Who is the Corner-stone of the building and the Foundation of right order, and look forward to a Messianic era to be ushered in by another Messias. Do they not proclaim this from the house tops? Klausner, Professor at the Hebrew University of Jerusalem, in his book, *Jesus of Nazareth*, writes as follows: "What is Jesus to the Jewish nation at the present day? To the Jewish nation he can be neither God nor the Son of God, in the sense conveyed by belief in the Trinity. Either conception is to the Jew not only impious and blasphemous, but incomprehensible. Neither can he, to the Jewish nation, be the Messiah: the kingdom of Heaven (the 'Days of the Messiah') is not yet come . . . . [The ethical code of Jesus] is no ethical code for the nations and social order of to-day, when men are still trying to find the way to that future of the Messiah and the Prophets, and to the 'kingdom of the Almighty' spoken of by the *Talmud*, an ideal which is of this 'world' and which, gradually and in the course of generations, is to take shape in this world." A critic may point out that the attack on Christianity by immoral art and by unbelief would continue without Jews in the world. It is quite true that, even if the Jews were to disappear utterly, there would still be original sin in the world and consequently forces of revolt working for Naturalism, under the leadership of Satan, whose whole being is in revolt against the supernatural life of grace. What must be insisted upon, however, is that in that hypothesis, the best organized *visible* force, the one with the greatest cohesion and dynamic energy, would be withdrawn from the Naturalist camp.

The leaders of the Jewish race have a terrible responsibility. St. Thomas insists (IIa P.Q. 47, a. 6 ad 1), that the excusing words of Our Lord: "Father, forgive them for they know not

what they do " (St. Luke XXII, 34) were uttered on behalf of the common people, but not on behalf of the leaders of the Jews. Not only have they formed the ordinary people of their race to consider the idea of Our Lord being the Messiah promised to their fathers as absolutely absurd, but they keep them in strict subjection. Pogroms in which the rank-and-file of the Jewish nation suffer serve the useful purpose of keeping them in absolute dependence on their leaders.<sup>1</sup>

## THE OPPOSITION OF JEWISH NATURALISM TO OUR SUPERNATURAL WELL-BEING

The fundamental nature of this opposition will be seen more clearly when we examine a point in which what I have been saying differs to some extent from the thesis of a writer whose name is a household word in Catholic circles. In his work on the Jewish question, Mr. Belloc writes as follows: "We are asked to believe that this political upheaval [the Bolshevik revolution by which the Jews got control of Russia] was part of one highly-organised plot centuries old the agents of which were millions of human beings all pledged to the destruction of our society and acting in complete discipline under a few leaders superhumanly wise. The thing is nonsense on the face of it. Men have no capacity for acting in this fashion . . . moreover the motive is completely lacking. Why merely destroy, and why, if your object is merely to destroy, manifest wide differences in your aims? . . . The conception of a vast age-long plot, culminating in the contemporary Russian affair, will not hold water."<sup>2</sup>

Four points need to be touched upon. First of all, the opposition between the Supernatural Messiah and the Natural

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<sup>1</sup> "The Jews are always and everywhere the tools of their ruling clique: to it they pay heavy indirect taxes, and in return receive help in exploiting the land which harbours them" (*Waters Flowing Eastward*, by L. Fry, p. 30).

<sup>2</sup> *The Jews*, First Edition, p. 168.

Messias is in the very nature of things. The Jews, as a nation have refused to accept the Supernatural Messias, God Himself, Who came into His own world to restore our most real life, and they still look forward to another Messias. They are therefore necessarily opposed to the true order of the world. As I have already said, the Jews work with abnormal secrecy and in the Masonic Society they have a powerful secret auxiliary force working for Naturalism, but I am here speaking of their opposition as a nation to the Supernatural. It is absurd and confusing to speak of that opposition as a plot or a conspiracy, for not only is it clear to us but the Jews themselves proclaim it openly. We must always bear in mind that the world is one, and that is only through acceptance of Our Lord Jesus Christ as the True Messias that we can live our lives as the objective order of the world demands. Mr Belloc seems to miss the force of the opposition between naturalism and the supernatural. That is one point.

Again, opposition to the order God has established in the world leads inevitably to decay in belief in God among the Jews, and to corruption in regard to the correct attitude towards their fellow-human beings and in regard to the means to be employed to get other nations to accept the Messianic message. It is morally inevitable that nations which resist God and oppose the supernatural order of the world should suffer decay in the process. The excesses of the Bolshevik revolution thus find their explanation. We are, however, dealing with a moral law in the wide sense. God is merciful, and the Sacred Heart of Jesus loves the members of his own race with a special love. We cannot, as has been said, draw conclusions from such a law to all the individual members of the nation.

The third point concerns the differences amongst the Jews. Of course, there are differences amongst them and that, more unavoidably than amongst other nations, because of their opposition to order, but that fact cannot hide the truth of their strongly-organized national solidarity. Is not the sympathy of the Jewish-controlled press throughout the world with the Muscovite, that is, Judæo-Russian, Red Government of Spain a proof of a strong unity?

The fourth point is that the Jews are not attacking Christian supernatural civilization merely for the sake of destroying it. They are demolishing what for them are the accretions due to pagan conceptions, by which Catholicism has disfigured the Messianic ideal. They want to prepare the way for the Messiah who, according to them, is still to come and who is to bring about peace and harmony amongst all the people of the world under their own rule. They demolish for the sake of reconstructing on another foundation. No wonder they persecuted St. Paul for his insistence on the fact that "Other foundation no man can lay, but that which is laid; which is Christ Jesus" (1 Cor. III, 11).

The orthodox Jews speak of the Fatherhood of God, but they refuse to accept God's supreme manifestation of His Paternity, His sending of His Only-Begotten Son. They consider as blasphemous the true doctrine of the Blessed Trinity and of the supernatural life by which we can enter into the family circle of the Blessed Trinity and love the Father with the Son and the Holy Ghost. *In their pride they want to impose their will on God instead of humbly accepting His Will.* In their pride they oppose *physical* descent from Abraham to the true doctrine of *spiritual* descent from him *in unity of faith*. "Know ye, therefore, that they who are of faith, the same are the children of Abraham . . . for you are all the children of God by faith in Christ Jesus. . . . And if you be Christ's then are you the seed of Abraham, heirs according to the promise" (Galatians III, 7, 26, 29). In their pride, they refuse to see in the prophecies of Isaias about the sufferings of the Messiah, the narrative of the treatment that was to be meted out by them to the Messiah when He came.<sup>1</sup> They cannot believe that they could have made such fools of themselves as they actually did and continue to do by attempting to apply the promises of God concerning the world-wide sway of the Mystical Body of Christ to their own nation. This terrible pride is the source of the obstinacy with which they refuse to accept the Supernatural Messiah.

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<sup>1</sup> Cf. *Isaias*, Ch. LIII, 7. 12.

## CHAPTER V

# The Dual Citizenship of the Jews in Modern Times

### MODERN PROGRESS AS THE GROWTH OF NATURALISM

**I**N the thirteenth century, the high-water mark, so far, of man's acceptance of the order established by God, Catholic Europe acknowledged the Divinity of Our Lord : it admitted the reality of the supernatural life of grace, and the divinely-appointed right of the Catholic Church, the Mystical Body of Christ, to say what was opposed to that life and what favoured it, in other words, to be the judge of what was moral and what was immoral, whether in the actions of States or individuals.

The so-called Reformation saw this claim of the Mystical Body of Christ denied by a large part of what was once Catholic Europe. This meant rejecting the order set up by Our Lord Jesus Christ while attempting to retain belief in His Divinity. From the Jewish point of view, it was a big step in advance, for it meant the abolition of the supremacy of the supranational Mystical Body of Christ over a number of States. The State, in each country which embraced Protestantism, took the place of the Mystical Body of Christ. Thus a purely natural entity arrogated to itself divine functions, by organizing its particular form of religion, composed of a mixture of natural and supernatural elements, as a State department. It is true that this natural entity, the State, still acknowledged that, as a society, it had a duty to God and retained some elements of supernatural religion.

The French Revolution carried a step further the process of decay in the acceptance of the Divine Plan. Religion was considered to be a private matter only ; for the State, as a society, denied that it had any duty to God, natural or supernatural. This was complete social apostasy on the part of nations which had once been Catholic and, as such, had acknowledged the rights of Christ and of His Mystical Body on earth. Every country in which a masonically-directed revolution proved successful, as in France in 1789, began by decreeing the separation of Church and State. Thus country after country

completely rejected the Mystical Body of Christ. In this way the Supernatural Messiah was dethroned, while at the same time, the way was positively prepared for the advent of the Natural Messiah by the granting of full citizenship to the members of the Jewish nation. The Jewish writer, Bernard Lazare, expresses this very forcibly. "The Jew," he writes, "is the living testimony of the disappearance of the State founded upon theological principles and which the Christian Anti-Semites dream of reconstructing. The day when a Jew became the holder of a public position, the Christian State was in danger. That is perfectly accurate, and the Anti-Semites who affirm that the Jews have ruined the idea of State could say with greater justice that the entry of the Jews into society symbolised the destruction of the State, that is, of course, of the Christian State."<sup>1</sup>

When the Jews become citizens of the non-Jewish States, they still retain their primary allegiance to their own nation, which, according to them, is the chosen vehicle of divine order for the other nations. They still continue to look forward to the natural Messianic era, that is, to the era when their nation will dominate over the others. Their advance to positions of power and influence, aided by their control of finance, has been utilized everywhere in the once Catholic States to eliminate from public life the influence, of the supernatural life and the remains of the Catholic organization of society. For example, when the Jew, Naquet, got the French State to pass a divorce law, this meant that France, as a State, no longer acknowledged the indissolubility of the union of Christ and His Mystical Body. Thus French society was brought a stage nearer to the new Messianic Era. Such is the inner significance of that historical event whose consequences in the natural order have been disastrous for France.

#### FREEMASONRY HAS CONTRIBUTED TO THE ADVANCE OF NATURALISM

There is *unorganized* opposition to the Supernatural Life of Grace in each one of us, owing to the fall. This unorganized

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<sup>1</sup> *L'Antisémitisme*, p. 361.

opposition of individuals leads to the formation of little anti-supernatural groups here and there, even without the concerted action of vast *organized* forces.,The existence of united anti-supernatural action on the part of organized bodies is so far removed from the mind of the average Catholic that it needs to be stressed particularly and its aims made clear. The Christian framework of society is destined not only to aid us in attaining union with Christ but to serve as a bulwark against the assaults of the forces organized against our supernatural life. These forces are three in number, one being invisible. the other two visible. The invisible host is that of Satan and the other fallen angels, while the visible forces are those of the Jewish Nation and Freemasonry. The Jewish Nation is not only a visible organization, but its naturalistic or anti-supernatural character is openly proclaimed by its refusal to accept the Supernatural Messiah and by its looking forward to a naturalistic Messianic era. The Masonic Society or group of Societies is a visible organization, but its naturalistic or anti-supernatural character is secret or camouflaged. The Naturalism or Anti-Supernaturalism of its aims, as well as of its ritual and symbolism, is clearly grasped by only relatively few of the initiated. The pantheistic deification of man, which is the consequence of this Naturalism, is the supreme secret of Freemasonry. Both of these visible societies, however, make use of subterfuge and secrecy in their *modes* of action against the supernatural life of the nations of the world. Accordingly, the most vitally real struggle in the world is that waged by those naturalistic or anti-supernatural armies, under the leadership of Satan, against those who accept the Supernatural Life of Grace, participation of the Life of the Blessed Trinity, under the leadership of Our Lord Jesus Christ.

In the work of elimination of the Supernatural Life from society, the Jewish nation has been powerfully aided by Freemasonry. Freemasonry is a naturalistic society, that is to say, a society which claims to make men good and true independently of the Supernatural Life which comes to us through membership of Our Lord. Masonry thus, in fact and in deed, puts itself above the Mystical Body of Christ, and its

action has powerfully contributed to the elimination of the Catholic tradition, based on the Divinity of Our Lord Jesus Christ, and to the advent of the anti-supernatural or naturalistic mentality and outlook.

Masonic propaganda has so blinded the nations, even those that did not revolt against the Mystical Body in the sixteenth century, to the significance of Naturalism, that it is difficult to rouse them to the full perception of the real issues at stake. The warnings of the Sovereign Pontiffs and the Judæo-Masonic attack on the supernatural life in Spain have succeeded, it is true, in getting them to stir uneasily in their slumbers, but they cannot be said to be as yet awake. The Masonic Declaration of the Rights of Man of 1789 has contributed also to bewilder people with regard to the significance of the Communistic attack on private property.<sup>1</sup> The real meaning of the equality of the French Revolution, the one behind which is all the driving force of Masonry, is that all men are equally God. Accordingly, in a properly constituted State, an absolute social equality should counterbalance natural inequalities. The right of private property as the greatest cause of social inequality must be abolished. We need not be surprised then at the lukewarm opposition to Communism wherever the virus of the French Revolution has penetrated. In this way the poorer members of Society, who have had such sad experiences in the so-called Christian countries, since the sixteenth century, are easily drawn to listen to Marx's cajoling words. The proletariat, according to the Jewish siren, is a Messianic class destined by its rule to bring about a new era in the world. People are slow to grasp that both the proletariat in general and the Russian proletariat in particular are only means for the Messianic dreams of Marx's own nation.

## THE SIGNIFICANCE OF THE BALFOUR DECLARATION

As a result of their dual citizenship in modern times, the Jews, while retaining their primary allegiance to their own nation and their devotion to the ideal of the domination of

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<sup>1</sup> Cf. *The Mystical Body of Christ in the Modern World*, Chapter V., p. 54.



the Natural Messiah, have been able to use their positions of power for the furtherance of their national programme which, as I have so often insisted, is necessarily and inevitably opposed to the rule of the Supernatural Messiah, Christ the King. And now, unfortunately, the Balfour Declaration of November 2nd, 1917, would seem to result in the perpetuation of this anti-supernatural, anti-Christian anomaly. The text of the letter addressed by Arthur James (later Lord) Balfour, then British Secretary of State for Foreign Affairs, to Lord Rothschild, is as follows :

“ Foreign Office,

“ November 2nd, 1917.

“ Dear Lord Rothschild,

“ I have much pleasure in conveying to you on behalf of His Majesty's Government the following declaration of sympathy with Jewish Zionist aspirations, which has been submitted to and approved by the Cabinet :

“ His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country.

“ I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

“ Yours sincerely,

ARTHUR JAMES BALFOUR.”<sup>1</sup>

For citizens of other states, citizenship is restricted to one State. Why should Jews be permitted to be citizens of two States ? The anomaly is already glaring when they form a State within a State : it is doubly so when they have a Jewish

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<sup>1</sup> Quoted by L. Fry in *Waters Flowing Eastward*, p. 17.

State in Palestine. And it must always be remembered that it means keeping the enemies of Christ's Kingship in a specially favoured position.

We read in *Der Tag* (Yiddish daily), New York, 10th July, 1937: "Hail the Jewish State in Palestine!—for close on two thousand years it has lived only in the memory of an uprooted, wandering people. Conquered and levelled to the earth by the Roman hosts of Titus, aided by the hordes swarming across Europe from the primeval forests of old Germania, it is now about to rear its head once more, looking with new hope across the Mediterranean. It is our historic privilege, denied our forefathers for twenty centuries, to see the Jewish State revived again in the old historic site. The landless people, so long deprived of Nationhood, is landless and Stateless no longer. Once more are we a member of the family of nations, recognised and welcomed as such. Our Ambassadors and Ministers will be found in every capital, and a seat will be reserved for us at the council table of the League of Nations. Even in Germany, whence two thousand years ago came those who destroyed us, just as to-day they plot our ruin, we shall have our envoy speaking for us proudly, courageously, as one Government representative to another. Washington, the centre of Jewish hope in the Western World, will count the Jewish Ambassador among the youngest members of its diplomatic family . . . . Hail the new Jewish State!"<sup>1</sup>

An Ambassador represents a foreign nation in the capital of the country to which he is accredited. The Jews are, therefore, on their own admission members of a foreign nation in the various countries in which, for the time being, they dwell. The members of a nation which is represented by a foreign ambassador to the Government of a country, cannot logically at the same time occupy posts in the Government and seats in the Parliament of the country in question. That would be an intolerable anomaly, for example in the case of Frenchmen in Germany and Italians in England. The same must hold good for the Jews, in fact, it must hold *a fortiori* in their case,

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<sup>1</sup> Quoted in *The Patriot*, August 12th, 1937.

because of their naturalistic Messianic aims. The setting up of the Jewish State must logically lead to the elimination of Jews from the public life of England, Ireland and other countries.

## THE PRIMARY ALLEGIANCE OF THE JEWS

Read in the light of what has been written, the following observations will help to understand the difference between the situation of a Jew who becomes a citizen of the United States or France or Italy and, say, an Irishman who becomes a citizen of one of these States.

The members of the Jewish nation, while retaining their allegiance to their own nation, are also citizens of other nations. Given the Messianic aspirations of their own nation they are bound to strive for the domination of their nation over the others, as they are firmly convinced that in this way alone justice and peace will reign upon the earth. The positions attained by them in the councils and legislative assemblies of other nations must logically be for them, at least primarily, means for advancing the domination of their own people. That Christ should reign over nations, in order that the influence of His supernatural life should be felt in all public life, elevating and purifying it, is utterly abhorrent to their Naturalism. They entertain considerable contempt for the national patriotism of non-Jews, though in public pronouncements they may pander to it for the sake of their own interests. If the Jews, for example, assisted at a peace conference merely as representatives of a Palestinian State, their rôle thereat would be proportioned to the importance of that State, but when they assist as secretaries of Lloyd George and Clemenceau and adviser of President Wilson, then we know that English, French and American citizenship will be utilized for the furtherance of the interests of a nation that believes firmly that English, French and Americans are destined by God to be subject to it.

The primary allegiance of an Irishman, who has become a citizen of the United States, is to the United States. He may retain his sympathies with Irish national aspirations,

but—to put it mildly—he is not imbued from birth with the idea that the Irish nation is destined to rule over the Americans and all other nations. Besides, if the Irishman in question is still a Catholic and believes firmly in the Supernatural Messiah already come, he will be convinced that any subordination of the legitimate interests of the nation of which he is citizen to those of any other nation will be sinful. If, in any public capacity, he found his sympathies with Irish national aspirations (which, as has been said, do not include a programme of bringing other nations into subjection) coming into conflict with the mission entrusted to him of safeguarding primarily the interests of the U.S.A., he would in conscience be obliged to resign. Otherwise, he would fail in his duty to the Supernatural Messiah, Our Lord Jesus Christ. The Jew, to be consistent, would fail in his duty to the Messiah to come, if he did not subordinate the interests of every other nation to those of his own. There is, accordingly, a vital difference of attitude, which has its ultimate ground in the doctrines respectively held with regard to the Messias.

It may be well to quote here some prominent Catholic writers who have advocated that the full citizenship of States, accorded to the Jews for the first time by the French Revolution, should be withdrawn from them. In *Les Pourquoi de la Guerre Mondiale*, Mgr. Henri Delassus, Doctor in Theology, writes as follows : “ The first thing to do is to change French legislation. French law, for the last 120 years is legalizing a falsehood. It considers as French those who are not French, since they are Jews. French legislation should be in harmony with truth. It ought to restore to the Jews their Jewish nationality, in conformity with reason, history, justice and humanity. The legislation introduced by the Revolution represents the Jew as French. He is not French . . . . . The Jews must cease to be officers, magistrates, professors, civil servants, barristers, attorneys, doctors in the public service . . . . . We must repeal the law by which Jews have been allowed to usurp the title of French citizens and declare them deprived of French citizenship. . . . . Without any foolish acceptance of persons, without a trace of inhuman violence, by an abstract legal provision, which

cannot wound anybody's self-love and of which, consequently, nobody can complain, Jewish functionaries must be obliged to resign from Government positions . . . . . It is especially to financial centralization that the Jews owe the greater part of their strength. But that would have been overcome or could not have been maintained without the aid of political centralization . . . . . Without a change in the legislation introduced by the Revolution, the restoration of the French State is impossible."<sup>1</sup>

Perhaps the most forcible testimony to the necessity of this measure is that to be found in the series of articles contributed to the *Civiltà Cattolica* in October, November and December, 1890. These articles form a complete treatise on *The Jewish Question in Europe*, its causes, its effects and the remedies advocated.<sup>2</sup> After having spoken of various unsatisfactory remedies, the writer continues: "In order that the Christian nations may be delivered from the yoke of Judaism and Freemasonry, which is daily growing more oppressive, the only way open to them is to go back along the road they have traversed, to the point where they took the wrong turning. If the Jews are not rendered harmless by means of special laws depriving them of that civil equality to which they have no right, nothing

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<sup>1</sup> *Les Pourquoi de la Guerre Mondiale* was published by Desclée, De Brouwer et Cie, Lille and Paris, in 1922.

<sup>2</sup> The special position of *La Civiltà Cattolica* amongst Catholic reviews and the encomiums bestowed on it by Sovereign Pontiffs deserve to be more widely known. Let us mention a few of them.

Pope Pius IX gave the review its status in the following terms: "By this Letter, in virtue of Our Apostolic Authority, we erect and constitute in perpetuity the College of Writers of the periodical *La Civiltà Cattolica*."

Pope Benedict XV blessed its work: "We bless the fruitful Apostolate which the Venerable review, *La Civiltà Cattolica*, carries on courageously and unwaveringly on behalf of the Christian cause."

Pope Pius XI praised its devotion to the Holy See: "From your assiduous activity and from the whole life of *La Civiltà Cattolica*, there radiates that special devotion to the Holy See which has deservedly won for you the benevolence and esteem of Our Predecessors and Ours."

useful or lasting will be accomplished. In view of their presence in different countries and their unchangeable character of foreigners in every nation, of enemies of the people in every country that supports them, and of a society segregated from the societies amongst which they live ; in view of the Talmudic moral code which they follow and the fundamental dogma of their religion which spurs them on to get hold of the possessions of all peoples by any means in their power, as, according to it, they are entitled to rule the world ; in view of the fact that the experience of many centuries and our present experience have proved conclusively that the equality of civil rights with Christians, granted them in Christian States, has had for effect the oppression of Christians by them, it follows as a necessary consequence that the only way to safeguard the rights of Christians, where the Jews are permitted to dwell, is to regulate their sojourn by laws such that it will be impossible for them to injure Christians.

“ This is what has been done in the past. This is what the Jews have been seeking to undo for the last hundred years. This is what will have to be done over again, sooner or later, whether one likes it or not. The position of power to which the laws inspired by the Revolution have raised them in our day is digging under their feet an abyss just as deep as the height to which they have ascended. When the storm, which they by their display of power are provoking, bursts, they will be hurled down headlong in a catastrophe as unparalleled in their annals as the effrontery with which they are to-day undermining the life of the nations that have exalted them. . . . .

“ It is certain that one of the signs of the end of the world foretold in Holy Scripture is the entrance of Israel into the one True Fold. But we are not convinced that there are indications of that conversion visible at present. This people scattered over the face of the earth . . . . . is to-day what it became after the destruction of Jerusalem, without a king, without a priesthood, without a temple, without a native land, and, at the same time, a most bitter enemy of the Name and of the Church of Jesus Christ, True God and True Man, crucified by their ancestors. We see no proofs, evident or otherwise, that

it is likely to change for the better and welcome as its Saviour that Jesus whom it put to death . . . . . It is certain that at present the Jewish Nation as a whole shows an incomparably greater tendency towards the hatred and destruction of Christianity than towards a benevolent attitude to it and a desire to see it prosper."

Of course, there need not be any difficulty about allowing Jewish non-citizens, who may be temporarily in a country not their own, freedom of worship in their synagogues. That is a totally different question. The point at issue here is the undoing of the naturalistic disorder introduced by the French Revolution. The expression, "separation of Church and State," is the one used in revolutionary constitutions to cloak the Naturalism by which the State rejects the Divine Plan for order and places itself above the Mystical Body of Christ. Having entered the camp of the Natural Messiah, the State as a necessary corollary, admits the Jews to full citizenship, thus allowing them in practice to work for the supremacy of their own Nation over the native one and to prepare for the Messianic era.

By the fact of the Jews becoming citizens of a Jewish State and ceasing to be citizens of other States another evil can be remedied. The small minority of sincere Jewish converts to Catholicism have always, up to the present, for all practical purposes been excluded from their own nation. The Jews insisted upon the "rights of minorities," that is, *their* "rights," being safeguarded in the treaties at the end of the Great War. We must insist upon the rights of the minority of Catholic Jews and see that those who accept the Supernatural Messiah must have special guarantees against ostracism and social injustice on the part of their own people. The Jewish State cannot treat its minority differently from the way the Jews claimed that they should be treated in the States of Western Europe. They cannot always expect to have it both ways.

### THE JEWISH STATE

Have the Jews a right to Palestine as the portion of the earth's surface in which they may set up a separate State? It is clear

from all that has been said about their rejection of the true supernatural Messiah that they can no longer lay claim to it by Divine Right. They were assigned that part of the earth as their inheritance on condition of their being obedient to God. They disobeyed God's command to hear His Son, by their rejection of Our Divine Lord before Pilate and on Calvary, and they persist in their disobedience. Accordingly, there can be no question of a right based on a divine promise. In addition, the Arabs have a natural right to the country they have occupied for the last thirteen hundred years. Canon Arendzen wrote as follows on this aspect of the question, in the *Catholic Gazette* of August, 1936: "The Arab population which has occupied the country for the last 1,300 years has definite and inalienable rights which must be respected. The Jews are foreigners in Palestine and the intrusion of vast numbers of foreigners so as to swamp the native population seems an act of unprovoked injustice. It would obviously be unfair, if some great power by force made England a national home for the Danes, on the strength of that people once having been masters of this country a thousand years ago. The Jews have practically evacuated Palestine since 138 A.D., and their intrusion into it after having left it for eighteen hundred years seems unjustifiable, on any known principles of equity. The Mandatory power, which at present is the government *de facto*, is clearly acting against elementary laws of fairness in promising to a race, alien in religion, speech and blood, a country already occupied by another nation."<sup>1</sup>

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<sup>1</sup> With regard to the 1915 agreement between the Sherif of Mecca, Hassein, and Sir Henry MacMahon, acting for the British Government, conceding the Arab claim to Palestine, cf. *Waters Flowing Eastward*, by L. Fry, pp. 68-69 and the literature there cited.

"In the 9 o'clock news (B.B.C.) on Sunday, Nov. 2nd, 1941, General Smuts was quoted at some length as applauding the Balfour offer of Palestine to the Jews as a permanent home. He seemed to be as ignorant as Mr. Balfour appeared, some twenty-five years ago when the declaration was made, that we had previously admitted and acknowledged the claims of the Arabs to the same property" (*The Weekly Review*, November 6th, 1941).



The Jewish claim to Palestine is implicitly a denial that they have disobeyed God and missed their vocation by the rejection of the Supernatural Messias. It is the assertion in action that the promised Messias has not yet come and that the day of their national domination over the world will yet dawn. The final result will inevitably be another disastrous blow to their hopes, for all their naturalistic attempts to impose their will on God, instead of accepting His, are doomed to failure, and every failure involves the Jewish nation in dire catastrophies.

The writer of the article on the Jewish question in the *Civiltà Cattolica* of 20th December, 1890, already referred to, holds that the once Christian States must go back and take the road they missed at the French Revolution. They must "take away equal citizenship from the Jews, for these latter have no right to it." At the time that article was written the return of the Jews to Palestine had not yet appeared on the horizon. As the attempt to set up a Jewish State in Palestine is an effort to defy God, it has been suggested that some other country should be set aside for the Jewish nation, by international agreement. In that hypothesis all Jews should be citizens of that State only.<sup>1</sup> Very strict regulations should be made concerning the Jews sojourning in States other than the Jewish State.

## JEWISH NATURALISM AND THE DUTY OF CATHOLICS

On the one hand, we have to stand valiantly for the Divine Personality of Our Lord and for the transcendent claims of His Mystical Body, the Catholic Church, in which He continues to live and into which all must enter in order to be one with Him. The Personality of Our Lord, True God as well as True Man, is not merely the subsistence of a created soul; it is the Personality of the Second Person of the Most Holy

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<sup>1</sup> Some writers state that Great Britain offered Uganda to the Jews. Cf. *Waters Flowing Eastward*, by L. Fry, p. 38. Of course, the rights of the original inhabitants should be respected.

Trinity. The Jews as a nation have always rejected that Divine Personality and their efforts are directed to combating the influence of the supernatural life which He seeks to diffuse through the Catholic Church. We have to stand, therefore, unequivocally for the rights of Christ the King. Jewish efforts to eliminate the supernatural life of grace and faith in Jesus tend inevitably to drag life down to an infra-human level. We have, therefore, to resist and defeat Jewish efforts to dominate our society and mould it along *naturalistic* lines. In particular, the creation of money and the regulation of the volume of exchange-medium used by Christian peoples must be taken out of their hands. I have seen a saying of Meyer Amschel Rothschild quoted as follows: "Permit me to issue and control the money of a nation, and I care not who makes its laws."

On the other hand, Our Lord, True Man as well as True God, is a Jew of the House of David, born of the Virgin Mary, the Lily of Israel. Our Lord's Individuality, that by which as a Man He is distinct from other members of the human race and belongs to a certain environment and a certain descent, is Jewish. The Blood that was poured out on the Cross at the hands of the official leaders of His own nation for the restoration of the Divine Life of the world was Jewish blood. Our Lord's Sacred Heart is a human heart and He loves His own nation with a special love. We must never forget that or allow ourselves to fall victims to an attitude of hatred for the Jews as a nation. We must always bear in mind that He is seeking to draw them on to that supernatural union with Himself which they reject.

The Jewish Nation has gradually become the most strongly organized non-secret visible force working for the elimination of the supernatural outlook in society and for the installation of Naturalism. The supernatural outlook insists that we are a race whose highest life, the Divine Life of Grace, by which the Blessed Trinity dwells in our souls, was lost by the fall of Adam, but restored by Our Lord Jesus Christ. Naturalism denies the existence of any life higher than natural life and maintains that social relations must be organized on that basis. As members of Christ we are bound to work for the return of

society to our loving Saviour, so that social organization may be permeated with the reality of the supernatural life of grace. Pope Pius XI insists on this in the Encyclical on the Kingship of Christ. Let us now take two examples of how our efforts to combat Naturalism will bring us into conflict with the Jews in their preparations for the naturalistic Messias. The first example will deal with the political, the second with the economic, organization of the world.

States and nations are bound to acknowledge the Catholic Church as the One True Church. Pope Pius XI shows that the naturalistic spirit has gradually come to infect society, because "by degrees the religion of Christ was put on the same level as false religions, and placed ignominiously in the same category with them."<sup>1</sup> Previously Pope Pius VII had written: "By the fact that the freedom of all forms of worship is proclaimed, truth is confused with error, and the holy and immaculate Spouse of Christ, outside of which there can be no salvation, is placed on the same level as heretical sects, and even as Jewish perfidy."<sup>2</sup> Now, since the French Revolution, states have placed all forms of error on the same level as the Mystical Body of Christ, and Jews have been admitted as full citizens of the once Christian States.<sup>3</sup> By granting full citizenship to members of the Jewish religion, the State, to all intents and purposes, gives free rein to the naturalistic moulding process pursued by the Jewish nation, in view of the elimination of membership of Christ and the inauguration of the new Messianic era. It thus shows itself indifferent in the struggle between the true supernatural Messias, who has come, and the naturalistic Messias, to whom the Jews look forward.

In regard to the economic organization of the world, Pope

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<sup>1</sup> Encyclical Letter, *Quas Primas*, On the Kingship of Christ.

<sup>2</sup> Letter, *Post tam diuturnas*.

<sup>3</sup> "The sententious maxims which in 1789 were declared to be the synthesis of the *Rights of Man*, were in point of fact, merely the *Rights of the Jews*, to the detriment of those peoples amongst whom those 'Rights' were enthroned" (Article in the *Civiltà Cattolica*, *Della Questione Giudaica in Europa*, November 15th, 1890).

Pius XI insists that "then only will it be possible to unite all in harmonious striving for the common good, when all sections of society have the intimate conviction that they are all members of a single family and children of the same heavenly Father and further, that they are one body in Christ, and everyone members one of another (Rom. XIII, 5)."<sup>1</sup> To have lasting peace in society we Catholics, then, must strive to bring back the great truth that employers and employed must treat one another as members of Christ. It is, as we have seen, part of what we promise *Christ as King*, when we make submission to our Heavenly Father along with *Christ as Priest* at Mass. Now, the aim of the Jewish Nation is to substitute for the Supernatural Messiah in whom we are members of one body, the rule of the Natural Messiah. Accordingly, in virtue of Catholic principles, we must oppose the efforts of the Jews to get control of the economic organization of society. How can we succeed in getting employers and employed to treat one another as members of Christ, if we allow social organization to pass into the hands of those who have persistently denied and rejected His Divine Mission and for whom the supernatural Kingdom of His Mystical Body is simply a fraudulent attempt to turn Israel aside from its destiny.

We have, therefore, to resist and defeat Jewish efforts to dominate social organisms and mould them along naturalistic lines, in opposition to Our Lord and His Mystical Body. The Guilds of the Middle Ages, which reflected the solidarity of the members of the Mystical Body of Christ in economic organization, rendered wonderful services to their members in times of sickness and need, thus efficaciously preventing Jewish money-lenders from gaining control of families and property.<sup>2</sup> We too in our day must safeguard the poor and needy from being tortured by Jewish money-lenders. Our action in this connection however, must not be merely the negative one of

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<sup>1</sup> Encyclical Letter, *Quadragesimo Anno*, *On the Social Order*.

<sup>2</sup> Cf. *Les Corporations Ouvrières au Moyen Âge*, by Godefroid Kurth. A translation of this pamphlet by the distinguished Belgian historian will be published later in this series.

combating illegalities and getting laws suitably amended, but the positive one of setting up organizations which will render services similar to those rendered by the Guilds. Besides this safeguarding of the poor and needy, there is the more far-reaching question of the creation of money and the regulation of the volume of exchange-medium used by Christian peoples. That power must not be allowed to fall into, some would say to remain in, Jewish hands, or to fall into the hands of nominal or erstwhile Christians, Masons and others, who are dependent upon, or in alliance with, Jews. We must combat Jewish attempts to bring under their domination individual Catholics and Catholic countries, even more vigorously than we must struggle against Freemasonry, because the Jews form a more strongly organized and more cohesive naturalistic force than Freemasonry.<sup>1</sup>

It is not easy to combat Jewish Naturalism in public life and at the same time keep oneself free from racial hatred, which is itself but a form of Naturalism. Yet it must be done. On March 25th, 1928, the Congregation of the Holy Office abolished the association called *The Friends of Israel*, which in action and language had departed from the mind of the Church and of the Fathers and had adopted a mode of procedure abhorrent to the liturgy, thus falling into Naturalism. Nevertheless in that same decree, the Church insists upon the fact that she "habitually prays for the Jewish people which was the custodian of the divine promises down to Jesus Christ, and this, in spite of, nay rather on account of, their subsequent blindness. Actuated by this spirit of charity the Apostolic See has protected this people against unjust treatment and, as it condemns every kind of hatred and jealousy between nations, so in a special manner it condemns hatred of the people once chosen by God, namely, that hatred commonly designated as 'Anti-Semitism.' "<sup>2</sup>

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<sup>1</sup> The Jews exercise a very real and efficacious power of influence in Freemasonry and direct its action, thanks to the B'nai B'rith Lodges, which do not admit non-Jews, but whose members are admitted to ordinary Masonic Lodges.

<sup>2</sup> It is to be regretted that in a pamphlet published by the Paulist Press, entitled, *The Church and the Jews*, the above-mentioned

Particular attention must be called to the phrase *once chosen by God*. It is the second time that the Holy See uses the phrase in recent years, the other being in the text of the prayer approved of by Pope Pius XI for the consecration of the human race to the Sacred Heart of Jesus. The Holy See is evidently insisting upon the fact that there is no longer any chosen people or race, except in so far as the Jews, who were the custodians of the divine promises until the time of Jesus Christ, despite their official rejection of the Supernatural Messiah, have not ceased to be the members of His own race. Certain nations have at times shown themselves, to some extent at least, dazzled by the belief that they were the chosen people or race, in the natural order. The pagan cult of race is but a modern manifestation of Naturalism.

The Jews look upon themselves now as the Chosen People, because they hold that they are the people destined to bring happiness to the world in the Messianic Era yet to come. Catholic writers would do well not to pander to this Naturalism, by speaking of the Jews simply as the Chosen People, for thus they increase the confusion of thought in modern times. The Jews were chosen to be the custodians of the divine promises until the coming of Jesus Christ, of whom they were to be the fount according to the flesh. They have not ceased to be the

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decree of the Holy Office is quoted as if its main purpose were to condemn Anti-Semitism. The decree does condemn Anti-Semitism in unequivocal terms, but its main purpose was to suppress a society which by its coquetting with Jewish Naturalism was becoming a source of confusion. In addition, the significant phrase *once chosen by God (olim a Deo electum)* is omitted from the text of the decree, as quoted in the pamphlet, and there is no indication in the pamphlet of its suppression. This is regrettable. A carefully thought-out explanation of all that is implied in that phrase would, it seems to me, have helped to clarify some of the paragraphs of the pamphlet. Again the title of the pamphlet is too wide for the matter treated. It does not treat of the whole question of the relations of the Catholic Church and the Jewish nation nor of naturalism and supernaturalism. It deals rather with the refutation of the arguments used by the Hitlerite Government of Germany to justify its treatment of the Jews. A more accurate title would be *The Church and the Hitlerite Campaign against the Jews*. As such, it would be excellent.

race in which the "Word was made Flesh," and as such, they are the object of special love on the part of Our Lord. But the Naturalism by which they rejected Him and continue to hold that the happiness of the world is to come through their Messianic aspirations is false and must be everywhere combated.

We have, therefore, a twofold programme set out before us. We must, on the one hand, defend Our Lord's rights and, on the other, seek to tear away the veil from the eyes of those whose blindness hurts Him in a special way. This is the programme set before us in these words of the Encyclical Letter, *Quas Primas* of Pope Pius XI. "If the faithful generally would understand that it is their duty to fight bravely and continually under the banner of Christ their King, then, fired with apostolic zeal, they would endeavour to win over to Our Lord those who are estranged from Him or know Him not, and would valiantly defend His rights."

Pope Pius X insisted in most appealing fashion upon the need for courage on the part of Catholics in the modern world, in the discourse he pronounced on the 13th December, 1908 at the Beatification of Joan of Arc. To St. Joan's mind the coronation and anointing of the King of France were ever present, because that anointing did homage to the universal Kingship of Christ and linked up political power with the government of the Lord Jesus. She was the saint sent to remind the world, at the decline of the Middle Ages, of the formal principle of order in the world, the acknowledgement of the Kingship of Christ. The saintly Pope spoke of the heroism of Blessed Joan, and contrasted it with the timidity of so many Catholics in our day: "In our time more than ever before, the chief strength of the wicked lies in the cowardice and weakness of good men. . . . All the strength of Satan's reign is due to the easy-going weakness of Catholics. Oh! if I might ask the Divine Redeemer, as the prophet Zachary did in spirit: *What are those wounds in the midst of thy hands?* the answer would not be doubtful: *With these was I wounded in the house of them that loved me.* I was wounded by my friends, who did nothing to defend me, and who, on every occasion, made themselves the accomplices of my adversaries. And this reproach can be levelled at the weak and timid Catholics of all countries."

## CHAPTER VI

# The Catholic Church and Anti-Semitism

### MEANING OF ANTI-SEMITISM

**A**FTER all that has already been said, it will be easy to deal with the question of Anti-Semitism. What is meant by the term? It means hatred of the Jews as a race. The Jews, however, use the word to designate *any form of opposition* to themselves, and they strive persistently to associate irrationality and want of balance with the term. They evidently want the world to believe that anyone who opposes Jewish pretensions is more or less mentally deranged.

Now, first of all, it must be remarked that the term is too wide and too loose. The Arabs are doubtless Semites. Yet the Arabs in Palestine, on account of their opposition to Jewish domination, are Anti-Semites.

Secondly, as we must stand valiantly for the rights of Christ the King, the True Supernatural Messias, and strive to re-impregnate society with the supernatural spirit of the Mystical Body, we must combat Jewish efforts to permeate the world with Naturalism. In that sense, as there is only one Divine Plan for order in the world, every sane thinker must be an anti-Semite. *The Jewish World*, February 9th, 1883, contained the following programme: "The great ideal of Judaism is . . . that the whole world should be imbued with Jewish teachings, and that in a universal Brotherhood of nations—a greater Judaism in fact—all the separate races and religions shall disappear." This implies the elimination of the Supernatural Messias and the disappearance of the Mystical Body of Christ, the Catholic Church. The Jews need not be surprised that such pretensions evoke "Anti-Semitism." That programme is a challenge to the Catholic Church to a duel to the death.

### ATTITUDE OF THE CHURCH IN THIS MATTER

The Catholic Church condemns hatred and want of charity between nations just as it does between individuals. By nature



we are brothers and by our supernature, the Divine Life of Grace, we are united in a brotherhood which is infinitely nobler still. "Above the brotherhood of humanity and fatherland," said Pope Pius XI, "there is a brotherhood which is infinitely more sacred and more precious, the brotherhood which makes us one in Christ, our Redeemer, namely, our kinship in the Catholic Church, the Mystical Body of Christ Himself."<sup>1</sup>

The Church condemns in a more particular manner hatred of the Jews. Why is hatred of the Jewish race, as such, especially odious? Because they are the nation and race in which the Word became Flesh. Our Lord is a Jew of the House of David. Catholics commonly designate this hatred by the term "Anti-Semitism."<sup>2</sup>

If we take into account the condemnation of the German racial theories in the Encyclical Letter, *On the Persecution of the Church in Germany*, and in the Letter of the Sacred Congregation of Seminaries of April, 1938, the present National Socialist hatred of the Jewish race is to be still more severely condemned, because it is based on blasphemous and heretical presuppositions.<sup>3</sup>

It must, however, be remarked with the writer of the article, *Juifs et Chrétiens*, in the *Dictionnaire Apologétique de la Foi Chrétienne*, that the Church has spoken for and against the Jews. On the one hand, the Church has spoken for the Jews to protect their persons and their worship against unjust attacks. She has always condemned acts of violence against the Jews and has respected the liberty of their consciences and allowed them freedom for their cult. On the other hand, the Church has spoken against the Jews, when they wanted to impose their yoke on the faithful and provoke apostasy. She has always striven to protect the faithful from contamination by them. As experience in past centuries showed that if the Jews succeeded in attaining to high offices of State they would

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<sup>1</sup> *Allocution to the Spanish Refugees*, 14th September, 1936.

<sup>2</sup> Cf. the document of the Congregation of the Holy Office already quoted on p. 75.

<sup>3</sup> Cf. Chapter III. pp. 43-44.

abuse their powers to the detriment of Catholics, the Church always strove to prevent Catholics from coming under their yoke. They were forbidden to proselytize and were not allowed to have Christians as slaves or servants.

On the one hand, the Church condemns race-hatred in general and hatred of the Redeemer's race in particular. On the other hand, the Church insists, as we have seen, on the duty of combating Naturalism in public and private life and approves of love of native land and extols true supernatural patriotism. We have the right and the duty to defend our country and our nation against the unjust aggression of another nation. This duty is still more strongly urged upon us when it is a question of our country's fidelity to Christ the King. We must, therefore, combat Naturalism in general always and everywhere, and we must be vigilant in regard to the Naturalism of the Jewish Nation in particular. The tireless energy with which His own nation pursues the elimination of the influence of the supernatural life is doubly painful to Our Lord's Sacred Heart. The combat against Naturalism in general and, therefore, against the organized Naturalism of the Jewish Nation, is urged upon us, for example, by Pope Leo XIII (*Tametsi*, 1900) and Pope Pius XI (*Quas Primas*, 1925, and *Quadragesimo Anno*, 1931).

We are warned against Jewish Naturalism explicitly in a whole series of Papal Documents quoted by Pope Benedict XIV, in the Encyclical Letter, *A Quo Primum* (1751). "As for Us," writes that learned Pontiff, "in this matter, as in all others, We follow the line of conduct adopted by Our Venerable Predecessors, the Roman Pontiffs. Alexander III (1159-1181) forbade Christians, under severe penalties, to enter the service of Jews for any lengthy period or to become domestic servants in their households' 'They ought not,' he wrote, 'to serve Jews for pay in permanent fashion.' The same Pontiff explains the reason for this prohibition as follows: 'Our ways of life and those of the Jews are utterly different, and Jews will easily pervert the souls of simple folk to their superstition and unbelief, if such folk are living in continual and intimate intercourse with them.' This quotation concerning the Jews will

be found in the Decretal '*Ad hæc.*' Innocent II (1198-1216), after having mentioned that Jews were being admitted by Christians into their cities, warned Christians that the mode and the conditions of admission should be such as to prevent the Jews from returning evil for good: 'When they are thus admitted out of pity into familiar intercourse with Christians, they repay their hosts, as the proverb says, after the fashion of the rat hidden in the sack, or the snake in the bosom, or the burning brand in one's lap.' The same Pontiff says it is fitting for Jews to serve Christians, but not for Christians to serve Jews, and adds: 'The sons of the free-woman should not serve the sons of the bond-woman. On the contrary, the Jews, as servants rejected by that Saviour whose death they wickedly contrived, should recognise themselves, in fact and in deed, the servants of those whom the death of Christ has set free, even as it has rendered them bondmen.' These words may be read in the Decretal, '*Etsi Judæos.*' In like manner, in another Decretal, '*Cum sit nimis,*' under the same heading, '*De Judæis et Saracenis*' (On Jews and Saracens) he forbids public positions to be bestowed on Jews: 'We forbid the giving of public appointments to Jews because they profit by the opportunities thus afforded them to show themselves bitterly hostile to Christians . . . . . ' If any should ask what is forbidden by the Apostolic See to Jews dwelling in the same towns as Christians . . . . . he has only to read the Constitutions of the Roman Pontiffs, Our Predecessors, Nicholas IV (1288-1294); Paul IV (1555-1559); Saint Pius V (1566-1572); Gregory XIII (1572-1585); and Clement VIII (1592-1605), which are readily available, as they are to be found in the *Bullarium Romanum*."

In face of Jewish Naturalism, then, we must proclaim the supremacy of the Supernatural Life of the Mystical Body by which we are spiritual descendants of Abraham, over the natural life of Abraham's descendants according to the flesh, as well as over every form of national life.<sup>1</sup>

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<sup>1</sup> "All are not Israelites that are in Israel: neither are all they that are the seed of Abraham, children" (Rom. IX, 6, 7).

In face of Rosenberg's naturalistic deification of the German race and his rejection of Jewish blood as poisoned, we must proclaim that the Mystical Body of Christ is the one divinely-instituted supernatural society in which all both Jew and Gentile, German and non-German, find redemption. We must affirm unflinchingly that this Supernatural Society of which the life-blood is sanctifying grace is infinitely superior to every nation and every race. As Abraham merited by his faith and obedience to be the ancestor of the Head of redeemed humanity, who was therefore of Jewish blood; so we by our faith and obedience, are his spiritual descendants, spiritually Semites, members of the Mystical Body of his seed. This is what Pope Pius XI emphasized when he used the expression: "Anti-semitism is inadmissible. We are spiritually Semites," addressed to the members of a Belgian pilgrimage in September, 1938.<sup>1</sup> Pope Pius XI's phrase is an echo of the one used by Pope Pius IX to the Jewish convert priests, the Fathers Lemann: "You are the sons of Abraham and I also."<sup>2</sup>

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<sup>1</sup> The French Journal, *La Croix*, of September 17th, 1938, stated that Pius XI, opening a Missal which had been offered him by some Belgian pilgrims, read out in Latin the prayer "*Supra quae propitio, etc.*," from the Canon of the Mass. In English the prayer runs as follows: "Vouchsafe to look upon them with a countenance merciful and kind, and to receive them as Thou wast pleased to receive the gifts of Thy just servant Abel, and the sacrifice of our father Abraham, and that which Melchisedech Thy high priest offered up to Thee, a holy sacrifice and spotless victim." The Pope then went on to say: "Anti-semitism is incompatible with the sublime ideas and truths expressed in this text. We Christians can take no part in such a movement . . . no, it is impossible for Christians to take part in Anti-semitism. We acknowledge that everyone has the right to defend himself, in other words, to take the necessary precautions for his protection against everything that threatens his legitimate interests. But Anti-semitism is inadmissible. We are spiritually Semites."

—Translation from *The Missal* (Burns Oates & Washbourne Ltd. 1933).

<sup>2</sup> "Vos estis filii Abrahae et ego." This is quoted in the book, *La Cause des restes d'Israël introduite au Concile Oecuménique du Vatican*, by the Fathers Lémann.

The phrase used by Pope Pius XI has been very frequently quoted, in fact, so frequently, that one is inclined to suspect that it is being used as propaganda with a view to emphasizing one aspect of the question, especially when one hardly ever finds any allusion to the previous portion of the Pope's discourse. Pope Pius XI had also said: "It is impossible for Christians to be Anti-Semites, but we acknowledge that everyone has the right to defend himself, in other words, to take the necessary precautions for his protection against everything that threatens his legitimate interests." Thus we find in this pronouncement of Pope Pius XI<sup>1</sup> the two currents which, down the centuries, run through the official declarations of the Holy See concerning the Jews. On the one hand, the Sovereign Pontiffs strive to protect the Jews from physical violence and to secure respect for their family life and their worship, as the life and worship of human persons. On the other hand, they aim unceasingly at protecting Christians from the contamination of Jewish Naturalism and try to prevent Jews from obtaining control over Christians. The existence of the second needs to be strongly stressed, because, to some extent it has been lost sight of in recent times. Catholics need to be made familiar, not only with the repeated Papal condemnations of the Talmud, but with the measures taken by the Sovereign Pontiffs to preserve society from the inroads of Jewish Naturalism. Otherwise they will be exposed to the risk of speaking of Pope St. Pius V and Pope Benedict XIV, for example, as Anti-Semites, and showing their ignorance of the meaning of supernatural life and of the rule of Christ the King over society.

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<sup>1</sup> The Antiphon of the Magnificat of the first vespers of Quinquagesima Sunday expresses the same idea in succinct fashion. It runs as follows: "Noble Abraham, the Father of our Faith, offered a holocaust on the altar in the place of his son."

Cf. the text of Gal. III, 29: "And if you be Christ's, then are you the seed of Abraham, heirs according to the promise." M. Drach quotes this text when, addressing his fellow-Israelites, he says: "It is only through Jesus that you can be children of Abraham" (*L'Harmonie entre l'Eglise et la Synagogue*, Vol. I, p. 25).

## EXPLANATION OF PERSISTENCE OF OPPOSITION TO THE JEWS

But what is the reason of the peculiar persistent opposition to the Jews? The ultimate reason is their perversion of the supernatural mission which they as a nation received from God. They were destined to be the heralds of the Divine Life of grace to the world. They did not listen to Our Lord when He spoke to them of the reality of a higher life and of a higher unity for the peoples of the world than their national life and the unity imposed by their nation. The Jews as a nation refused to aid in building up the supernatural, supranational Mystical Body of Christ into which all nations were invited to enter. "In the time of Our Lord," writes Père Lagrange, O.P., "the Talmud was not yet written, but its spirit already animated the doctors of Israel."<sup>1</sup> It is that spirit of self-centred pride and contempt, owing to their being specially favoured by God, which roused the opposition of the nations to the Jews before the coming of Christ. It is the Talmud which has maintained that organized pride and systematic contempt amongst them since. This perversion of the normal relation of a nation to other nations is the morally inevitable result of their refusal to accept the Divine Plan for order in the world. Opposition to God and rejection of grace lead to decay. Moral wrong becomes right for a mind persistently opposed to God and the one Mediator, Christ Jesus.

The results of Jewish opposition to the Divine Plan may be summed up as follows: "If we now consider the opposition of the Jewish nation to the Mystical Body of Christ since Calvary, we shall find it codified and crystallized, so to say, in the Talmud and Kabbala. The Talmud contains, chiefly but not exclusively, the deviations from the order of the world in regard to the organization of society (social life). The terrible pride of the Jewish race, due to their having lowered and corrupted the idea of the mission to which God has called them, is very visible

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<sup>1</sup> *L'Evangile de Jésus-Christ*, p. 463.

therein. While the Talmud represents the codification of Jewish opposition to the Kingship of Christ, the Kabbala reflects rather the opposition to the priesthood of Christ. In the latter we see, chiefly but not exclusively, the divagations from order which have arisen amongst the Jews, with regard to mystical union with God and spiritual life, owing to their persistent want of submission to God and to Jesus Christ Whom He has sent. The refusal to accept the Divine Life offered by Our Lord has resulted in the deification of the natural powers of man. The Kabbala furnishes the key to the Pantheism of Freemasonry, Theosophy, and the other occult societies which promise to reveal the secrets of a higher life to their adepts.”<sup>1</sup>

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<sup>1</sup> *The Mystical Body of Christ in the Modern World*, pp. 75, 76.

## CHAPTER VII

# The Conversion of the Jewish Nation

### THE TALMUDIC FORMATION AND THE CONVERSION OF THE JEWS

THE Talmudic formation, then, is responsible for the attitude of the Jewish nation to other nations which leads to the quite special friction they provoke. What are the characteristic traits of that formation? Let us hear them from very different sources. Mgr. Landrieux, Bishop of Dijon, France, in his excellent work, *L'Histoire et les Histories dans la Bible*, outlines the effect of the Talmud as follows: "It is a systematic deformation of the Bible . . . The pride of race with the idea of universal domination is therein exalted to the height of folly . . . For the Talmudist, the Jewish race alone constitutes humanity, the non-Jews are not human beings. They are of a purely animal nature. They have no rights. The moral laws which regulate the mutual relations of men, the Ten Commandments, are not of obligation in their regard. They oblige exclusively between Jews. With regard to the Goim (non-Jews) everything is allowed: robbery, fraud, perjury, murder. When, the Talmud became known, especially in the sixteenth century thanks to the invention of printing, such indignation was aroused throughout the Catholic world that a Jewish General Assembly in 1631 gave orders that the most obnoxious passages should not be printed, but added that, 'a little circle, O, should be put in the place of the suppressed passages. This will warn the Rabbins and the school-teachers that they are to teach these passages orally so that the learned among the Nazarenes (Christians) may no longer have any pretext for attacking us in this regard.'<sup>1</sup> In our day the Talmud does not provoke either astonishment or anger amongst Catholics, because it is no longer known."

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<sup>1</sup> *L'Harmonie entre l'Eglise et la Synagogue*, by the ex-Rabbin Drach, Vol. I, p. 168.



On the other hand, the Jewish writer, Bernard Lazare, in his well-known work, *L'Antisemitisme*, describes the influence of the Talmud on the mentality of his race as follows: "Without the Law, without Israel to observe it, the world would cease to exist, God would no longer continue to preserve it. The world will know happiness only when it shall be subject to this law, that is, to the rule of the Jews. Consequently the Jewish people is the people chosen by God to be the custodian of His wishes and His desires. The Jewish people is the only one with which the Divinity has concluded a pact. The Jew is the elect of the Lord. When the serpent tempted Eve, says the Talmud, he infected her with his poison. When Israel received the revelation on Sinai, the Jewish race was freed from that infection: the other nations remained subject to it . . . Israel is the specially beloved son of the Most High, the people which alone has a right to His love, His benevolence, to His special protection. The men of the other nations are in His eyes on a plane inferior to the Hebrews. It is only by a concession that they have a share in the divine munificence, since only the souls of the Jews descend from the first man. The possessions that are assigned to the other nations in reality belong to Israel . . . This belief in their predestination, in their being the object of a special predilection gave rise to a terrible pride on the part of the Jews. The result was that they looked upon non-Jews with contempt . . . The Jews thus came amongst the modern nations, not as guests but as conquerors. They were like a flock or herd that had been long penned up. When of a sudden the barriers were thrown down, they rushed into the field that had been opened to them. Now they were not warriors, and besides, it was not a propitious moment for the expedition of a relatively small force, but they succeeded in making the one conquest for which they were really armed, the economic conquest for which they had been preparing for years."<sup>1</sup>

In view of the possible accusation of exaggeration, it will be well to quote another unimpeachable witness with regard

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<sup>1</sup> Op. cit., pp. 9, 223.

to the Talmud. In his splendid work, already referred to,<sup>1</sup> the ex-Rabbin Drach, highly honoured and decorated for his learned works by Popes Leo XII, Pius VIII and Gregory XVI, writes as follows: "For a long time it was my professional duty to teach the Talmud and explain its doctrines, after having attended special courses for many years, under the most renowned of contemporary Jewish doctors. Now that by the grace of God I have been led to abjure its false dogmas, I can speak of it with full knowledge of its contents, as a result of my studies, but I will endeavour to do so with complete impartiality. On the one hand, I have devoted the best years of my life to the study of it, on the other hand, it means nothing to me now. I shall therefore set forth both what is good in it and what is defective.

"Talmud (more correctly Thalmud) . . . . . is a Hebrew word used by the Rabbins to signify 'doctrine' or 'teaching.' It designates more particularly the great body of doctrine of the Jews, to which the greatest doctors in Israel have successively contributed at different epochs. It is the complete civil and religious code of the synagogue . . . . . The judicious reader of the Talmud is often saddened by the presence of many of those strange aberrations into which the human mind falls when bereft of the true faith, and very frequently the baseness of rabbinical cynicism makes him blush for shame. The Christian also is horrified by the insane and atrocious calumnies which the impious hatred of the Pharisees hurls at everything he holds sacred. Nevertheless, the Christian theologian discovers useful data and precious traditions for the explanation of many difficult texts of the New Testament as well as for the purpose of convincing our religious opponents of the antiquity no less than of the holiness of Catholic teaching . . . . .

"The Talmud is divided into the *Mischna*, commonly called *Misna*, which forms the text, and the *Ghemara*, which is the commentary and the development of the text. The *Ghemara* is twofold, comprising both the Commentary of Jerusalem and the Commentary of Babylon . . . . . In the *Ghemara*,

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<sup>1</sup> *L'Harmonie entre l'Eglise et la Synagogue.*

there are at least a hundred passages which are insulting for the memory of Our Adorable Saviour, the more than angelic purity of His holy Mother, the Immaculate Queen of heaven, as well as the moral character of Christians, whom the Talmud represents as practising the most abominable vices. There are also passages which declare that the precepts of justice, equity and charity towards one's neighbour do not bind where Christians are concerned; nay more, they even go so far as to condemn as guilty of crime anyone who observes these precepts in his relations with his Christian neighbours. The Talmud expressly forbids a Jew to save a non-Jew from death or to restore to him his lost possessions, etc., or to take pity on him.<sup>1</sup> The Rabbins declare also: 'Since the life of an idolater is at the descretion of the Jew, *a fortiori* his goods.'<sup>2</sup> Quotations of this nature could be multiplied almost indefinitely.<sup>3</sup> In the Mischna, there are only about four or five of these impious, malignant and horribly intolerant passages, and, in addition, the expressions show a certain moderation."<sup>4</sup>

The *Dictionnaire Apologétique de la Foi Catholique*, in the article *Juifs et Chrétiens* (cols. 1691-1694), gives a long list of Papal Decrees condemning the Tamud and the Talmudic formation, since the Talmud became known to Catholics about 1238-1240. Do the Jews still continue to receive this Talmudic formation? In the *Jewish Encyclopædia*, Vol. 12, we read: "For the majority of Jews, it (The Talmud) is still the supreme authority in religion." It is true that we there find also: "Modern culture has gradually alienated from the study of the Talmud a number of Jews in countries of progressive civilization . . . Yet it occupies a prominent place in the curricula of the Rabbinical seminaries." Now, England is surely one of the countries of "progressive" civilization, yet references

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<sup>1</sup> *Treatise Aboda-Zara*, fol. 13 verso, fol. 20 recto; *treatise Baba-Kamma*, vol. 29 verso.

<sup>2</sup> *Foundations of the Faith*, by Joseph Abbo, III Part, Chap. 25.

<sup>3</sup> Monsieur Drach refers to another of his works entitled *L'Esprit du Judaïsme*.

<sup>4</sup> *L.Harmonie entre l'Eglise et la Synagogue*, pp. 122, 123, 124, 166, 167.

to Talmud Torah schools may be found in *The Jewish Chronicle* of London as a matter of course. The issue of that paper of September 3, 1937, contained a paragraph about a flag day for the 3,000 children attending London Talmud Torahs. Again, in the same volume of the *Jewish Encyclopædia* we find that the Schulchan Aruk of Joseph Caro owed "its authority to the fact that it was recognised as the most convenient codification of the teachings of the Talmud." And in the *Jewish Chronicle*, we read that at a meeting of the Council of the union of orthodox Hebrew Congregations in London on January 30, 1938, "Rabbi Dr. Schonfeld welcomed the new President into office, and Mr. Stern, in returning thanks for his election, said amid applause that his guide would always be the Schulchan Aruk."

These testimonies, taken out of many, go to show that the Talmudic formation is flourishing in England. Let us now turn to the United States, of which the civilization is surely "progressive." The first volume of *The Jewish Library*, published by The Union of Orthodox Jewish Congregations of America, is entitled *Essentials of Judaism*. Its sub-title is *A Guide to Facts of Jewish Law and Life*, and it is written by the General Editor, Rabbi Leo Jung. In it we read :

### "WHAT IS THE JEWISH LAW?"

"Jewish law is composed of the oral law and the written one. The latter is contained in the Pentateuch, the Torah proper. The former was for a long time kept unwritten, handed down by word of mouth from generation to generation. 'Moses handed it down to Joshua, and Joshua to the Elders, and the Elders to the Prophets, and the Prophets to the men of the Great Synod, and the men of the Great Synod to the Rabbis' (Mishnah, Aboth I, i), until with the dispersion of Israel the danger arose that it might be forgotten. Rabbi Judah the Prince (200 C.E.) finally collected and edited it in the Mishnah.<sup>1</sup> The Mishnah, then, contains the body of Jewish law. As with

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<sup>1</sup> C. E. Stands for Christian Era. Rabbi Jung evidently objects to writing A.D. (year of Our Lord).

all other legislations, these laws were commented upon to establish their exact force. They were discussed in the Jewish academies of Palestine and Babylonia, and we possess authentic records of these discussions which are called Gemara. About 400 C.E. in Palestine, and about 500 C.E. in Babylonia, these discussions were collected and, together with the Mishnah, they were embodied in one great volume—the Talmud. The Talmud is an encyclopædia of Jewish lore and life, for, in addition to the laws, it contains the maxims, parables, mottoes, which were in vogue through the centuries, as winged words in the Jewish academies. Each of the two countries produced its own Talmud, and we have thus the Palestinian and Babylonian Talmudim, of which the latter, more fully preserved, is authoritative for the Jews.

### “WHAT IS THE SHULCHAN ARUCH?”

“These Talmudim contain many thousand pages of tremendous interest and value to the student; but they are too large and too all-embracing to help the layman in finding the law in every instance. Hence several attempts have been made to excerpt the Talmud or to rearrange it, so that it might be easier even for the unlearned to handle. Maimonides (thirteenth century) rearranged the Talmud, with the view of systematizing its laws, and Rabbi Joseph Caro (seventeenth century), finally wrote his ‘Shulchan Aruch,’ which in four volumes comprises every aspect of Jewish law; it is our authoritative code. This code, which grew out of the text of the Talmud together with the many discussions of the Rabbis of latter days, is being continually brought up to date by the Respona (Tesuvoth) of the Rabbinic authorities, who have to decide with every change of condition how the immutable law of Judaism is to be applied. There is thus an unbroken chain of Jewish tradition connecting the days of Moses with our own. Never in the whole course of Jewish law was any change made in the law.” That is conclusive for the United States.

Finally, Monsigneur Landrieux, in the work already cited,<sup>1</sup> quotes the Jewish organ, *L'Univers Israélite* (June, 1887), as follows: "For two thousand years the Talmud has been and remains an object of veneration for the sons of Israel whose religious Code it is." He mentions also the *Archives Israélites*, according to which "the absolute superiority of the Talmud over the Bible of Moses must be recognized by all."

## THE TALMUD AND JEWISH MESSIANISM

The Talmudic formation renders the conversion of the Jews in great numbers almost morally impossible. In spite of it, it is true, individual Jews do surrender to the loving Heart of the True Messias, but anyone who realizes how strongly the human heart is gripped by the associations of childhood will not be astonished at the relatively small number of those who find their way home to their Father's House. The Fathers Lémann, two of the most distinguished of those who have thus found their way home, have described the effects of the Talmudic formation on their people in their book, *La Question du Messie et le Concile du Vatican*.<sup>2</sup>

They speak first of all, of the period of sadness and anxiety traversed by their people during the early centuries of the, Christian Era. The Genealogical Tables which had been preserved in the Temple with such jealous care and which had been solemnly unrolled for the last time for the Census-taking that preceded the first Christmas, no longer existed. All had been burned at the destruction of the Temple by Titus in 70 A.D. It was no longer possible to follow the royal line of David. In anguish, according to the Fathers Lémann, their ancestors, began to go over and over again the prophecy of the seventy weeks of years mentioned in Chapter Nine of the Book of Daniel

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<sup>1</sup> *L'Histoire et les Histoires dans la Bible.*

<sup>2</sup> Published by Joseph Albanel, Paris, and P. N. Josserand, Lyons, 1869..

concerning the coming of the Messiah, and subjected the weeks of years to different systems of calculation, even having recourse to the Kabbala in their efforts.<sup>1</sup> Little wonder that in the course of time they have been deceived by no less than twenty-five false Messiahs. "Not having recognised the Messiah when He came, they sought Him where He was not."<sup>2</sup>

With the rise of the Catholic nations came a period of despair and silence with regard to the Messiah. The Catholic Nations strove to organize themselves on the basis of membership of Christ. As the Jews rejected that sublime dignity and with it the Divine Plan for order, they sought to live apart in the Ghettos or Jewish quarters. All power was concentrated in the hands of the Rabbins, and these determined to forbid all discussion concerning the date of the coming of the Messiah and thus bury the question, so to say. For this course they alleged two reasons. The first was the danger of despair on the part of the people when the Messiah did not come at the time announced. The second was the necessity of preventing the light from the Christian writers and doctors, about the True Supernatural Messiah having already come, penetrating into Jewish minds. "The sages, blessed be their memory!" writes Maimonides, "have forbidden all calculation with regard to the time of his coming, because the people are scandalized at seeing that he does not come, though the times are past."<sup>3</sup>

The Rabbins had recourse to both open and secret measures, in order to prevent discussions concerning the coming of the Messiah. The open or public measures were anathemas and curses hurled at those who looked for the Messiah. "Cursed be those who calculate the times of the Messiah!" says the

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<sup>1</sup> "Know thou therefore and take notice: that from the going forth of the word to build up Jerusalem again, unto Christ the prince, there shall be seven weeks and sixty-two weeks."

(Daniel, IX, 25).

<sup>2</sup> *La Question du Messie et le Concile du Vatican*, p. 24. The Fathers Lémann give the list of the twenty-five false Messiahs with the dates and the historical references for each. Cf. op. cit. pp. 22-24.

<sup>3</sup> Iggereth Hatteman, fol. 125, 4. Quoted in *Le Question du Messie*, p. 36.

Talmud of Babylon.<sup>1</sup> "May hell swallow them in its depths!" says Rabbi Abarbanel.<sup>2</sup> "May their hearts break and their calculations vanish!" says Rabbi Maimonides. And so on . . .

The secret measures were the changes made in the Messianic prophecies in the Bible. This was done in two ways. The first was to alter the wording of certain prophecies. As the Hebrew tongue and its written characters are very delicate and as the language of the Bible had become the exclusive apanage of the Rabbins, they were able to alter certain texts without awakening the suspicions of the people.<sup>3</sup> The Fathers of the Church reproach the Rabbins with this as do also several ex-Rabbins who became Catholics.<sup>4</sup> Then, to make matters worse for one seeking the truth, these alterations were secretly introduced into the work of the Massorettes of Tiberias, which appeared only after the alterations had been made. The second secret and underhand measure employed by the Rabbins was surer and more skilful. It was not possible to alter all the prophecies without running the risk of arousing suspicion, so it was decided to make them refer either to David or to Solomon, or to some other historical personage, and whenever possible, to the Jewish Nation itself. "Our Doctors understand this psalm of the Messiah," writes Rabbi Jerchi; "but on account of the Christians who profit by this in sinister fashion, it is expedient to refer it to David."<sup>5</sup> The two most embarrassing of the prophecies, namely, Psalm 22,<sup>6</sup> and Isaias, Chapter LIII, in which there is question of the sufferings of the Messiah, are made to refer to the Jewish people.

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<sup>1</sup> Gemar. Tr. Sanh., Chapter XI.

<sup>2</sup> Roschamaa, Ch. 1, fol. 5, 2. I have quoted only a few out of the long list in *La Question du Messie*. p. 35.

<sup>3</sup> The Fathers Lémann give as examples the alterations made in Ps. 22 (21 in the Vulgate), v. 17 and Isaias, Chap. LIII, v. 8.

<sup>4</sup> The Fathers Lémann give a long list of the Fathers: Sts. Justin Irenaeus, Jerome, etc.; and among the ex-Rabbins quote a lengthy passage from M. Drach, *De l'Harmonie entre L'Eglise et la Synagogue*, T. I. pp. 51-56.

<sup>5</sup> Commentary on Psalm 2 (12th Century).

<sup>6</sup> Psalm 21 in the Vulgate.



“The true interpretation of Psalm 22,” writes Rabbi Kimchi, “is to understand it of the people of Israel. It is the Jewish people which cries out in captivity: My God, My God, why have You abandoned me? And if, in this psalm all the terms are in the singular, it is because Israel in exile must be considered as forming one man, with one single heart.”<sup>1</sup> In like fashion, Rabbi Jarchi explains Chapter LIII of Isaias: “Sufferings have befallen the Jewish people, *in order that by their wounds they may become the salvation of the world*. The Lord has been appeased in His indignation and He has not laid waste the earth.”<sup>2</sup> This interpretation not only made a strong appeal to Jewish national pride, but in addition, kept the Jews as a nation from becoming aware that the prophets had warned them long in advance about the treatment they would mete out to the True Messiah, when He appeared.

Thus the Jewish people were prevented by maledictions from studying the question of the Messiah. If, in spite of the anathemas of the Rabbins, they ventured to search the Bible, they were liable to be bewildered by the changes made in the prophecies. But, over and above these difficulties, there was the fact that the Talmud was pushed upon them and the Bible treated as indifferent. For centuries the programme of studies in the Jewish schools was formulated as follows: “The Bible is to be compared to water: the Mischna to wine and the Ghemara to aromatic liquor. One who studies the Bible does something indifferent; one who studies the Mischna deserves a recompense; one who studies the Ghemara performs the most meritorious of all actions.”<sup>3</sup>

The Fathers Lémann sum up and conclude with the words:

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<sup>1</sup> *Commentary on Psalm 22.*

<sup>2</sup> *Commentary on Isaias, LIII.*

<sup>3</sup> *Cod. Sopherim*, Chap. 15. Ex libri Caphtor. fol. 121, etc., etc. There are two parts in the Talmud: the Mischna is the text of the traditions (Talmud signifies “Teaching”) while the Ghemara is the commentary thereon. Cf. *La Question du Messie*, p. 46. In the *Mystical Body of Christ and the Re-Organization of Society* (pp. 156-160), the testimony of ex-Rabbin Drach concerning the Talmud is quoted at length.

"Since this leaden book presses down on Israel, there is no longer question of the Messias amongst the Jews . . . . . The Bible was too clear, the seventy weeks of Daniel were too clear; the twenty-second Psalm of David was too clear; the fifty-third Chapter of Isaias was too clear. Your Rabbins, o Israelites, have extinguished all these lights with the Talmud."<sup>1</sup>

The Declaration of the Rights of Man of 1789, was in reality, as we have seen in Chapter II, a declaration of war on membership of Christ and on the supernatural structure of society. It emanated from the anti-supernatural Masonic association and paved the way for the admission of the Jews as full citizens into French society and later into European society. Through the combined action of these two anti-supernatural forces on Governments, Christ the King has been banished from social life and from schools, with the result that millions have been deprived of the Faith. It is certainly no exaggeration to speak of the apostasy of the once Christian nations, in spite of the splendid fidelity of minorities. The well organized Naturalism of the Jewish Nation, guiding Masonic Naturalism and collaborating with it, has successfully worked for the elimination of the rule of Christ the King.<sup>2</sup> But the continued efforts of the Jews against the Divine Plan for order have also greatly

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<sup>1</sup> *La Question du Messie*, p. 49.

<sup>2</sup> In their very touching book, *La Cause des Restes d'Israël introduite au Concile du Vatican* (p. 116), the Fathers Lémann mention some of the replies given to them by Bishops whom they requested to sign the *Postulatum pro Hebraeis*: "What the Jews are doing at the moment in Austria is not calculated to inspire us with sentiments of mercy," was the first remark of more than one German-speaking Bishop. And there is no denying that the Jews are going very far in the Austrian Empire. Working with the Freemasons and extremely powerful, they make use of money and the Press to overthrow all Catholic institutions in those countries and to undermine the faith of the peoples . . . . . One day in a reunion of Bishops, a Hungarian prelate speaking of the Jews said that they were very bad (*pessimi*). We lowered our heads; for the Bishop was right."

For an account of Jewish action in Austria, cf. *L'Autriche Juive*, by F. Trocase (A. Perret, 37, rue Étienne-Marcel, Paris, 1889).

accelerated the inevitable trend towards materialism of what has remained of the Jewish religion. That decay was morally inevitable in any case, because of the opposition of the Jewish Nation to our Divine Lord Jesus Christ, the Unique Source of that Life through which alone the ordered tendency of individuals and nations can be maintained. I have elaborated this last point at some length in my book, *The Mystical Body of Christ and the Reorganization of Society* (pp. 155-160), and I intend to return to it in the present work at the beginning of the next chapter. In this section about the Messianism of the Jewish Nation, it will be sufficient to cite a few phrases from the Fathers Lémann and then add some remarks about the developments since the publication of *La Question du Messie* in 1869.

The Fathers Lémann quote some Jewish writers who speak of the "true Redeemer as not being a person but Israel transformed into a beacon for the nations,"<sup>1</sup> and of "Israel personified as the People-Messias in the whole of Isaias, Chapter LIII."<sup>2</sup> They add, however, that the attitude of the vast majority of the Jews is one of materialistic indifference. "It is the heart-breaking renewal on a grand scale of the scene in the desert when, having grown weary of waiting for the return of Moses . . . . . they feasted and danced around the golden calf."<sup>3</sup> The Zionist and Communist Movements have accentuated those attitudes since the publication of *La Question du Messie*.

A letter from Dr. Herzog, Chief Rabbi of Palestine, was published in the *Irish Independent* (Dublin) of January 6, 1948. In that letter, the Chief Rabbi, referring to the establishment of the new state of Israel, said: "Eventually, *it will lead to the inauguration of the true union of the nations, through which will be fulfilled the eternal message to mankind of our immortal prophets.*"<sup>4</sup> That same ideal had been already set forth in

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<sup>1</sup> Rabbi Michel Weil in *L'Univers Israélite* of the year 1869, p. 315.

<sup>2</sup> *Sinaï et Golgotha* (p. 347) (*La Société scientifique littéraire israélite*).

<sup>3</sup> *La Question du Messie*, p. 76.

<sup>4</sup> Italics mine.

more outspoken language by *The Jewish World* of February, 9, 1883: "The great ideal of Judaism is . . . . . that the whole world shall be imbued with Jewish teaching, and that in a Universal Brotherhood of Nations—a greater Judaism in fact—all the separate races and religions shall disappear." A sad commentary on the fulfilment of the "eternal message to mankind of the immortal prophets" is that the Declaration of Independence of the Zionist State, issued on the day it was proclaimed, contains no mention of God. So we read in an article in *The Canadian Intelligence Service*, April, 1952, quoting *The Christian Century*. The article further states that "the majority of Palestine's Zionists, including most of the leaders of the new Israel, are aggressively secularist. 'Zion without God has become Israel without God.' It is an ominous portent." The triumph of Marxism is doing its deadly work of corrosion and perversion.

Now, in his Apostolic Letter of March, 19, 1902, Pope Leo XIII. spoke of the so-called Reformation of the 16th century as breaking "the precious link of the ancient unity of faith and authority which . . . . . united all nations under one staff and one shepherd." According to Rabbi Herzog, therefore, that union, brought about through the acceptance of the Mystical Body of Christ, was not the *true* union. The true union desired by God and foretold by the prophets is, according to him, yet to be brought about by the Jewish Nation, working against Christ the King.

Marxist Communism has not only accentuated the materialism deplored by the Fathers Lémann amongst the Jews of their day, but has galvanized it into action by the hope of world conquest. For Marx, man is purely material, but as matter, man is God. Marx, like his friend, Heinrich Heine, was a pantheist. "This descendant of a line of Rabbins and doctors," writes the Jewish historian, B. Lazare, "inherited all the logical vigour of his ancestors. He was a clear and lucid Talmudist . . . . . a Talmudist who studied sociology and applied his natural aptitudes for exegesis to the criticism of Political Economy. He was full of that old Hebrew materialism which ever dreams of a paradise on earth and always rejects the far-distant

and problematical hope of a garden of Eden after death. *But he was not merely a logician, he was also a revolutionary, a rebel and a bitter controversialist.*"<sup>1</sup>

Yes! Marx was a revolutionary and no ordinary one, for he combined Jewish Messianism with the pantheistic philosophy of Hegel. For Hegel there is no objective Personal God, as we Catholics and all sane thinkers know and believe. God is only human thought evolving or becoming. Marx, in contradiction with Hegel, but in agreement with the materialism of Feuerbach, held that spirit and thought have evolved out of matter. Thought is an attribute of material being, of the human body and of the human head. The degree of mastery over the forces of nature, that is, the stage of development of the production of wealth, determines the perfection of a civilization. The proletariat class, which produces the material goods on which human society lives, is a Messianic class destined by its rule to bring about a new era for the world. But both the proletariat in general and the Russian people in particular are only means for the realization of the Messianic dreams of Marx's own people. Hegel's pantheism swept away any traces of Jewish Deism which Marx had retained and left him only his pride in his race and the certitude that the sovereign thought which was destined to rule the world was that of his race.<sup>2</sup>

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<sup>1</sup> Italics mine.

<sup>2</sup> Marx has sometimes been accused of being anti-Jewish because of an article he wrote about a book by Bruno Bauer. The question is treated at length in the best work on the secret history of Bolshevism, namely, *Les Origines Secrètes du Bolshevisme* (pp. 279-286) by Salluste. Salluste shows that Marx, who, as a Hegelian pantheist, despised all religion and who, by temperament, could not brook opposition of any kind, attacks the rich Jews, the builders of fortunes. He accuses them of being traitors to the common cause by not accepting his way of destroying Christian society and thus leading the Jewish nation to real freedom. "If they want to be free," writes Marx, "the Jews must not embrace pure Christianity, but must become converts to a dissolved Christianity, to religion in dissolution, that is, to Philosophy, to Criticism and to its result, namely, free Humanity." By Criticism (or Logic) Marx means his own Dialectical Materialism.

One of Marx's correspondents, Baruch Levy, formulated the Marxian thesis in striking fashion: "The Jewish people taken collectively shall be its own Messias. Their rule over the universe shall be obtained by welding together the other races, thanks to the suppression of frontiers and monarchies, which form the bulwark of national peculiarities. Thus shall be established a Universal Republic . . . . . In this new organization of humanity, the sons of Israel, now scattered over the whole surface of the globe . . . . . shall everywhere become the ruling element without opposition. This will be especially easy if they succeed in imposing on the masses of the working-classes the guidance of some of their number. The governments of the nations forming the Universal or World-Republic shall all thus pass, without any effort, into Jewish hands, thanks to the victory of the proletariat. Private property can then be suppressed by the Jewish rulers who will be in charge of public affairs everywhere. Thus shall the promise of the Talmud be fulfilled, that, when the Messianic epoch shall have arrived, the Jews will control the wealth of all the nations of the earth."<sup>1</sup>

Thus the Zionist ideal is completely opposed to that of Abraham and the Patriarchs. "The just of the Old Law," writes the ex-Rabbin Drach, "did not attribute to the Messiah they expected, as does the modern synagogue, the mission of restoring our nation to Palestine, and bestowing upon it glory and the goods of this world, but that of winning our spiritual salvation, as in point of fact Our Lord Jesus Christ has done."<sup>2</sup> In a note on page 98 of the same work, the learned ex-Rabbin depicts the ideal of the modern synagogue as follows: "The Messiah, whose coming the Jews obstinately expect, in spite of the fact that he on his side obstinately refuses to appear, is to be a great conqueror who will reduce all the nations of the world to the condition of slaves of the Jews. The latter are destined to return to the Holy Land in triumph, laden with the riches taken from the non-Jews. Jerusalem is to have a

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<sup>1</sup> Cf. Salluste, *op. cit.* (pp. 34, 35) with regard to authenticity of the letter.

<sup>2</sup> *L'Harmonie entre L'Eglise et la Synagogue* (p. 9).

new temple." This is the very ideal depicted by Karl Marx's correspondent.

In spite, however, of this complete change to materialistic naturalism, the Jewish Nation is destined one day to return to the true supernatural ideal held up before it by the God of Abraham, Isaac and Jacob, for "they are most dear for the sake of the fathers,"<sup>1</sup> and of them "is Christ according to the flesh, who is over all things, God blessed for ever, Amen."<sup>2</sup>

## CERTITUDE OF THE CONVERSION OF THE JEWISH NATION

"There is well-known tradition cherished by the faithful," writes St. Augustine, "that, in the last days before the Judgment, the great and admirable Prophet Elias is to explain the law to the Jews and to lead them to the acceptance of the True Messiah, Our Christ."<sup>3</sup>

The question of the Conversion of the Jews is splendidly treated by Father Augustine Lémann in his work, *Histoire Complète de l'Idée Messianique*.<sup>4</sup> The future conversion of the Jewish people, he says, is certain. The divine promises to that effect are numerous. He begins by the prophecy of Osee, III, 4, 5., and as he gives it along with the commentary of St. Augustine, I have thought it well to translate the whole passage: "These carnal Israelites," writes the great Doctor of Hippo, "who today refuse to believe in Jesus Christ, will one day believe in Him, that is, their descendants will do so, for Osee foretells their conversion in the following terms: 'The children of Israel shall sit many days without king, and without prince, and without sacrifice, and without altar, and

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<sup>1</sup> Rom. XI, 28.

<sup>2</sup> Rom. IX, 5.

<sup>3</sup> *De Civitate Dei*, Lib. XX, sect. XXIX.

<sup>4</sup> *Complete History of the Messianic Idea*, pp. 443-465. Father Lémann was professor of Hebrew and Sacred Scripture in the Catholic University of Lyons.

without ephod and without theraphim.’<sup>1</sup> Who is there who does not see in this a portrait of the present state of the Jewish people? But listen to what the prophet adds: ‘And after this the children of Israel shall return, and shall seek the Lord their God, and David their king: and they shall fear the Lord, and His goodness in the last days.’<sup>2</sup> Nothing can be clearer than this prophecy, in which David evidently stands for Jesus-Christ. Christ, says the Apostle, is born of the line of David according to the flesh.”

To this luminous interpretation of the prophecy of Osee concerning the conversion of Israel, Father Lémann adds the testimony of Pope Pius IX contained in a letter addressed to his brother and himself, on the 14th of February, 1877. “Because,” wrote the holy Pontiff, “according to the prophecy of Osee, *the sons of Israel have remained for a long time without king and without prince, without sacrifice and without altar*, may that other word of the same prophet soon begin to be accomplished: *And after this the children of Israel shall return and shall seek the Lord their God and David their king!*”

Before passing on to the text of St. Paul to the Romans, XI, 11-33, Father Lémann mentions some other passages of the Old Testament which express the same idea of future conversion, namely, the Prophecy of Moses (Deuteronomy, IV, 30, 31), the Prophecy of Isaias (LIX), the Prophecy of Jeremias (XXXI, 1, 2), the prophecy of Daniel, (XII, 1.), the Prophecy of Micheas (II, 12, 13), and the Prophecy of Malachias (IV, 5, 6).

In the New Testament St. Paul is the great herald of the final conversion of his own nation to the True Messias. The prophecy is contained in the Epistle to the Romans, Chapter XI, and the pertinent verses run as follows: “I say then . . .

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<sup>1</sup> Osee, III, 4. The last two short phrases are translated in the French version as follows: “without priesthood, and without worship (cult).”

<sup>2</sup> Osee, III, 5. The last phrase is translated in the French as follows: “and they shall be in astonishment on finding God again and at His goodness to them in the last days.”



Hath God cast away his people? God forbid, for I also am an Israelite of the seed of Abraham, of the tribe of Benjamin . . . . . God hath not cast away his people, which he foreknew . . . . . I say then, have they so stumbled that they should fall? God forbid. But by their offence, salvation is come to the Gentiles; that they may be emulous of them. Now if the offence of them be the riches of the world, and the diminution of them, the riches of the Gentiles; how much more the fulness of them? For if the loss of them be the reconciliation of the world, what shall be the receiving of them but life from the dead? . . . . . For I would not have you ignorant, brethren, of this mystery . . . . . that blindness in part has happened in Israel, until the fulness of the Gentiles should come in. And so all Israel should be saved, as it is written: *There shall come out of Sion, he that shall deliver, and shall turn away ungodliness from Jacob. And this is to them My covenant* (Isaias, LIX, 20): when I shall take away their sins. As concerning the gospel, indeed, they are enemies for your sake; but as touching the election, they are most dear for the sake of the fathers. For the gift and the calling of God are without repentance. For as you also in times past did not believe God, but now have obtained mercy, through their unbelief; so these also now have not believed, for your mercy, that they also may obtain mercy. For God hath concluded all in unbelief, that he may have mercy on all."<sup>1</sup>

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<sup>1</sup> Rom., XI, 1, 2, 11, 12, 15, 25, 26, 27, 28, 29, 30, 31, 32. Mgr. Knox's version has: "Tell me then, has God disowned His people? That is not to be thought of. Why I am an Israelite myself, descended from Abraham, of the tribe of Benjamin. No God has not disowned the people which, from the first, he recognised as his. . . . Tell me then, have they stumbled so as to fall altogether? God forbid; the result of their false step has been to bring the gentiles salvation, and the result of that must be to arouse the Jews to emulate them. Why then, if their false step has enriched the world, if the gentiles have been enriched by their default, what must we expect, when it is made good? . . . . If the losing of them has meant a world reconciled to God, what can the winning of them mean, but life risen from

It will be well for the clear understanding of St. Paul's meaning to add here a few sentences from the commentary of St Thomas on the Epistle to the Romans. "The Apostle here shows," writes the Angelic Doctor, "that the fall of the Jews was not universal. In answer to the question: Has God completely rejected or disowned His people? . . . . . he answers that God has not completely rejected the Jewish people. He proves this, firstly by referring to himself: 'For I (who believe in Christ) am an Israelite' . . . . . And, because amongst the Jewish people there were proselytes who were not descended from the patriarchs according to the flesh, in order to exclude such a meaning from his words, he adds: 'of the seed of Abraham.' . . . . . Secondly, in the passage 'God hath not cast away his people,' he shows that the Jewish people were not all rejected by God by pointing to the many elect . . . . . comparing the then state of things with what had happened in the time of Elias, when the whole people had seemingly turned away from the worship of the one true God, God had preserved seven thousand from falling into sin . . . . .

"After the Apostle had shown that the fall of the Jews was not total or universal from the point of view of numbers, he shows, in verses 11-16, that their fall was neither useless nor irreparable . . . . . The fall of the Jews was not useless because it became the occasion of salvation to the Gentiles . . . . . This can be understood in three ways; firstly, because from the

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the dead . . . . I must not fail, brethren, to make this revelation known to you . . . Blindness has fallen upon a part of Israel, but only until the tale of the gentile nations is complete; then the whole of Israel will find salvation, as we read in Scripture, *a deliverer shall come from Sion, to rid Jacob of his unfaithfulness; and this shall be the fulfilment of my covenant with them*, when I take away their sins. In the preaching of the Gospel, God rejects them to make room for you; but in His elective purpose he still welcomes them, for the sake of their fathers; God does not repent of the gifts he makes, or of the calls he issues. You were once rebels, until through their rebellion you obtained pardon; they are rebels now, obtaining pardon for you, only to be pardoned in their turn. Thus God has abandoned all men to their rebellion, only to include them all in his pardon."

crime which the Jews committed, in putting Christ to death, there resulted the salvation of the Gentiles through redemption in the blood of Christ . . . . . Then, 'if the loss of them,' that is, their incredulity and disobedience . . . . . was the occasion of the reconciliation of the world, inasmuch as we are reconciled to God through the death of Christ, 'what shall the receiving of them be but life from the dead?' . . . . . What, I say, will such a winning accomplish if not to make the Gentiles rise again to life? The Gentiles are the faithful who will have grown weak in the faith. 'Because iniquity hath abounded, the charity of many shall grow cold.'<sup>1</sup> Or those who, deceived by Antichrist, will have completely fallen away will be restored to their pristine fervour by the converted Jews. Or even, as by the fall of the Jews, the Gentiles who had been enemies were reconciled, so after the conversion of the Jews near the end of the world, there will be a general resurrection by which men will rise from the dead to immortal life."<sup>2</sup>

## WHEN WILL THE CONVERSION OF THE JEWISH NATION TAKE PLACE?

"God alone," writes Father Augustine Lémann, "knows the exact date of the conversion of Israel to the Faith, and He has kept it to Himself. But what one can conjecture from the data of Scripture and Tradition is that this return will

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<sup>1</sup> St. Matth. XXIV, 12.

<sup>2</sup> Comment. in Ep. ad Romanos, XI, Lect. I et II (Marietti, Turin). I am omitting any reference to St. Paul's hope of the conversion of the Jews based upon the comparison of the olive tree. "The conversion of the Jews is possible and to be expected, because of a quality which even in their state of infidelity they possess: the quality of consecration to God, implied in belonging to the race which was consecrated to God in its first members and founders. This is the basis of the Apostle's hope." (*The Metaphor of the Olive Tree in Romans XI*, p. 77, by Rev. M. M. Bourke, Thesis for the Degree of Doctor in Sacred Theology in the Catholic University of America).

take place only in the last age of the Church, towards the end of time."<sup>1</sup>

#### A. Scripture.

From the Old Testament, Father Lémann cites first the text of the prophet Osee to which I have already referred, and which contains the words "they shall fear the Lord and his goodness in the last days."<sup>2</sup> He quotes also the words of Moses: "After all the things aforesaid shall find thee, *in the latter time* thou shalt return to the Lord thy God, and shalt hear his voice,"<sup>3</sup> and refers briefly to the prophecy of Azarias in II. Paralipomenon, (XV, 3-6), and Isaias, (X, 20-23). He dwells at greater length, however, on the last two verses of the prophet Malachias: "Behold I will send you Elias the prophet, before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers: lest I come and strike the earth with anathema."<sup>4</sup> "The prophet Elias, then," comments Father Lémann, "shall return upon the earth to bring back the Jews to the Saviour. Our Lord Himself has clearly affirmed it (St. Matthew, XVII, II). Elias will turn the hearts of the fathers and the hearts of the children. The fathers are the patriarchs and all the pious ancestors of the Jewish people, the sons represent the degenerate race of the time of Our Lord Jesus Christ and of the succeeding centuries. It is, however, only some time before the second coming of Our Lord Jesus Christ, before the dreadful day of the Divine Judgment dawns, that our Saviour will send the prophet Elias to the Jews to convert them and to save them from chastisement.

"These precise statements of the Old Testament find an echo in the New Testament. St. Paul, who has devoted a whole chapter of the Epistle to the Romans to the conversion of the

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<sup>1</sup> *Histoire complète de l'Idée Messianique*, p. 456.

<sup>2</sup> Osee, III, 5.

<sup>3</sup> *Deuteronomy*, IV, 30.

<sup>4</sup> Malachias, IV, 5, 6.

Jews, as we have seen, points out nevertheless that this conversion will take place only near the end of the world. Until then they continue 'to fill up their sins always: for the wrath of God is come upon them to the end.'<sup>1</sup> The blindness which has fallen on Israel from the time of the Apostles will remain upon them until towards the end of the world."<sup>2</sup>

### B. Tradition.

Father Lémann says that the well-known traditional belief, spoken of by St. Augustine, that the Jews will be converted only towards the end of the world can be proved from the texts of the Fathers, century by century. He names the principal Fathers and gives the references to their works as follows:

Third Century: Tertullian, *L. V, contra Marcion, Chap. IX*; Origen, *Sixth Homily on the Book of Numbers*, towards the end.

Fourth Century: St. Hilary, *Commentary on Psalm 58*; St. Ambrose, *Book about the Patriarch Joseph*.

Fifth Century: St. John Chrysostom, *Commentary on the Epistle to the Romans*, Chap. XI; St. Jerome, *Commentary on Micheas, Chap. II*; *Commentary on Malachias, Chap. III*, etc.; St. Cyril of Alexandria, *Commentary on Genesis, Book, V*, etc.; St. Prosper of Aquitaine, *The Calling of the Gentiles, Book I, Chap. XXI*.

Sixth Century; Cassiodorus, *Commentary on Psalm 102*; Preniasius, *Commentary on the Epistle to the Romans, Chap. XI*.

Seventh Century: St. Gregory the Great, *Liber Moralium, lib. II*, etc.; St. Isidore, *Book about the Calling of the Gentiles, Chap. V*.

Eighth Century: Venerable Bede, *Commentary on Psalm 58*, etc.

Eleventh Century: St. Anselm, *Commentary on the Epistle to the Romans, Chap. II*; St. Peter Damian, *Sermon 66*.

Twelfth Century: St. Bernard, *Letter 363*.

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<sup>1</sup> I Thessalonians, II, 16.

<sup>2</sup> *Histoire complète*, etc., p. 463. With regard to the question of Elias, cf. *Saint Jean, L'Apocalypse* (pp. 139-142), by Père Allo, O.P., and *Les Frères Lémann*, (pp. 434-436), by P. Théotime de Saint Just, O.M.C.

“St. Jerome speaks of this tradition in connexion with a remarkable contrast between two circumstances in Our Lord’s infancy. ‘When St. Joseph,’ he writes, ‘took the Child and His Mother to lead them into Egypt, it was in the darkness of the night, an image of the night of ignorance in which the unbelieving Jews, from the midst of whom he was withdrawing, were then enveloped. But when he returned to Judaea, the Gospel does not mention either night or darkness, because, when the Jews receive the faith at the end of the world, they will find themselves in dazzling light, as if Our Lord were returning to them from Egypt.’<sup>1</sup> . . . . .

“St. Cyril of Alexandria makes this beautiful reflexion : ‘Towards the end of time, Our Lord Jesus Christ will effect the reconciliation of His former persecutor Israel with Himself. Everybody who knows Holy Scripture is aware that, in the course of time, this people will return to the love of Christ by the submission of faith . . . . . Yes, one day, after the conversion of the Gentiles, Israel will be converted, and the Jews will be astonished at the treasure they will find in Christ.’ . . . . .

“We find the same affirmation on the part of St. Peter Damian : ‘This obstinately unbelieving people, who now refuse to believe, will come back to the faith and will occupy the lowest place in the Mystical Body of Jesus Christ, that is to say, that their conversion will take place in the last days of Holy Church, towards the end of the world.’<sup>2</sup>

Finally, Father Lémann cites the testimony of St. Thomas and that of Suarez. From St. Thomas he quotes a sentence from the Commentary on the Epistle to the Romans, Chapter XI, lect. 4 : “When the fulness of the Gentiles shall have entered in, all Israel will be saved, not merely individuals as at present, but the whole nation as a body.” Suarez is still more explicit with regard to the epoch. According to him, “the conversion of the Jews will take place at the approach of the Last Judgment and at the height of the persecution which Antichrist will inflict on the Church.”<sup>3</sup>

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<sup>1</sup> *Commentary on St. Matthew, Chapter II.*

<sup>2</sup> Sermon 66.

<sup>3</sup> In III P. Sum. Theol. D. Thom., Disputat. LVI, Sect. I.

The conversion of the Jewish people to the True Supernatural Messiah is, therefore, certain, in spite of the overwhelming evidence of uncompromising hostility to Him on their part at the present time. Their conversion will be a glorious triumph for the Immaculate Heart of Mary. It will be a special source of exultation for Her, when Her own people will at last acclaim Her Divine Son as their King and welcome as their Queen Her who is their *Sister* according to the flesh, and who so ardently desires to be their *Mother* according to the Divine Life of Grace.<sup>1</sup> She will then be able to pour forth anew the heartfelt thanksgiving of Her *Magnificat* : " He hath received Israel his servant, being mindful of his mercy : as he spoke to our fathers, to Abraham and to his seed for ever."<sup>2</sup>

## THE APOSTASY OF THE NON-JEWISH NATIONS AND THE CONVERSION OF THE JEWS

There is a tradition in the Church that the Jewish people will be converted when the Nations shall have ceased to be Catholic by falling into apostasy. The two Fathers Lémann have treated of the question at some length in their joint work, *La Question du Messie et le Concile du Vatican*. They have done so in the form of a commentary on the Epistle to the Romans, XI, 20, 21, 22, 25, 30, 31. It will be interesting for my readers to have a brief outline of their teaching.

St. Paul warns the non-Jews not to be boastful but to fear lest a fate similar to that of the Jews befall them : " Be not high-minded, but fear. For if God hath not spared the natural

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<sup>1</sup> Paraphrase of the concluding sentences of the *Postulatum pro Hebraeis*, presented for signature to the Most Reverend Fathers of the Vatican Council, by Fathers Joseph and Augustine Lémann.

<sup>2</sup> St. Luke I, 54, 55. " He has protected his servant Israel, keeping his merciful design in remembrance according to the promise which he made to our forefathers, Abraham and his posterity for evermore " (*The New Testament*, Mgr. R. A. Knox). Cf. the last paragraph of the Preparatory Petition addressed to the Most Reverend Fathers of the Vatican Council by the Fathers Lémann.

branches, fear lest perhaps he also spare not thee " A little further on he continues : " For I would not have you ignorant, brethren, of this mystery (lest you should be wise in your own conceits) . . . . . For as you also in times past did not believe God, but now have obtained mercy, through their unbelief ; so these also now have not believed, for your mercy, that they also may obtain mercy." The Fathers Lémann quote with approval the statement of a learned commentator to the effect that it would have been quite natural for St. Paul to have added, after the last words cited : " When you shall have fallen into incredulity." <sup>1</sup> The tenderness of St. Paul for the Gentiles, however, prevented him from adding that phrase, but several Fathers of the Church have expressed the thought in their commentaries.

" Israel's failure to correspond," says Origen, " has been the occasion of the calling of the Gentiles. We have taken their place and thus have become the true Kingdom of Juda. But our last times will resemble those of the Jews because of our sins, in fact they will be worse." <sup>2</sup> " From the sin of the the Jews," writes St. Jerome, " has come the salvation of Nations, and from the incredulity of the Nations the knowledge of the Truth will again come to Israel. These two truths are in St. Paul." <sup>3</sup> " St. Paul," writes in his turn St. John Chrysostom, " explains divinely the conduct of God with regard to men . . . . He says that the Gentiles have been called by God, but because, little by little, they will show themselves unmindful of His favours, God will recall the Jews a second time." <sup>4</sup> The Fathers Lémann cite also the Commentary of St. Augustine on Psalm VII, and finally, the words of the great French orator, Bossuet : " Have we not reason to tremble on seeing how severely God has punished the Jews for so many centuries, since St. Paul

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<sup>1</sup> Duguet, *Dissertation sur le retour des Juifs*, pp. 26, 27.

<sup>2</sup> Origen, Fourth Homily on Jeremias. The Fathers Lémann cite also a few lines from Origen's Explanation of the Epistle to the Romans, Chap. XI.

<sup>3</sup> *First Homily on the Canticle of Canticles*.

<sup>4</sup> *Homily on Chap. II of the Epistle to the Romans*.



warns us on the part of God that our ingratitude will bring upon us a similar punishment?''<sup>1</sup>

God's aim, however, is not punishment but mercy, and when he will have called back the Jews, He will also recall the non-Jewish nations, utilizing the missionary zeal of the repentant Jews for that purpose.<sup>2</sup> "For God hath concluded all in unbelief, that he may have mercy on all. O the depth of the riches of the wisdom and of the knowledge of God."<sup>3</sup> Seeing that the apostasy of the nations from Christ the King has been very largely their work and that of their satellites, the Freemasons, the Jews will be heartbroken, and will put their splendid natural qualities at the service of Divine Love, in order to undo the evil of the past and to draw the whole world into the unity of the Mystical Body of Christ. "There are two outstanding qualities in our national character," write the Fathers Lémann, "vivacity of sentiment and tenacity of will. Liveliness of sentiment we certainly have, for our nation never hates or loves anything in weak or feeble fashion; in love as in hatred it goes to extremes. And tenacity of will we have also; for forty centuries we are awaiting Him whom we are meant to love. Now when Divine Grace shall have taken hold of this vivacity and of this tenacity, when our eyes shall be opened, when as a body we shall see that He whom we have been expecting so long has already come, and that He has been waiting for us for twenty centuries with outstretched arms: when we shall see as clear as noonday that we have had the misfortune to crucify Him . . . . . Then, there will be amongst us, as it were, an explosion of love . . . . . And we shall arise and begin all over again our journeys through the world. Where the Wandering Jew has passed, the Jew become Apostle will pass once more . . . . . The grief of our repentance will not be hidden in the silence of a confessional, but will show itself in

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<sup>1</sup> *Discours sur l'Histoire Universelle, IIe partie* (Edit. of 1681). In a note the remark is added that, in the later editions, the phrase "may bring upon us," has been substituted for "will bring upon us."

<sup>2</sup> Cf. Commentary of St. Thomas previously quoted.

<sup>3</sup> *Romans*, XI, 32, 33.

the light of day before all the peoples of the earth, like our denial at noon on Good Friday. The prophet Zacharias saw this outburst of grief : ' And I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of prayer ; and they shall look upon me, whom they have pierced ; and they shall mourn for him as one mourneth for an only son, and they shall grieve over him, as the manner is to grieve for the death of the first-born.' ”<sup>1</sup>

In order that the repentant Jewish nation may work for the conversion of the peoples of the Orient and the return of the apostate nations of the West to Christ the King, there must be a certain interval between the conversion of the Jewish nation and the end of the world. Some interpret the words of St. Paul : “ what shall the receiving of them be but life from the dead ? ” in the sense that the General Resurrection and the Last Judgment will follow the conversion of the Jews *immediately*.<sup>2</sup> “ As the reprobation of the Jews,” writes Père Lagrange, O.P., “ was the occasion of the reconciliation of the world, their conversion will be as it were, the signal for the consummation of the world and the advent of a new one. It must, however, be admitted that the expressions employed are not very precise and that one could not establish a definite relation of time between the Conversion of the Jews and the General Resurrection from the dead, in other words, affirm that the Last Judgment will follow closely on the conversion of the Jews.”<sup>3</sup>

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<sup>1</sup> Zacharias, XII, 10. *La Question du Messie et le Concile du Vatican* pp. 147, 145, 146.

<sup>2</sup> Père Théotime de St. Just in his charming book, *Les Frères Lémann*, says that “ some Fathers of the Church and Exegetes understand the text in this way.” He refers to the Commentary of Cornelius a Lapide, Ep. ad Romanos, Ch. XI, Vol. XVIII.

<sup>3</sup> *Epître aux Romains*, p. 278. In his Commentary on verses 26-27, Right Rev. Mgr. Boylan says : “ It is not clear whether the conversion of Israel is to be thought of as happening at the end of the present age . . . or some fairly considerable time before the General Resurrection ” (*St. Paul's Epistle to the Romans*, p. 184).

When the Fathers Lémann were petitioning the Bishops, assembled in Rome for the Vatican Council, for their signatures to the *Postulatum pro Hebraeis*, many of their Lordships smilingly put the objection that "to work for the conversion of the Jews was to bring on the end of the world." The two Fathers gave several answers to this objection, and their arguments seem to go far towards proving that there will be a considerable lapse of time between the conversion of the Jewish nation and the Last Judgment.<sup>1</sup> Two things are certain. The first is that, however short the time, the newly-converted Jews will not remain idle. The second is that if the Jews as a body sincerely accepted the true Messiah and put all that restless energy and unshakeable tenacity into the furtherance of the Kingship of Christ, which they now display against His rule, the conversion of the world would be rapidly advanced. Just picture for a moment Jewish influence in the Press of the world directed towards featuring the truth about Lourdes and Fatima and the horror of the rejection of God and our Divine Lord in Russia ! Just think of Jewish influence on the Cinema, instead of being directed towards the elimination of the Supernatural life by the production of irksomeness with all moral restraints, being canalized into showing the solution of human unrest by the loving acceptance of membership of Jesus !

Let us illustrate this by the example of what one whole-hearted Jewish convert achieved for Christ the King.

## AN OUTSTANDING JEWISH CONVERT

One of the most remarkable conversions of modern times, in spite of a strong Talmudic formation, was that of the Venerable Francis Mary Paul Libermann, C.S.Sp., Founder of the Congregation of the Immaculate Heart of Mary and first Superior-General of the Congregation of the Holy Ghost and of the

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The arguments are given in *La Cause des Restes d'Israël* (pp. 121-125), by the Fathers Lémann, and by Père Théotime de St. Just in *Les Frères Lémann* (pp. 451-454).

Immaculate Heart of Mary, after the union of the two Congregations in 1848. In the life of the Venerable servant of God by the Rev. Prosper Goepfert, C.S.Sp., there is an account, from Father Libermann's own conversations, of the Talmudic formation he received from his father, a distinguished rabbin. "According to the teaching of the Talmud," writes Father Goepfert, "the possessions of the *Goim* should be regarded as a desert and as the sand of the sea, of which the first possessor is the real proprietor. The Talmud expressly forbids the Jew to save a Christian from death, to restore to him his lost property or to have pity on him. The rabbins have concluded that, when dealing with a Christian, the Jew is at liberty to make a mistake for his own advantage, and that it is honest to deprive a Christian of any sum of money. These pernicious doctrines formed a part of the instructions which the rabbin of Saverne inculcated on the minds of his children, who naturally received them as the purest expressions of truth . . . . . One day, Jacob (later Father Libermann), was sent to the house of a neighbouring Christian woman, to change a piece of money. Imagining that he was doing an excellent deed, he dexterously took away a penny from the infidel *Goim*. He returned, quite proud of his feat, which gained for him the applause of his family, especially of his father, who saw in this youthful exploit an indication of a brilliant future."<sup>1</sup>

After his conversion—he was baptized on the 24th December, 1826—Francis Mary Paul Libermann became the founder of a religious congregation having as its 'special object to make known the truth of our Lord's supernatural mission to the most abandoned of the *Goim*, and the heroicity of his charity, justice and humility was solemnly proclaimed by the Catholic Church in 1910.<sup>2</sup> Father Libermann's wonderful humility was based on the recognition of the special sorrow inflicted on the Heart of Jesus by the pride and obduracy of the Jewish nation. One

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<sup>1</sup> Op cit. pp. 21, 22.

<sup>2</sup> Father Libermann is the first member of the Jewish nation, whose cause has been introduced, since the inauguration of the present procedure of beatification and canonization.

can see this in his whole life. It is worthy of note that one who had himself suffered terribly because of that pride and obduracy, the distinguished ex-Rabbin Drach, took an active part in the instruction of young Jacob Libermann.

What Father Libermann's whole-hearted acceptance of membership of the Mystical Body was instrumental in achieving for Christ the King is admirably outlined by Pope Pius XII, in his Letter to Very Rev. Francis Griffin, C.S.Sp., Superior General, on the occasion of the Centenary of the Venerable Father's death: "On the second of February next," writes His Holiness, "the sons of the Venerable Francis Mary Paul Libermann will have the joy of celebrating with fitting splendour the Centenary of the death of this humble priest of France, restorer of the ancient Congregation of the Holy Ghost and inspirer of a new legion of Apostles, who, now for a century, have been writing a glorious page in the missionary history of the Church . . . . . You have good reason to contemplate the past with gratitude. You see, first of all, the ardent figure of Father Libermann, this convert enlightened by grace, like Saul on the way to Damascus . . . . . this apostle whom an admirable zeal for the people of the black race, then so spiritually abandoned, was soon to draw to the City of Peter. There he was to receive, as a reward for his unfailing confidence, the decisive lights which were to illuminate the last eleven years of his life when, a priest at last, he gathered his first missionaries around him and sent them forth, amid continual trials, to fecundate with their preaching and their sufferings that soil of Africa which was so dear to him, but which he was never to see.

"The seed was cast into the earth; this good worker had finished his task: 'It is one man that soweth, and it is another that reapeth' (John iv, 37). In 1852 there were already eighty-eight religious to lament the premature death of their Father. But in the course of one century, the shoot, then so young and tender, has grown and waxed strong; and to-day it is not without emotion that the some 4,500 members of your Congregation, scattered over three continents, will return thanks to God for the spiritual fruitfulness of this apostle's life. . . . . In par-

ticular, it is a joy to Us to see arising in this land of Africa, where nearly a thousand of your religious are sleeping their last sleep, the long-awaited reinforcement of the native clergy . . . . . Convinced, according to the teaching of the Angelic Doctor, that the apostolic life 'Praesupponit abundantiam contemplationis,'<sup>1</sup> this priest, burning with love for his most abandoned brothers, was, above all, the man of God who, on his death-bed, left behind this last instruction in which he himself stands revealed : 'God is all, man is nothing.' "<sup>2</sup>

### THE POSTULATUM PRO HEBRAEIS

The two Fathers Lémann, converts from Judaism, drew up a *Postulatum* to obtain from the Vatican Council in 1870 an appeal full of mercy to the Jewish nation. They secured the signatures of 510 bishops, and all the bishops present at the Council would have willingly signed, only that the Fathers Lémann wished to leave the honour of the greatest number of signatures to the *Postulatum* for Papal Infallibility.

One of the many touching incidents related by the Fathers Lémann in *Les Causes des Restes d'Israël*, has a claim to be mentioned here, as it concerns the only member of Father Libermann's Congregation then a bishop. "The composition of the *Postulatum*," we read, "presented serious difficulties. But Father Libermann protected us and smoothed away the difficulties."<sup>3</sup> . . . . . We had reserved to Most Rev. Dr. Plantier, Bishop of Nîmes, the honour of heading the list of Bishops signing the *Postulatum pro Hebraeis* . . . . . He had known of and encouraged our conversion, and he had always been our Father and our Friend . . . . . On our way to him, when the *Postulatum* was ready, we met Most Rev. Dr. Kobès, Vicar-

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<sup>1</sup> III<sup>a</sup>P., Q. 40, Art I ad 2um.

<sup>2</sup> Letter of January 16, 1952. Father Libermann died on the Feast of the Purification of the B.V.M., Feb. 2, 1852.

<sup>3</sup> During their sojourn in Rome, the Fathers Lémann stayed in the French Seminary, Via Santa Chiara, which is under the direction of the Holy Ghost Fathers.

Apostolic of Senegambia, the only bishop then belonging to Father Libermann's Congregation . . . . . He said to us : ' I would like to be the first to sign, but the place of honour will be reserved to his Lordship, the Bishop of Nîmes.' ' You cannot,' he added, ' refuse the signature I offer you, for I want to give it in the name of Father Libermann, our holy Founder in Jesus Christ and your brother in Abraham ' . . . . . Thus the list of signatures of the *Postulatum* opens with the name of His Lordship, Bishop Plantier, but the first signature affixed to the document was that of His Lordship, Bishop Kobès."<sup>1</sup>

The prorogation of the Council interrupted the work of the convert brothers, but the reassembling of the Council will see the work continued. God grant that the appeal, if and when it comes, may be heard ! Thus will peace at last come to Israel, and thus will a powerful impetus be given to the passage of the nations of the world to the dignity of children of Abraham by faith in the true Messias. This is what we pray for in the beautiful Collect after the fourth prophecy on Holy Saturday, after having begged God on Good Friday to withdraw the age-long veil from Jewish minds : " Let us pray, O God, whose ancient miracles we see renewed in our days, whilst by the water of our regeneration Thou workest for the salvation of the Gentiles, that which by the power of Thy right hand Thou didst for the delivery of one people from the Egyptian persecution : grant that all the nations of the world may become the children of Abraham and partake of the dignity of the people of Israel. Through our Lord Jesus Christ."

## NATIONAL APOSTASY

In Chapter III, which was written many years ago, I have given a brief outline of the Theology of History, pointing out the steady elimination of the organization of society based on membership of Christ, which has been going on in Europe since the French Revolution of 1789. It cannot be too often repeated

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<sup>1</sup> Op. cit. pp. 77, 132, 133,

that the Masonic Declaration of the Rights of Man is anti-supernatural and therefore, a repudiation of membership of Christ, in fact, a declaration of war on the Programme for Order of Christ the King. Accordingly, when a country weakens in regard to the First Point of that Programme by placing all religions on the same level, it is a sign that it has been pulled into the anti-supernatural current.<sup>1</sup> When a country, as a social entity, thus adopts a wrong attitude to Christ the King, the effects are disastrous. Not only does it deprive itself of grace, that is, of light to see what is in order and of strength to cleave to it, but when "error has once become incarnate in legal formulae and in administrative practice, it penetrates so deeply into people's minds that it is impossible to eradicate it."<sup>2</sup> Thus the way is prepared for the attack on the other points of our Lord's Programme, by the introduction of divorce, the banishment of religion from the schools, and the attack on family life and private ownership. The enemies of Christ the King are organized and know what they want, while Catholics are divided and do not realize that their hold on the faith is being gradually undermined. "Before God a nation has apostatized when its government has posited an act of apostasy, though many members of the nation may have remained faithful,"<sup>3</sup> and may continue faithful in spite of the increasing difficulties.

At the time *La Question du Messie et le Concile du Vatican* was written, the Fathers Lémann sadly pointed out that "not one of the Gentile nations had remained Catholic in its constitution and continued to bear aloft the standard of Christ and His Church."<sup>4</sup> Since then there has been a poignant reaction in the case of Spain, so that there is now in the world at least one

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<sup>1</sup> Cf. Chapter I. In a memorable interview in 1856, Bishop Pie of Poitiers, later Cardinal, said to Napoleon III, Emperor of the French: "The social gospel which furnishes inspiration to the State is the Declaration of the Rights of Man, which is purely and simply the formal negation of the Rights of God" (*The Kingship of Christ according to Cardinal Pie of Poitiers*, p. 76).

<sup>2</sup> *The Kingship of Christ according to Cardinal Pie of Poitiers*, p. 52.

<sup>3</sup> *La Question du Messie et le Concile du Vatican*, by the Fathers Lémann, p. 101.

<sup>4</sup> *Op cit.*, p. 103.



country that, as a country, proclaims its fidelity to Christ the King. The attitude towards Spain on the part of other nations is, however, a clear proof of how deeply Naturalism has permeated the official world of our day. *The Tablet* (Brooklyn) of May 14, 1949, cited the frank statements of Senator Owen Brewster of Maine, a non-Catholic, in the American Senate. The Senator brought into the open the attitude of the American Delegation to the U.N.O. on Catholicism. Amongst other things, he said: "The subtle word is constantly passed that the alternative to Communism is Catholicism. We know that word is constantly uttered in the lobbies, although Senators do not care to bring it out on the floor. We are told that some very distinguished members of the American Delegation are among those who are most earnest in their opposition to the recognition of Spain, because forsooth Spain is a Catholic country. It is high time that the American people decided to tear the mask from this situation."

## CHAPTER VIII

# Contemporary Jewish Aims

### THE DIVINE PLAN FOR ORDER IN THE WORLD

For the sake of clearness, we must here recapitulate a little. The rejection of order by Satan and the other fallen angels was irrevocable. It was a declaration, by the whole body of them together, of perpetual war on, and implacable hatred towards, the Blessed Trinity and the Supernatural Life of Grace.<sup>1</sup> The Fall of the human race could be undone, because human beings can change their minds, and the human race comes into existence successively by propagation from the first Adam.<sup>2</sup> The Fall was in fact undone, and the Supernatural Life of Grace was restored to the world by the Second Adam, our Lord Jesus Christ, Son of the Virgin Mary, our Immaculate Mother. In the undoing of the Fall, however, God permitted a second rejection of order. The Second Person of the Blessed Trinity became man and proposed to the Jewish nation the Second Divine Plan for the ordered communication of the Divine Life of Grace to the world, through the Supernatural, supranational Kingdom of His Mystical Body.<sup>3</sup>

Our Lord Jesus Christ came to propose the Divine Plan for Order to His own nation according to the flesh, at the close of a long period of preparation, knowing the terrible fate that

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<sup>1</sup> I P., Q. 63, A. 3 and I P., Q. 64, A. 2.

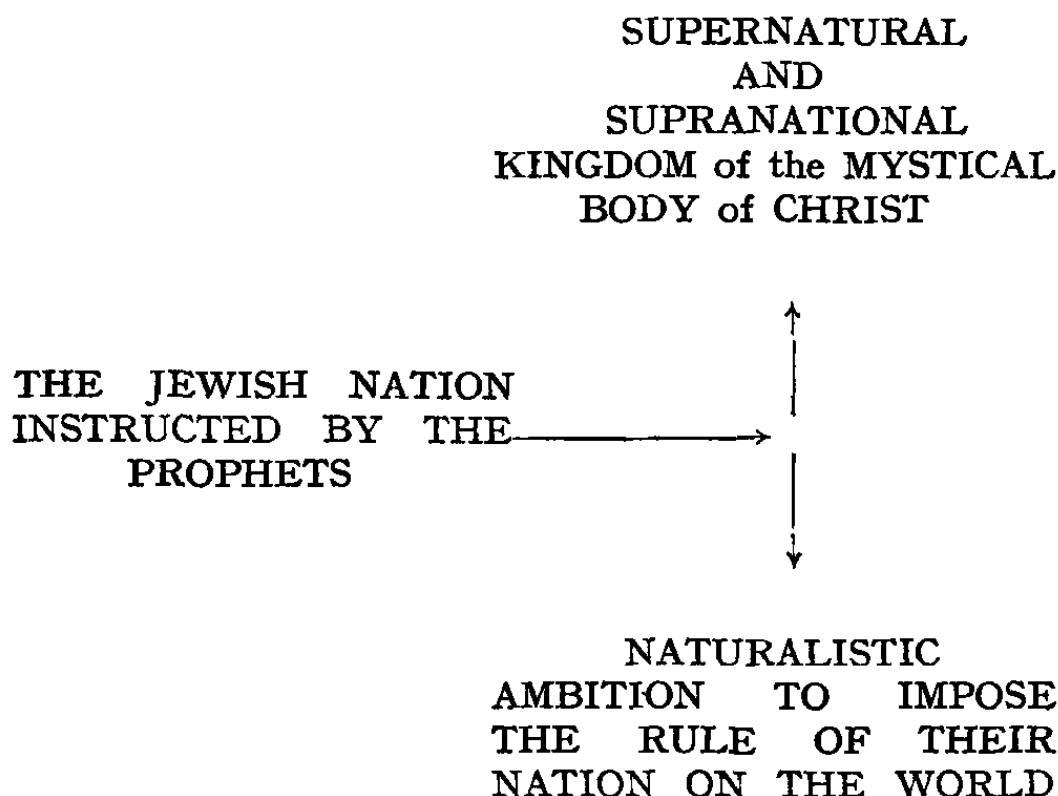
<sup>2</sup> I P., Q. 64., A. 2.

<sup>3</sup> When speaking of God's First Plan and God's Second Plan, we are using imperfect human language. In his second sermon on the Nativity, Pope St. Leo the Great expresses this truth as follows: "It was necessary, dearly beloved, that the unchanging God, whose will cannot lose its kindness, should accomplish *in more obscure and mysterious fashion*, what in His paternal affection He had *first* arranged, in order that mankind urged on to sin by the Evil One, should not be lost . . . ." Cf. I<sup>a</sup>P., Q. 19, A.7.

awaited Him at the hands of those He loved. In spite of the fact that they had been repeatedly warned in types and figures, and orally by the prophets, about the way they would treat the True Messiah when He should appear, they turned against Him and the whole Divine Plan He proposed. When they refused to enter into His designs, God permitted the crime of deicide, and by our Divine Lord's supreme act of humble submission on Calvary, the Supernatural Life of Grace was restored to the world. Fulfilling the prophecies to the letter, our Divine Lord allowed Himself to be put to death, but He died proclaiming the Divine Plan for Order. Thus, the Mystical Body has now a crucified Head, crucified for love of us. God wished the Jews as a people to accept His only-begotten Son and to be the heralds of the Supernatural, supranational Life of His Mystical Body. They were thus offered the glorious privilege of proclaiming and working for the only mode of realizing the union and brotherhood of nations which is possible since the Fall. On account of their racial pride, they refused to accept that there could be any life higher than their national life, and they would not hear of the non-Jewish nations entering into the Kingdom of the Mystical Body on the same level as themselves.

The Crucifixion of our Lord on Calvary was, however, not only the public rejection by the Jewish nation of the Divine Programme for order in the world, but also the proclamation by that nation of its determination to work against God for the enthronement of another Messiah. Since our Lord Jesus Christ, the True Messiah, is the source of the Supernatural Life and wishes all to be members of His Mystical Body, the future Messiah must be anti-supernatural or naturalistic, and the structure of society based on membership of Christ will have to be eliminated in preparation for him. Since the True Supernatural Messiah came to found the *Supranational* Kingdom of His Mystical Body, into which He asked the Jewish nation to lead all the other nations, the future Messiah must be a purely *Jewish National Messiah*, and his mission can have no other object than to impose the rule of the Jewish nation on the other nations.

The choice presented to the Jewish nation by the coming of our Lord Jesus Christ may be represented diagrammatically as follows :



The Jewish nation, instructed by the Prophets and Figures of the Old Testament, and, lastly, by St. John the Baptist, was meant to turn upwards, at the bidding of God become man, and to put all its splendid natural qualities at the service of the True Supernatural order of the world. Instead of doing so, it turned downwards to the slavery of a self-centred ambition dictated by national pride. The attitude of Saul prior to his conversion on the road to Damascus is typical of the corrupt ideas concerning the mission of the Messias, which had taken hold of Jewish minds, and had led them to reject Our Lord Jesus Christ. St. Paul saw the truth about the Mystical Body of Christ after his conversion, and tried to get his fellow-countrymen to recognise their error, but the nation as such refused to listen. In his Christmas Allocution, 1948, Pope Pius XII

brought out the contrast between the alternatives that faced the Jewish nation, at the coming of Our Lord, as follows : " Hear resounding in the night like the bells of Christmas, the admirable words of the Apostle of the Gentiles, who had been himself a slave to the mean, narrow prejudices of nationalist and racial pride, stricken down along with him on the road to Damascus : ' He (Christ Jesus), is our peace who hath made both (peoples) one . . . . . killing the enmities in Himself. And coming He preached peace to you that were afar off, and peace to them that were nigh ' (Ephesians, II, 14, 15, 16, 17)."<sup>1</sup>

With that narrow, national outlook dictated by racial pride, which Pope Pius XII said was stricken down with St. Paul on the road to Damascus, the Jewish nation has continued on down the centuries. That outlook has, in fact, become more accentuated with time. Accordingly, over and above the fundamental disorder of Original sin, there is, in our fallen and redeemed world, an additional source of disorder, in the determined opposition of His own nation according to the flesh to the Redeemer and Source of order. It is true that by our Divine Lord's obedient acceptance of His rejection by His own nation, the Divine Life of Grace was restored to the world, and He became Head of the Supernatural, supranational Kingdom of His Mystical Body, which is destined to organize the world for the diffusion of Supernatural Life. In that work of organization, however, over and above the struggle against the self-centred tendencies of individual souls, the Catholic Church, the Mystical Body of Christ, has to face the persistent opposition of the Jewish nation, in alliance with and in control of, the strongly organized, anti-Supernatural Masonic Sect. According to the leaders of the Jewish nation, now as nineteen hundred years ago, the union of nations is not intended by God to take place through entrance into and acceptance of the supranational Kingdom of our Lord's Mystical Body, but through acceptance of and submission to the naturalistic Messianism of the Jewish

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<sup>1</sup> Translated from the original Italian as it appeared in the *Acta Apostolicae Sedis*, Jan. 31, 1949.

nation. This is made very clear in the letter from the Chief Rabbi of Palestine quoted in Chapter VII. The realization of the union of the nations looked forward to by the Chief Rabbi would mean a completely naturalistic organization of the world, in other words, the elimination of the rule of Christ the King.

## TWOFOLD OPPOSITION TO ORDER ON THE PART OF THE JEWISH NATION.

Jewish Naturalism or Anti-Supernaturalism, by its striving for a new Messianic age, contains a twofold source of corruption and decay for other nations. On the one hand, by its opposition to the Supernatural Life coming from our Lord, it strives directly against the Light and Strength, by which alone human life, individual and national, can be lived in order. On the other hand, whether the naturalistic Messiah to come be an individual Jew or the Jewish race, it means that the Jews as a nation, are seeking to impose their particular national *form* on the other nations. The imposition by any nation of its national form on another nation attacks *directly* the natural or normal line of development of that nation and undermines its *natural* virtues, which are the foundation and the bulwark of the *Supernatural* virtues. Thus in two ways the Jews, as a nation, are *objectively* aiming at giving society a direction which is in complete opposition to the order proclaimed by God become man. This does not mean that every individual member of the Jewish Nation is consciously working for the elimination from society of membership of Christ and of the organization based thereon. It does mean, however, that all Jews, *in proportion as they are one with the leaders and rulers of their race*, will oppose the influence of the Supernatural Life of the Mystical Body in society and will be an active ferment of Naturalism by their striving for the Messianic domination of their race.

## ANTI-SEMITISM IN THE JEWISH SENSE

In Chapter VI, we have seen the correct meaning of Anti-Semitism, that is, its meaning for the Catholic Church. Let us now see its meaning for the members of the Jewish nation.

Given the naturalistic Messianic ambition of the Jewish Nation to impose its rule on the other nations, Anti-Semitism for the Jews logically means whatever is in opposition to that ambition. The situation since the Second World War is being cleverly exploited to prevent anyone from opposing Jewish aims, through fear of being dubbed an "Anti-Semite." In my book, *The Mystical Body of Christ and the Reorganization of Society*, I pointed out that the disordered National-Socialist reaction against the corroding influence of Jewish Naturalism on German national life led not only to measures of repression against the Jews, with regrettable violations of their personal rights, but also to persecution of the Catholic Church. Comparatively little information concerning the anti-Catholic measures ever reached the great newspaper-reading, cinema-going public, while hardly anyone could fail to be aware of what was done to the Jews.<sup>1</sup> The term "Anti-Semitism," with all its war-connotation of Nazi cruelty, is now having its comprehension widened to include every form of opposition

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<sup>1</sup> In *Gothic Ripples* of Jan. 14, 1953, Arnold Leese writes about the six million Jews, alleged to have been killed by Hitler, as follows: "The *World Almanac*, 1947, quoted the American Jewish Committee as estimating the world's Jewish population in 1939 as about 15½ million . . . In 1948, the *New York Times* (Jew-owned) said that the world Jew population was between 15,700,000 and 18,600,000. So here is the simple subtraction sum:—

|                            |     |            |
|----------------------------|-----|------------|
| Jews in 1939               | ... | 15,500,000 |
| Less Jews killed by Hitler | ... | 6,000,000  |

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Surviving Jews in 1948      ...      15,700,000  
(or make it 18,600,000) . . . no wonder that *Aufbau*, a Jewish weekly of New York, 24th Dec., 1948, described the whole 'six million' story as a pure fabrication."

In *Far and Wide* (pp. 307-312) Douglas Reed examines the available figures at some length and states: "No proof can be given that six million Jews 'perished': proof can be adduced that so many could *not* have perished."

to the Jewish nation's Naturalistic programme. Forgetfulness of the disorder of Jewish Naturalism is keeping Catholics blind to the consequences of accepting the term with its Jewish comprehension. According to the leaders of the Jewish nation, to stand for the rights of Christ the King is to be an Anti-Semite.

Of all the countries in the world, the United States is the country in which can best be observed this process of enlarging the comprehension of "Anti-Semitism" to include any and every form of opposition to what the Jewish leaders are aiming at. The United States, since its inception, has acted as if the Jewish Naturalistic ambition of world-wide domination in opposition to the order of the world under Christ the King did not exist. Americans are now learning that a new anti-Christian organization of the world is being brought about and that members of the Jewish nation are everywhere active in that work. On the one hand, the Anti-Defamation League of B'nai B'rith, the American Jewish Congress, the American Jewish Committee, the Jewish War Veterans, and the well-known Communist Front, the American Civil Liberties Union, etc., are striving to prevent instruction of the New York public school children under the released time programme.<sup>1</sup> On the other hand, there are powerful members of the Jewish nation like M.M. Warburg

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<sup>1</sup> The above list of organizations is taken from *The Tablet* (Brooklyn), an excellent Catholic weekly (issues of July 14 and July 21, 1951).

In a fine pamphlet entitled *Christ Losing His World*, by Lon Francis, we read: "The American Jewish Congress, headed by Rabbi Stephen Wise of New York City, has built up a nationwide net-work of espionage agents to ferret out individuals and organizations suspected of being anti-Semitic. Their findings are printed in a confidential publication . . . . In the January 7, 1944, issue of this Congress Weekly, the question was asked: 'Where is Anti-Semitism spawned?' It then answered its question by saying: 'In a denomination other than Protestant.' The implication is clear. In that same issue, the *Congress Weekly* quoted with approbation the charge that 'Anti-Semitism,' as we know it in the western world, is an element which has been for two thousand years part and parcel of the Christian tradition. Then the editor remarked: 'It can only be dealt with as such,'—which means nothing else than that Christianity must be destroyed." *Christ Losing His World* was published by Our Sunday Visitor Press, Indiana, U.S.A., in 1946.



and J. P. Warburg of Kuhn, Loeb & Co., etc., etc., behind the movement for a naturalistic (or anti-Supernatural) One World Government.<sup>1</sup> The chief agency in the work of crushing, by the smear of smears, "Anti-Semitic," whatever is opposed to Jewish plans, is the Anti-Defamation League of the B'nai B'rith. For an accurate account of the activities of that body, the two pamphlets, *The Anti-Defamation League and its use in the World Communist Offensive* and *Know Your Enemy*, by an honourable and courageous American, Robert H. Williams, are strongly recommended.

In *Know Your Enemy*, Robert H. Williams classifies the work of the Anti-Defamation League under four headings. Firstly, it "builds up liberal candidates, those tolerant of Communists and Zionists, to great reputations, in preparation for political office. Among its proteges are Dewey, Warren, Harold Stassen . . . . . Truman, the Roosevelt sons, Chester Bowles and a motley horde of lesser New Dealers. General Eisenhower was put into his job as figurehead of Columbia University by a group of internationalists . . . . . the League's Walter Winchell for months boosted the Eisenhower candidacy. Eisenhower . . . . . is a tool in the hands of the Zionists." Secondly, while building up its selected candidates, "it pours a stream of money and smear propaganda into an election against a chosen enemy." Senator Burton K. Wheeler was thus defeated in Montana in 1941. Thirdly, it maintains "a nation-wide investigative agency. By its own statement, it has 200 keymen in 1200 cities. From many sources we know that this staff of G.P.U. agents spies on the private living and businesses of scores of thousands of Americans." Fourthly, it carries on censorship, including character-defamation to suppress criticism. "By the use of information gathered by its spies, or by distorting

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<sup>1</sup> Cf. *We Must Abolish the United States : The Hidden Facts Behind the Crusade for World Government*, by Joseph P. Kamp (published by the Constitutional Educational League, 342, Madison Avenue, New York, 17). James P. Warburg told the U.S. Senate that we were going to have world government, whether we liked it or not. According to *Common Sense*, Feb. 15, 1951, he is a Zionist and represents the real power behind the United World Federalists.

that information . . . . . or by the mere threat of a malicious campaign . . . . . the A.D.L. is able to keep the newspapers, magazines and book publishers and Congress from effectively opposing it . . . . . That is why you may never have seen the name of the Anti-Defamation League in print . . . . . This mighty machine promotes Communism and Zionism, protects the Frankfurter Communist-Zionist net inside the Government, subverts our children, dominates much of moviedom."

Major Williams then points out that the A.D.L.'s book of smear against American Anti-Communist leaders, entitled *A Measure of Freedom*, was prepared by a man named Arnold Forster: "Joseph P. Kamp, one of the best informed investigators in Washington, told Congress: 'If you can get President Truman to let you look at the F.B.I. files, you will discover that Forster's right name is Fastenberg, and that he was a member of the Communist spy ring.'<sup>1</sup> Forster takes orders from the League's national chairman, Meier Steinbrink, a Justice of the New York Supreme Court. Justice Steinbrink is on intimate terms with Justice Frankfurter of the U.S. Supreme Court. We have been digging down to find Communists: those below are only the party members, the gangsters. We must look up to find the really big ones, those who would not stoop to join the party, but who create its policies, Frankfurter, Steinbrink, Lehman, Morgenthau and their consorts—these are the real Communists in America. They are the Zionist power behind Communism. The Zionists aim to dominate the West; the Communists the East, both producing the same revolution, both promoting the same world government, police backed—a world dictatorship."

Even to mention Jewish naturalistic Messianism, that is, Zionism, except favourably, is Anti-Semitism in the Jewish sense. In *Somewhere South of Suez*, Douglas Reed points out that, in the vital matter of Zionist Nationalism, the freedom of

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<sup>1</sup> Congressional Record, June, 1950. This statement is also published in Kamp's booklet, *It Isn't Safe to be an American* (Constitutional Educational League, 342, Madison Ave., New York, 17).

the Press has become a fallacy during the two decades preceding the publication of his book in 1951. "Newspaper-writers," he continues, "have become less and less free to express any criticism of, or report any fact unfavourable to, this new ambition of the Twentieth Century. When I eventually went to America I found that this ban, for such it is in practice, prevailed even more rigidly there than in my own country . . . . . In the matter of Zionist Nationalism, which I hold to be allied in its roots to Soviet Communism, the ban is much more severe. In my own adult lifetime as a journalist, now covering thirty years, I have seen this secret ban grow from nothing into something approaching a law of *lèse-majesté* at some absolute court. In daily usage, no American or British newspaper, apparently, now dares to print a line of news or comment unfavourable to the Zionist ambition ; and under this thrall matters are reported favourably or non-committally, if they are reported at all, which if they occurred elsewhere would be denounced with the most piteous cries of outraged morality. The inference to me is plain : the Zionist Nationalists are powerful enough to govern governments in the great countries of the remaining West . . . . .

"Zionist Nationalism ! To-day American Presidents and British Prime Ministers, and all their colleagues, watch it as anxiously as Muslim priests watch for the crescent moon on the eve of Ramadan, and bow to it as humbly as the faithful prostrating themselves in the Mosque at Mecca . . . . . If a third war followed the course of the second one, when military victories were used to bring about political defeats, it would be directed to bring about a further spread of the Communist Empire and of the Zionist state . . . . . or else, the first would be overthrown merely to aggrandize the second."<sup>1</sup>

Before proceeding to examine a little more in detail the materialism of Zionist plans, it will be well to point out the sad effects on the Jewish people of their continued opposition to the Divine Plan for order.

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<sup>1</sup> *Somewhere South of Suez*, pp. 7-10, *passim*. *Somewhere South of Suez* is published by the Devin-Adair Company, New York.

## EFFECTS ON THE JEWISH PEOPLE OF THEIR OPPOSITION TO THE TRUE SUPERNATURAL MESSIAS

We have seen the disordered choice that the Jewish Nation, under the guidance of its leaders, made in regard to our Divine Lord Jesus Christ. Their opposition has not only had sad consequences in retarding the world's acceptance of Him, but is having mournful effects on themselves. The persistent rejection of the one Mediator, Christ Jesus, in spite of abundant light and grace, is having the inevitable consequences so strikingly indicated by Popes Leo XIII and Pius XI. "The case of governments," wrote Pope Leo XIII, "is much the same as that of individuals: they also must run into fatal issues, if they depart from the way . . . . . Let Jesus be excluded, and human reason is left without its greatest protection and illumination: the very notion is easily lost of the end for which God created human society . . . . . Their minds busy with a hundred confused projects, rulers and subjects alike travel a devious road, bereft as they are of safe guidance and fixed principles. Just as it is pitiable and calamitous to wander out of the way, so it is to desert the truth. But the first absolute and essential truth is Christ, the Word of God, who with the Father is one."<sup>1</sup>

Pope Pius XI enters into greater detail than Leo XIII. "No belief in God," he writes, "will in the long run be preserved pure and genuine, if it is not supported by belief in Christ . . . . . Belief in Christ will not be preserved pure and genuine, if not supported and protected by belief in the Church, the pillar and ground of truth (Timothy, II, 15). Christ Himself, God praised forever, has erected this pillar of faith. His command to hear the Church (St. Matthew, XVIII, 17), to hear His words and commandments (St. Luke, X, 16) in the words and commandments of the Church, is meant for the men of all times and of all places . . . . . The moral conduct of mankind is grounded on faith in God kept pure and true. Every attempt to dislodge moral teaching and moral conduct from the rock of faith, and to erect them on the shifting sands of

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<sup>1</sup> Encyclical Letter, *Tametsi*, On Christ our Redeemer (1900).

human regulations, sooner or later leads the individual and the community to moral destruction."<sup>1</sup>

These principles of Pope Leo XIII and Pope Pius XI apply with greater force to the Jewish nation and its leaders than to others, for they have rejected greater graces and turned against God with direr ingratitude. They are our Lord's own people according to the flesh. It is no wonder, then, that we find terrible divagations from order in the books or codes which their leaders have compiled to guide and direct their relations with God and with their fellow-men.<sup>2</sup> We need not be surprised that, as their power in the world increases, the Jews are, on the one hand, ceasing to believe in the God of Israel and are falling a prey to Pantheism, especially in its materialistic Marxian form, and that, on the other hand, they are utilizing methods opposed to natural and Supernatural law, in order to achieve their ends. Their propagation of atheistic Communism, their treatment of the Arabs in Palestine and the methods of the Anti-Defamation League in the U.S.A are striking examples of that moral decay which, according to Popes Leo XIII and Pius XI, is the inevitable consequence of opposition to the Divine Plan for order.

## MATERIALISM OF ZIONIST PLANS

In this Chapter, two particularly important points have been emphasized. The *first* is that the rejection of our Divine Lord's Supernatural and supranational Kingdom by the Jewish Nation has had for inevitable consequence the naturalistic ambition to impose the rule of their nation on the world. Instead of the lofty ideal of aiding all nations to live in harmony as members of the Mystical Body of Christ, the Catholic Church, the Jews have made the disordered choice to strive to weaken all the other nations and thus bring them into subjection to themselves. That is the aim of their anti-Supernatural Mess-

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<sup>1</sup> Encyclical Letter *On the Condition of the Church in Germany*, 14th March, 1937.

<sup>2</sup> Cf. *The Mystical Body of Christ in the Modern World*, pp. 75, 76.

ianism. The *second* is that persistent opposition to the True Supernatural Messiah on the part of the Jewish nation is leading to materialism and moral decay. Let us now see something of the realization of these points in the Jewish State in Palestine.

In Chapter V, we saw that the Jews had no claim to Palestine either by Divine right or according to natural law. Nevertheless, in consequence of persistent propaganda, many believe that the reason of the Zionist claims is that Palestine is "the Jewish homeland" and that rich Jews throughout the world wish to see realized the fervent religious desire of their co-religionists to return to the Holy Land. This may seem plausible, but "it is not consistent with the conspicuously irreligious character of the Jewish settlements already in existence. There are no synagogues in the settlement except for a very few which are entered only by the aged. At Tel Aviv, with a Jewish population approaching a quarter of a million, there was only one synagogue at the time of the outbreak of the war in 1939."<sup>1</sup>

Of course, the pretext of a fervent religious desire on the part of the Jews to return to the Holy Land seems plausible only to those who do not grasp what we saw in Chapter V. The Jewish claim to Palestine is implicitly a denial that they have disobeyed God and missed their vocation by the rejection of the Supernatural Messiah. It is the assertion in action that the promised Messiah has not yet come and that the day of their national domination over the world will yet dawn.

What are the real, as distinct from the alleged, motives behind the Jewish conquest of Palestine and the erection of the Jewish State? Years ago A. Homer, M.A., D.Sc., drew up a Memorandum on the development of Palestinian Industries, in which, amongst other interesting things, she said: "Long ago I came to the conclusion that Financial Jewry (both Zionist and non-Zionist) was furthering the aspiration of fanatical Zionism for its own ends, namely, in order to gain possession of the colossal oil and mineral resources of Palestine and 'Greater

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<sup>1</sup> *The Palestine Mystery*, by Captain Arthur Rogers, p. 9. (The Sterling Press, 50, Old Brompton Road, London, S.W.7). *Palestine* 1950, a French publication, says that "at Tel-Aviv thirty synagogues are open."

Palestine' . . . . . and that they would be kept fallow until such time as they could be developed for the aggrandisement of Financial Jewry, preferably under the aegis of a Jewish State."<sup>1</sup> An article entitled "Zionists Misleading World with Untruths for Palestine Conquest," which appeared in *The New York Herald Tribune* of January 14, 1947, gives more detailed information as follows: "Since 1916, Zionists have proceeded on the theory that their plan for creating an independent Jewish State in Palestine was the only certain method by which Zionists could acquire complete control and outright ownership of the proven Five Trillion Dollar (\$5,000,000,000,000), chemical and mineral wealth of the Dead Sea. A Jewish State possessing this fabulous wealth would, by virtue of its financial power, soon become a nation with greater international importance than any nation in the history of the world . . . . . Twenty years before the arrival on the scene of Adolph Hitler . . . . . Zionists were using less impressive alibis to justify their 'high-jacking' of the Five Trillion Dollar chemical and mineral wealth of the Dead Sea, which has always rightfully belonged to the native Palestinians . . . . . Ironically, Zionists are using the profits from this operation to finance the conquest of the country from the natives."<sup>2</sup>

Some more details are given concerning Palestine's mineral resources in a publication entitled *Production of Minerals from the Waters of the Dead Sea*, issued on behalf of the Government of Palestine by the Crown Agents for the Colonies in 1925. On page two of this document we read: "From the foregoing figures the quantities of salts in the Dead Sea are therefore approximately:

|                    |    |    |                           |    |    |
|--------------------|----|----|---------------------------|----|----|
| Potassium Chloride | .. | .. | 2,000 million metric tons |    |    |
| Magnesium Bromide  | .. | .. | 980                       | .. | .. |
| Sodium Chloride    | .. | .. | 11,000                    | .. | .. |
| Magnesium Chloride | .. | .. | 22,000                    | .. | .. |
| Calcium Chloride   | .. | .. | 6,000                     | .. | .. |

<sup>1</sup> Quoted in *The "Palestine" Plot*, p. 24, by B. Jensen (Published by W. L. Richardson, Lawers, by Aberfeldy, Scotland). This little book is an excellent summary of the whole question.

<sup>2</sup> Quoted in *The "Palestine" Plot*, p. 5.

For practical purposes the supply of potash may be considered inexhaustible.”<sup>1</sup>

Capt. Rogers then continues : “ There is no doubt that there are other minerals in the Dead Sea not mentioned in this official publication. For example, some years ago a prominent French Scientist estimated that there was gold to an extent worth over £5,000,000,000. However this may be, the value of the chemicals actually mentioned in the official estimate is nothing less than astronomical . . . . . the total being about £240,000,000,000 . . . . . Since 1925, when the publication was issued, the market prices have increased greatly, in some cases to more than double the prices of that time . . . . . It is certain, therefore, that any persons concerned in controlling or promoting a chemical ring must have a great interest in the Dead Sea chemicals . . . . . Any grant of a concession for the exploitation of chemical resources of such magnitude and importance must be a matter of particular public concern. Chemicals are now used to a greater or less extent in almost all forms of manufacture and in enormous quantities in the making of munitions and other war-time requirements. It should, therefore, be a cardinal point of public policy to avoid any action which might cause chemicals to fall under the control of inter-connected groups of financiers. Any closed ring, or cartel, of chemical producers and wholesale merchants is bound to acquire undue influence over the costs of manufacture and the availability of supplies, and thus over economic and political affairs in general . . . . . It is no exaggeration to say that an influence of this nature has already reached menacing proportions in the United Kingdom. Apart from the evidence of such influence over general manufacture and the production of munitions, its tentacles have been noticeable for some years in agricultural policy, which has promoted and actually enforced the use of synthetic

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<sup>1</sup> *The Palestine Mystery*, by Capt. A. Rogers, p. 12. Capt. Rogers adds in a note that “ the book from which this extract is taken ceased to be available for purchase soon after its publication . . . The British Museum authorities have courteously consented to provide photostat copies of certain important passages, but the publishers, who hold the copyright, although public servants, have refused permission for their reproduction.”



plant-stimulants, called fertilizers, to the serious detriment of the public health and the productivity of the soil . . . . . In the same way, successive Administrations have promoted the use of synthetic drugs by those who are ill—possibly in consequence of the agricultural policy.”<sup>1</sup>

Further on in his book, which is strongly recommended to all readers, Capt. Rogers relates how Great Britain, the Mandatory power in Palestine, granted “the concession for the Dead Sea’s chemicals to a group, or syndicate, which the Zionists call their own.” The Mandatory Power also expropriated a Greek subject, named Mavromatis, and made an agreement with a Zionist named Pinhas Rutenberg concerning hydro-electrification. The latter agreement was condemned in strong language by the International Court of Justice at the Hague, the British member, Viscount Finlay, concurring. The Court ruled that “the agreement . . . . . was not in conformity with the international obligations accepted by the Mandatory for Palestine.” That was in 1925. The British Government has had reason to regret its action since, but Capt. Rogers points out that no public explanation has ever been given of either proceeding.<sup>2</sup>

## OUTLINE OF THE CONQUEST

Only an outline of the conquest of Palestine can be given in the space at my disposal. For full information readers are recommended to consult the works to which I refer. Plans for the conquest and for further developments were drawn up long in advance. Weigh well the statements made in the following quotations: “Let me tell you,” said Max Nordau at the sixth Zionist Congress in 1903, “as if I were showing you the rungs of a ladder leading upward and upward:—Herzl, the Zionist Congress, the English Uganda proposition, the future world war, the peace conference where, with the help of England, a free and Jewish Palestine will be created.”<sup>3</sup> “The Balfour

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<sup>1</sup> *The Palestine Mystery*, pp. 12-15.

<sup>2</sup> *The Palestine Mystery*, pp. 33-34.

<sup>3</sup> Quoted in *The “Palestine” Plot*, by B. Jensen, p. 45.

Declaration," wrote Louis Marshall, a leading American Zionist, "with its acceptance by the Powers, is an act of the highest diplomacy. It means both more and less than appears on the surface. Zionism is but an incident of a far-reaching plan : it is merely a convenient peg on which to hang a powerful weapon. All the pretexts they (the opponents of the National Home project) may make would be futile. It would subject them individually to hateful and concrete examples of a most impressive nature."<sup>1</sup>

Sir Alfred Mond, first Lord Melchett, was the founder of Imperial Chemicals, the Chemical cartel. "He was also instrumental in founding the Extended Jewish Agency, of which Mr. Felix Warburg, of Kuhn, Loeb and Co., became the non-Zionist head. The present Lord Melchett, managing director of I.C.I., is, or was till recently, Chairman of the British Section of the Jewish Agency . . . . . We recall that the selection of working-class 'colonists,' from whose ranks the terrorists in Palestine come, was left entirely in the hands of the Jewish Agency."<sup>2</sup> In 1928, the first Lord Melchett said : "This movement (the Jewish National Home) is to me the most important, not merely for us, but for the whole world . . . . . Let me take you back to 1913. If I had stood here in 1913 and said to you 'Come to a conference to discuss the reconstruction of a National Home in Palestine,' you would have looked upon me as an idle dreamer : even if I had told you in 1913 that the Austrian Archduke would be killed and that out of all that followed would come the chance, the opportunity, the occasion for establishing a National Home for the Jews in Palestine. Has it ever occurred to you how remarkable it is that out of the welter of world blood there has arisen this opportunity ? Do you really believe that this is an accident ? Do you really in your hearts believe that we

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<sup>1</sup> Quoted in *The "Palestine" Plot*, by B. Jensen, p. 57. "Louis Marshall, legal representative of Kuhn, Loeb and Co. of New York, wrote the above in a letter to Max Senior, dated New York, Sept. 26, 1917."

<sup>2</sup> B. Jensen in *The "Palestine" Plot*, p. 15.

have been led back to Israel by nothing but a fluke ? ”<sup>1</sup>

“Of the labyrinth of Jewish organizations,” writes Ladislav Fargo from the Jewish side, “the Jewish Agency was the one whose aims and significance I understood most clearly . . . ; . . . The Jewish Agency was already provided for in the Mandate Treaty : it was to stand at the side of the Government and advise upon all questions touching upon the Jewish National Home. Therefore it soon became the Alpha and the Omega of the Jews in Palestine . . . . . For Jewish immigration the Jewish Agency has a still more special significance : it suggests the number of immigration certificates each year (usually too many in the opinion of the government), and receives them (usually less than the number demanded) for distribution. The Jewish Agency has developed into a kind of Jewish Government.”<sup>2</sup> The Jewish Agency seems to have been able to get in Jewish immigrants in spite of the government, for “in January, 1946, Mr. Lehman recalled General Sir Frederick Morgan, the chief British UNRRA official in Germany, and reprimanded him for having openly stated his belief that European Jews had a positive plan for a second exodus, and that there was an unknown Jewish organization behind it.”<sup>3</sup> General Morgan

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<sup>1</sup> Quoted in *The “ Palestine ” Plot*, p. 47, from the report in the Jewish Chronicle, 9th November, 1928, of a conference given in New York.

It is interesting to note that during the trial at Sarajevo, after the murder of the Archduke Franz Ferdinand in 1914, it was revealed that he had been condemned to death by Freemasonry two years before. The *Revue Internationale des Sociétés Secrètes* of Sept. 15th, 1912, published the statement of an important Swiss Freemason to the effect that “the Archduke will die on the steps of the throne.” The actual assassin of the Archduke, Gabriel Princip, was a Jew. When asked at the trial if he were a Freemason, he hesitated and protested, and then denied. Cf. *Weltfreimaurerei, Weltrevolution, Weltrepublik*, by Dr. M. Wichtl, pp. 119-125 and *La Dictature des Puissances occultes*, by Léon de Poncins (pp. 185-196).

<sup>2</sup> *Palestine on the Eve*, p. 134.

<sup>3</sup> *The ‘ UNRRA ’ Infiltra(i)tors*, by B. Jensen, p. 2. This pamphlet, which can be procured from W. L. Richardson, Lawers, by Aberfeldy, Scotland, is strongly recommended on this aspect of the question.

was vindicated in the Official Report of the British Government on *Expenditure in Austria*.<sup>1</sup> In that document we read : " Very large numbers of Jews, almost amounting to a second Exodus, have been migrating from Eastern Europe to the American zones in Germany and Austria, with the intention in the majority of cases, of finally making their way to Palestine. It is clear that it is a highly organized movement, with ample funds and great influence behind it, but the Sub-Committee were unable to obtain any evidence who are the real instigators."

" The publication of the British Government's White Paper on Palestinian terrorism," writes B. Jensen, "conclusively proved that there was a central direction of all Jewish military organizations in Palestine, and that several campaigns of terrorism had been launched at the word of command of the London section of the Jewish Agency. Mr. Attlee confirmed the revelations (for the utterance of which General Morgan had been dismissed) concerning the Zionist direction of the Jewish trek from Eastern Europe to Palestine."<sup>2</sup> As a matter of fact, in the *News Review*, London, August 22, 1946, the Rt. Hon. C. Attlee was reported as saying : " Identity and ration cards and travel documents are forged on a large scale. Food, clothing, medical supplies and transport provided by UNRRA for the relief of suffering in Europe are diverted for the maintenance of the underground railway to Palestine. There is evidence that the terrorist elements among the Jews have been reinforced from the ranks of illegal immigrants."<sup>3</sup>

In an article in *The Daily Telegraph*, 5th Feb., 1947, on *The Underground Route to Palestine via Italy*, that paper's special correspondent, Leonard Bertin, wrote : " UNRRA in Italy exists to assist emigration Jews to the best of its ability, and that help is unconditional . . . . . There are also camps administered by the American Joint distribution Committee co-ordinating the work of all American Jewish relief organizations, and collaborating with . . . . . UNRRA. This second group of camps, known as Hachsharot . . . . . are training camps,

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<sup>1</sup> Ordered by the House of Commons to be printed 5th Nov., 1946.

<sup>2</sup> *The " Palestine " Plot*, p. 26. The White Paper was published in July, 1946.

<sup>3</sup> Quoted in *The ' UNRRA ' Infiltra(i)tors*, p. 4.

and are entirely under Jewish supervision, but benefit from UNRRA supplies . . . . . Hachsharot are carefully classified according to their objects and the persons in them. There are the Machlehot, or political centres. Of these some are reserved for the Somer, or Jewish Communist Party. Many of the men and women in these have come from the Russian Zone, and some of them say that they have served in the Russian Army after Poland was overrun at the beginning of the war. Many of them declare that they were very content under the Russian rule, but preferred to go to Palestine . . . . . Opposite numbers to the Somer party are the Betar, totalitarian in outlook, very belligerent and nationalistic. They, in particular, engage in extensive militaristic training . . . . . In Hachsharot there is violent anti-British propaganda. Obviously, whatever else these camps may be used for, they form an admirable base and sanctuary for the rank and file of any terrorist movement. The organisers, however, find it convenient to live in more luxurious surroundings . . . . . There are to be found men who operate under six different names, fully supported by different sets of documents, with four more names in reserve.”<sup>1</sup>

In view of all these facts concerning UNRRA, it is amusing to read in *Hansard*, May, 1947, the replies given by Dr. Dalton, the then Chancellor of the Exchequer, to Sir W. Smithers who asked what was the total cost of UNRRA to the British tax-payers. Dr. Dalton said: “£155 million.” Sir W. Smithers then continued: “Will the Chancellor of the Exchequer set up an inquiry to find out if the money given by the British tax-payers was used for the purpose for which it was intended? Was it used for Communist propaganda and how much of it was used for victualling illegal ships to Palestine?” Dr. Dalton: “I cannot imagine where the Hon. Gentleman has got

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<sup>1</sup> The *Daily Mail*, Jan. 17, 1947, reported from Rome that the north Italian headquarters of Irgun Zvai Leumi, the Zionist-terrorist organization which had been killing British officials and soldiers in Palestine, had been discovered in the UNRRA offices in Milan. So we read in *The UNRRA Infiltrators*, p. 5.

these fantastic ideas. So fantastic are they that I do not propose to inquire into them.”<sup>1</sup>

## NON-JEWS TURNED BACK

“Readers of the Intelligence Summary and the booklet *Know Your Enemy*,” writes Robert H. Williams, “doubtless will recall that, just after the war, General Mark Clark was moved from Italy to command the U.S. Occupation Zone in Austria, and immediately there came a great flood of Jews from Marxist indoctrinated Eastern Europe, pouring through the Clark Command into our Displaced Persons camps, throwing themselves on the American government and taxpayer. The Jews were running from no danger; the Nazis were crushed; they were protected by the (Jewish-dominated) Red Army east of the iron curtain and by the (Jewish-commanded) U.S. Army in Austria . . . . . You doubtless will recall that the Zionists had British General Morgan removed from his position, when he had the courage to state publicly that the migration was part of a secret Jewish plot. The Zionist financiers and chemist Weizmann were using their own people to build the State of Israel and thus hold for them not only an important political and military beachhead, but also the mineral deposits of the Dead Sea (valued in some encyclopedias at three trillion dollars). The Jewish nationalists who principally dominated the Soviet Union did not object, for otherwise they would not have let their people leave the Red State. You have never known the Soviets to let a Gentile leave the USSR, except on some special mission. The Reds do not allow their enemies to escape from the Soviet Union; they kill or enslave them . . . . . And so General Clark rendered a great service to the Marxist world power cult in letting—and aiding—the Jews to come into the U.S. camps. At the same time, General Clark turned back to certain death or slave labour camps, the untold thousands of Gentiles—

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<sup>1</sup> Mr. B. Jensen remarks that Dr. Dalton’s offices as war-time chief of the Board of Trade were in the London headquarters of Imperial Chemical Industries, founded by the Mond-Melchett.

Christian men, women and children—running for their lives from the Red secret police.”<sup>1</sup>

## THE FINAL STAGE

The final stage of the conquest may be summed up in a few lines from *The Iron Curtain over America*, by John Beaty. “In 1948,” writes Mr. Beaty, “strong with Soviet armor and basking in the sunshine of Soviet sympathy, ‘Israeli’ troupes, mostly born in Soviet-held lands, killed many Arabs and drove out some 880,000 others, Christian and Moslem. These wretched refugees apparently will long be a chief problem of the Arab League nations of the Middle East . . . . . After the ‘Israeli’ seizure of the Arab lands in Palestine, there followed a long series of outrages including the bombings of the British Officers’ Club in Jerusalem, the Acre Prison, the Arab Higher Command Headquarters in Jaffa, the Semiramis Hotel, etc. . . . . The climax of the brutality in ‘Israel’ was the murder of Count Bernadotte of Sweden, the United Nations Mediator in Palestine (Sept. 17, 1948).”<sup>2</sup> The method of dealing with the Arabs had been arranged months before it took place. As long ago as February, 1948, an official of the Jewish Agency informed a British friend of his that the Jews could easily deal with the Arabs. They would begin with two or three massacres, he explained, and Arab resistance would collapse. ‘Moreover,’ he added, ‘when we massacre, we shall not only kill the men. We shall massacre the women and children, and even the cows, sheep and dogs.’ ”<sup>3</sup>

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<sup>1</sup> *Williams Intelligence Summary*, November, 1951.

<sup>2</sup> *Op. cit.* pp. 126, 127.

<sup>3</sup> Quoted by B. Jensen in *The Communist-Zionist Destroyers of the Holy Land* from article by High official in the Middle East, writing in *Everybody's* (London), June, 1948.

“A Zionist newspaper in July, 1942, reported that German-model fighter aircraft made in Soviet Czechoslovakia, were being flown from Prague to Palestine at the rate of two a day” (*Some-where South of Suez*, by Douglas Reed, p. 319).

Through Count Bernadotte was a distinguished Freemason and belonged to the Swedish Royal Family, he was assassinated without the least compunction, after he had assigned the Negev to the Arabs. "The Zionists were determined to keep the Negev," writes Douglas Reed, "for to give that up 'would deprive Israel of the waters and minerals of the Dead Sea' (The American Zionist Emergency Council, in a full-page advertisement a few days after Count Bernadotte's murder.)"<sup>1</sup>

There is oil also in the Negev. "In August, 1951," writes Arnold Leese, "an American firm of petroleum geologists reported in the *New York Herald Tribune*, after completing its survey in Israel, that Israel may become a major oil-producing power, and that the Negev is one of the most promising areas."<sup>2</sup>

The same writer had already pointed out in December, 1948, that oil had been discovered in Palestine as far back as July, 1934, but that the High Commissioner had come down the following day with a retinue of experts and the well had been filled up. A decent interval was allowed to elapse between the murder of Count Bernadotte and the "rediscovery" of oil.<sup>3</sup>

## THE ARAB REFUGEES

"The lot of the Arab refugees," writes Douglas Reed, "is more candidly, though pitilessly, presented in the Zionist press than in the great mass-circulation journals: 'There is not a single Arab left in the whole of northern Palestine . . . . More than one-third of all Palestine Arabs have left or lost their homes, and there is little doubt that most of them have lost their dwellings for good . . . The International Refugee organization, which is mainly supported by the United States and Britain, announces that the Palestinian Arabs are not eligible for its assistance. The organization has allocated £1,500,000 for the Jewish Agency's resettlement programme.' The point of the

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<sup>1</sup> *Somewhere South of Suez*, p. 317 (The Devin-Adair Company, New York).

<sup>2</sup> *Gothic Ripples*, 27th August, 1951.

<sup>3</sup> *Gothic Ripples*, 27th August, 1951.



jest came on December 19th, 1948, while the Arabs were being driven destitute from their native land. *The Times* then reported that: 'The United Nations General Assembly tonight unanimously decided upon a draft convention on genocide, which is now declared a crime in International law. Genocide is defined as acts intended to destroy in whole or in part national, ethnical, racial or religious groups; and rulers, officials or individuals are made punishable by state or international penal tribunals not only for the crime but for the conspiracy, incitement or attempt to commit it . . . .' Hypocrisy on this scale assumes a grandeur of its own, beyond criticism. The Assembly which drafted the convention was the same which at the same moment genocided a completely inoffensive (though weak) national, ethnical, racial and religious group. Every member of the unanimous Assembly was indictable under every count . . . . The word 'genocide' was first invented for the Nuremberg trial and applied especially to the case of the Jews. The draft convention, if that origin and the genocidal act in Palestine are borne in mind, appears to mean only that any opposition to Zionism is to be declared genocide, while anything done by Zionism is exempt."<sup>1</sup>

His Holiness, Pope Pius XII, made a moving appeal for the return of these poor refugees in his Encyclical Letter of Good Friday, 15th April, 1949, *On the Holy Places in Palestine*: "Although fighting has ceased, none the less we are still far from the restoration of calm and order in Palestine. Complaints are still reaching Us from those who rightly and justly grieve over the desecration of churches and images, and homes of beneficence and charity, or the destruction of the houses of cloistered communities. Very many fugitives of all ages and every state of life, driven abroad by the disastrous war, cry pitifully to Us. They live in exile, under guard and exposed to infection and all manner of dangers. . . . We most earnestly implore those to whom it belongs to do justice to all who have been driven far away from their homes by the tempest of war and who long above all to live in quiet once more."<sup>2</sup>

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<sup>1</sup> *Somewhere South of Suez*, by Douglas Reed, pp. 321, 322.

<sup>2</sup> Translation as given in *Catholic Documents*, Epiphany, 1950.

In this Encyclical Letter and in that of October 24, 1948, the Holy Father also pleaded for the internationalization of Jerusalem. In spite of that, Israel, according to *The Tablet* (Brooklyn), August 9, 1952, has already moved all government offices from Tel Aviv to Jerusalem with the exception of the Foreign Office, and it is now preparing to move that also. That shows Israel's contempt for the Holy Father's plea and the conviction that whatever it does will not be seriously questioned by the United Nations Organization.

## ISRAEL, THE UNITED STATES, RUSSIA AND THE WORLD

In the Foreword to the Third Edition of *The Rulers of Russia* I have summarized a "lecture" given by a Jewish banker of New York, as outlined in Count de St. Aulaire's interesting book, *Genève contre la Paix* (pp. 83-92). This "lecture" on the Mission of Israel amongst the Nations was "delivered" at an international dinner at Buda-Pesth in 1919, only a few days after the collapse of the Judaeo-Bolshevik domination of Bela-Kuhn over Catholic Hungary.<sup>1</sup> The Count explains, by way of introduction, that a number of Jewish revolutionaries, who had been expelled from Hungary, had returned there in American uniforms after the armistice, and that their reports guided President Wilson in his attitude towards all that concerned the interests of Israel. This is the reason, adds the Count, for the President's scandalous partiality towards the Bolsheviks.<sup>2</sup> In reply to the question how it was possible for high finance to favour Bolshevism, which is hostile to property, movable and immovable, the Jewish banker began by explaining that those who are astonished at the alliance between Israel and the Soviets forget that the Jewish Nation is the most in-

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<sup>1</sup> For a moving picture of Hungary prior to and during that revolution, read *An Outlaw's Diary*, by Cecile Tormay (Philip Allan & Co., London, 1923).

<sup>2</sup> The fact that the President was a Freemason must be also taken into account.

tensely national of all peoples and that Marxism is simply one of the weapons of Jewish Nationalism. Capitalism, he added, is equally sacred to Israel, which makes use of both Bolshevism and Capitalism to remould the world for its ends. The process of renovation of the world is thus carried on from above by the Jewish control of the riches of the world and from below by Jewish guidance of revolution. Israel has a divine mission, in fact, Israel, become its own Messiah, is God. Israel is thus purifying the idea of God and at the same time preparing the definitive triumph of the chosen race. In this way, the banker concluded, Jewish power of organization is manifested at one and the same time by Bolshevism with its delirium of destruction and by the League of Nations in the sphere of reconstruction.

Accepting this description of the Jewish Nation's method of advancing towards its naturalistic Messianic goal of world domination, we can readily apply it to the recent history of the world. Mr. H. Belloc points out in his book, *The Jews*, published in 1922, that from the end of the 17th century, that is, as I would express it, from the arrival of King William III and the foundation of the Bank of England, there was an alliance between England and the Jews. The fact that England was the leading commercial State "led to something like identity between the interests of Israel and the interests of England, an identity which has lasted so long that now, when divergence is beginning to appear, it still seems odd and novel to the older generation that there should be any Jewish action which is not favourable to England."<sup>1</sup> A little further on, Mr. Belloc remarks that "the establishment of a Jewish State in Palestine was . . . . at once the term and the turning-point of a process which had reached its conclusion."<sup>2</sup> Already at the time of the Balfour Declaration in 1917, that financial supremacy which had been transferred from Amsterdam to London had passed from London to New York. The 1914-1918 War had been used for that as well as for the downfall of Russia. England

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<sup>1</sup> *The Jews*, p. 220. Mr. Belloc's book was published by Constable and Company, London, but it has been long out of print.

<sup>2</sup> *The Jews*, p. 228.

had served its turn.<sup>1</sup> The decline of the British Empire had already begun and continues.<sup>2</sup> Be it remarked in passing that Freemasonry has been used in several ways to bring about this decline,<sup>3</sup> while, at the same time, it is being used in Ireland to sap and undermine the rule of Christ the King, under the plea of attachment to the Empire.

When the United States became the "most favoured" country, it was quickly employed to crush the two countries, Germany and Japan, that stood in the way of the Communist instrument, Russia. That was accomplished in the war that began in 1939. Having served its turn the United States is being weakened, *externally*, for example, by its being hoodwinked into handing over China to Communism and into building up the armed might of Russia, and *internally*, by the encroachments of the United Nations on its National sovereignty

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- <sup>1</sup> "From the first moment I entered the (Zionist) movement, my eyes were directed towards England, because I saw by reason of the general conditions there, the Archimedean point where the lever could be applied" (Theodor Herzl, Founder of the official Zionist movement). Quoted by B. Jensen in *The "Palestine" Plot*.
- <sup>2</sup> "In 1917," writes Douglas Reed, "the Zionists in London and New York were rejoicing in the defeat of allied Russia; in 1938 they were organizing a boycott of Germany in London; in 1948 they were organizing a boycott of Great Britain in New York . . . . The intimidation of death (of officials), in Palestine, was coupled with the intimidation of political pressure in London. No British Government, in thirty years, dared take up the challenge." (*Somewhere South of Suez*, p. 324).
- <sup>3</sup> "I have often been told by Freemasons that British Masonry played no part in politics at all, and made a point of disassociating itself from the continental organizations, which are openly political. This statement is quite untrue and only goes to show the ignorance that prevails in the lower ranks of Masonry . . . There is one subtle difference between the two partners in the firm of Judmas (Judaeo-Masonry). The members of the Junior branch—Liberals Progressives, Planners, or whatever they call themselves, *think* that they are making use of International Jewry to further their aims for an earthly Elysium. On the other hand, the Jews *know* that they are making use of the Planners to help them in establishing their dream of world domination" (*From Admiral to Cabin Boy*, by Admiral Sir Barry Domvile, pp. 90, 91).

in preparation for the setting-up of a definitely anti-Supernatural World Government, under Jewish control. The whole process of the rise and growth of the secret Jewish power over the United States can be studied in the *Williams Intelligence Summary* and in the books, *Know Your Enemy* and *The Anti-Defamation League of B'nai B'rith*, by Robert H. Williams, and *The Iron Curtain over America*, by John Beaty. Additional information can be obtained in the News-Bulletins of the Cinema Educational Guild by Myron C. Fagan, *Reds in the Anti-Defamation League*, *What is this thing called Anti-Semitism?*, *Documentation of the Reds Behind World-Federalism*, *The "Smear" to destroy MacArthur*, etc., etc., in the books by Joseph P. Kamp, *America Betrayed* and *We must Abolish the United States*, in the *Report to the American People on Unesco*, by the Hon. John T. Wood of Idaho, in the House of Representatives, October 18, 1951, and in *The Constitution and the United Nations*, by the Hon. Frank E. Holman of the American Bar association.<sup>1</sup>

Myron C. Fagan aptly sums up the *internal* situation in the United States, in a few phrases of *What is this thing called Anti-Semitism?* "The Anti-Defamation League," he writes, "is using the United States . . . . to create a 'One World' government to be controlled and dominated by their Internationalist creatures—the destruction of the United States as a sovereign nation means triumphant life for the Anti-Defamation League . . . . The Politburo of the Anti-Defamation League dictates the policies, the activities and the acts of the League. And for 20 and more years they have held all our 145 million Americans in trembling fear of the wrath of the Anti-Defamation League . . . . The Anti-Defamation League destroys by means

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<sup>1</sup> The News-Bulletins by Myron C. Fagan are published by The Cinema Educational Guild, Inc., P.O. Box 8655, Cole Branch, Hollywood 46, California. Joseph P. Kamp's books are published by the Constitutional Educational League, Inc., 342 Madison Ave., New York City 17. *The Constitution and the United Nations* is published by Americans for MacArthur, Inc., 1714 N. Orange Grove Avenue, Los Angeles 46, California. *The Williams Intelligence Summary* and the books mentioned can be obtained from the author, P.O. Box 868, Santa Ana, California.

of the 'smear' all those who fight against Communism, and provides honour wealth and grandeur for those who fight for Communism, as witness Anna M. Rosenberg—among many others . . . . What they (the ADL ) have done to me or to a Jack Tenney, or to a John T. Flynn, or to a Joe McCarthy, or to a Herbert Hoover, or even what they may have in store for a Douglas MacArthur, is of infinitesimal importance compared to what they can—and will—do to the American People . . . . unless they are unmasked and shorn of all their secret weapons and illicit powers."<sup>1</sup>

*The Williams Intelligence Summary* (July, 1952), paints a sad picture of the *external* situation of the United States and of the countries of Europe and America. "Christianity and the white race," writes Mr. Williams, . . . . are the central object of hatred and destruction of all the Marxist allies : the Communists, the Zionists, the Socialists, the false Liberals, the New Dealers, the Internationalists. These people are inciting all the coloured races in Asia, Africa and our own country against us . . . . . Recent issues of the Roumanian Bulletin, published largely by escapees in New York City, report that three to five million Hungarians and Roumanians, the property-owning class, are in process of deportation to slave labour camps in Russia ; while an equal number of Chinese are being moved into the homes thus vacated. In many cases the Chinese have forcibly detained the wives of the deported white men. This is the picture of the white race melting away under the bludgeoning and race-mixing strategy of the Marxists . . . . But note the direction in which the Communist and Zionist forces are moving the world : they are making the white race destroy itself, making all the non-Jewish peoples blend into a formless, confused and leaderless mass—while the masters of the 'new world order' weld their own people into a fighting hard core . . . . In two world wars the white race was made to bleed itself anaemic, leaving Europe in ruins, Britain reduced to hunger, in the chains

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<sup>1</sup> In *The Tenney Committee* (Standard Publications, Tujunga, California), Mr. J. B. Tenney sets forth at some length the efforts of the ADL to prevent the exposure of Communism in California.

of Jewish-fostered Socialism. Meanwhile, 'lendlease' and the U. S. State Department and Jewish spies elevated the Soviet Union to a major threat . . . . By wars and internal strife and enslaving Socialism and taxation, the white race is being induced to destroy itself. The Jewish masters who steer the policies of the Soviet Union and those who have so much influence over the Western Nations have set the stage for a third world war. In this one, white youths from America, Britain and Western Europe are to be thrown against white youths from Eastern Europe and Russia, backed by the equally befuddled and driven hordes of Asia. Surely such a war is designed to devastate and enchain the white nations (and all nations) . . . . What is the solution? Not war. Not further appeasement, either of the Soviet Union or of the Marxist organised minorities in America or elsewhere. Neither race hatred nor further racial compromises can straighten out this appalling mess."

Lest any of my readers may think that I am exaggerating when I speak of the planned weakening and disintegration of the United States, I shall quote a few sentences from John T. Flynn's latest book, *While You Slept*. This book tells the story of how China was delivered over to the Communists through the combined action of American State Department officials and clever propaganda. "In these last twenty years," writes Mr. Flynn, "this country has been a laboratory for the dark and insidious science of modern revolutionary propaganda. It is difficult for the American to realize that the ideas, the prejudices, the convictions he holds may have been deliberately—though slyly—planted in his mind by men who have a settled purpose in performing the operation, who possess the instruments of thought control and understand how to operate them . . . never has there been so large . . . a population so defenceless against such an enterprise as the people of America."<sup>1</sup> *While You Slept* was published in the second half of 1951.

Already in 1950, Joseph P. Kamp had written a book, entitled *America Betrayed*, to show that "traitors in our own

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<sup>1</sup> Op. cit., pp. 10, 11. *While You Slept* is published by the Devin-Adair Company, 23, East 26th Street, New York 10.

State Department were permitted to betray American security and to jeopardize the safety of the American people, by helping to assure a Communist conquest of China.”<sup>1</sup> Now at last in *The Tablet* (Brooklyn) of December 20, 1952, we read that “No one can recall when any United States Senator ever scored three victories such as did Senator Patrick McCarran of Nevada, chairman of the Senate Internal Security Sub-Committee, within twenty-four hours this week. For the welfare of the nation, each one accomplished by the Nevada Senator and his colleagues is considered a high achievement. They are in order :

First, the recall of John Carter Vincent, U.S. Minister to Tangiers and key consultant of the State Department for many years, following the finding of the President’s Loyalty Review Board that his loyalty to the country is in ‘reasonable doubt.’ The State Department had previously cleared Mr. Vincent, but the McCarran Committee tied him with the pro-Red Institute of Pacific Relations.<sup>2</sup> Second, the Federal indictment of Owen Lattimore, close State Department advisor, and the man who read to President Truman the programme which, it is said, led to the downfall of Chiang Kai-Shek, the loss of China to the Communists and the present war in Korea. . . . . Senator McCarran and his group conducted a complete re-investigation and, in its findings, recommended the Department of Justice proceed against the former State Department consultant on five grounds of perjury. The Federal Grand Jury indicted him on seven grounds. Third, in response to the revelation by the McCarran Sub-Committee of the presence of American Communists and pro-Communists in the United Nations, President Truman has directed three branches of the Government to collaborate on a plan to bring ‘a maximum of security’ among American employees of the United Nations. While this belated action should have been inaugurated years ago, it would not have been introduced, even as this late date, if

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<sup>1</sup> Op. cit., p. 5.

<sup>2</sup> There is plenty of information about John C. Vincent and the pro-Red Institute of Pacific Relations in Joseph P. Kamp’s book. State Dept. is the American equivalent of Foreign Office.



the Nevada Statesman's Committee had not aroused the country to the peril from within . . . . One question on the minds of many officials in Washington was brought forth to-day. Senator Karl E. Mundt, of South Dakota, stated that the McCarran Committee . . . . should now find the answer to the question: Who were the sponsors of Lattimore, Vincent and their colleagues in the Government? "

An editorial in the same issue of *The Tablet* draws the following conclusions from the above: "This we do know. That the United States Government, particularly the State Department, gives evidence of having been poisoned within and of having sold out not only China and other nations, but our own flesh and blood . . . . Finally, we do know that the findings now coming out in Washington are a superb justification of the charges made by Senator Joseph McCarthy . . . . Senator McCarthy has had tough going. Blocked and denounced by Government agencies and officials; viciously attacked by the Communist party, by such newspapers as the *New York Post* and those who follow its 'liberal' line and by a group of broadcasters and columnists . . . he is being vindicated by the present revelations."

It may be useful to add that in his fine book, *McCarthyism. The Fight for America*, Senator McCarthy says: "I 'exposed' *Time* magazine for gross, deliberate lying . . . . I have no personal fight with Henry Luce, owner of *Time* . . . . There is nothing personal about my exposing the depth to which this magazine will sink in using deliberate falsehoods to destroy anyone who is hurting the Communist cause."<sup>1</sup> The statement has been made to me that *Time* is read by many Catholic priests.

What makes matters sadder still for those who understand the meaning of Naturalism (or Anti-Supernaturalism) is that, in all the American books and pamphlets I have mentioned, there is no warning about the danger to which the country's

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<sup>1</sup> Op. cit., p. 91. Senator McCarthy rightly remarks that it is more important to expose a liar who has a newspaper or a magazine at his disposal to disseminate his poison than one who has not.

interests are exposed through Freemasonry. In England there is at least the beginning of an awakening to that danger. *From Admiral to Cabin Boy*, by Admiral Sir Barry Domvile, and *The Nameless War*, by Captain A. H. M. Ramsay, should be studied by every Englishman.<sup>1</sup>

## UNESCO

Unesco is the abbreviated form used for the United Nations Educational, Scientific and Cultural Organization. Unesco's function in great part seems to be to eliminate whatever remains of the traditional respect and love of family and country in the minds of children. "Unesco's scheme to perfect public education," writes the Hon. John T. Wood, "appears in a series of nine volumes entitled 'Towards World Understanding,' which presume to instruct kindergarten and elementary grade teachers in the fine art of preparing our youngsters for the day when their first loyalty will be to a world government of which the United States will form but an administrative part . . . . These booklets are cheaply priced for maximum distribution and are printed by Columbia University Press, New York . . . . This institution has become well known as a hotbed of British Fabianism, that peculiar type of creeping socialism which sired the present Labour government which has reduced England to a fourth-rate power and a star boarder in the European section of America's world charity ward<sup>2</sup> . . . . The programme is quite specific. The teacher is to begin by eliminating any and all words, phrases, descriptions, pictures, maps, classroom material or teaching methods of a sort causing his pupils to feel or express a particular love for, or loyalty to, the United States of America. Children exhibiting such prejudice as a result of prior home influences—Unesco calls it the outgrowth of the

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<sup>1</sup> Both can be procured from The Britons Publishing Society, 46-48 Princedale Road, London, W.11.

<sup>2</sup> With regard to Fabianism in England and New-Dealism in the United States, see *The Road Ahead* by John T. Flynn and *The Church and Farming* by the present writer.

narrow family spirit—are to be dealt an abundant measure of counter propaganda at the earliest possible age . . . .

“Booklet VI contains a series of research suggestions which indicate an intention to stimulate ultimate classroom expeditions into the field of detailed sex education. Here are a few samples of the type of questions which Unesco . . . . propounds for our public-school teachers: ‘Are there devices . . . . for limiting the family?’

‘Do parents undress before the child?’ ‘What is he (the child) told about where babies come from?’ A sense of propriety prohibits us from quoting the even less modest projects which appear with the above.

“One further word remains to be added. Several of the booklets discussed bear a preface which states that the views expressed are those of their authors, and that they do not represent the official views of Unesco . . . . One who administers poison to a Nation’s Youth is guilty of a crime, whether the prescription is official or other.”<sup>1</sup>

In his Bulletin, *The ‘Smear’ to destroy MacArthur*, Myron C. Fagan gives some excellent supplementary information: “Unesco’s (which means the U.N.) two major goals are: (1) Propaganda attacks designed to force ‘adoption’ by all member Nations of the ‘Universal Declaration of Human Rights’ . . . . (2) The revision, or rewriting, of every text book now in use in American schools, with first and particular emphasis upon American History Books . . . . A Unesco pamphlet (‘Towards World Understanding,’ Vol. V.) gives this advice to teachers: ‘When the child begins the study of national geography, he should be immunized against an *exaggerated sense of the importance of his own country* . . . . It is most frequently in the family that the children are *infected with Nationalism* . . . . The school can do little if *Parents infect* the child with sclerosis of the mind . . . . only during the last years of school is it possible to discuss some of the problems that will bring home to boys and girls the decisive influence for good *or evil* that parents can exert’ . . . . 600,000

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<sup>1</sup> The alternative title to the Hon. Wood’s Report is “*The Greatest Subversive Plot in History.*”

dollars have been given by the United Nations for the writing of *A History of Mankind, the Development of Peoples*. Four men who have been publicly branded as *Atheists* head the editorial committee : Dr. Ralph E. Turner, Prof. Julian S. Huxley, Earl Bertrand Russell and Dr. A. L. Krocher. Of nine 'Corresponding Members' from America, not a single one is Catholic."

The Hon. J. T. Wood, as quoted above, said that there were "even less modest projects" in Booklet VI. In *The Tablet* (Brooklyn), April 12, 1952, there was cited an extract from that Booklet recommending masturbation, for "no physical pleasure of which the child is capable is in itself forbidden." The writer in *The Tablet* adds by way of comment: "The foregoing is a sample of world government in action."

A fitting conclusion to this Chapter will be a list of the members of the Jewish Nation holding important positions in the United Nations, including those in Unesco. It will go far to show that the Jewish Nation has advanced to a very favourable position for the establishment of an anti-Christian World Government.

## THE JEWS, LENIN AND THE RUSSIANS.

In his book, *This Terrorism and You*, and in his paper *Pravda*, (English Edition), Mr. Vladimir Lezak-Borin maintains that Lenin seized control of the Russian revolutionary movement and used the Jews for his purposes in 1917-1921, as Stalin, who succeeded him, deceived them and used them on a much larger scale in 1939-1947. He holds that there is a gigantic struggle going on in the world, between Jewish nationalistic bourgeoisie (Political Zionists) and Russian Bolsheviks, for world domination, and that Russian Bolsheviks were and are much cleverer than the Jews, so that instead of Russian Bolshevism being an instrument employed by the Jews, as the Jewish banker boasted at Buda-Pesth, the Jews are simply tools in the hands of the Bolsheviks. Such he insists, is the whole truth about Zionist-Bolshevik unity. In his opinion, because the Jews who are ruling in the United States are not American Nationalists but Jewish Nationalists, the whole U. S. policy against Russian

Bolshevism is muddled and is in fact turning to the advantage of Russian Bolshevism. Jewish Nationalists are guiding U. S. policy along lines calculated to bring about world domination for Russian Bolshevism.

Much as I admire Mr. Lezak-Borin's forceful style and splendid courage, I fear that he is leaving important factors out of account. I can here mention only a few of these factors, which, in my opinion, make his thesis untenable. According to him, patriotic Germans who wished to weaken one of the enemies of their Fatherland at war were the exclusive sources of the money and the sealed train for Lenin to return to Russia ; no assistance was forthcoming for him from Jews. Now, in my book, *The Mystical Body of Christ and the Reorganization of Society* (pp. 296-328), I have outlined the respective rôles of England, Germany and the Jewish Nation in the Bolshevik Revolution. It is an extraordinary fact that the English and the Germans, though at war at the time, collaborated in the work of the Bolshevik Revolution of 1917. The Germans dispatched Lenin and his followers from Switzerland to Russia, and the English liberated Trotsky from Halifax (Nova Scotia), after he and his band of East-side Jewish desperadoes had been arrested on the high seas by the British Fleet, on their way from New York to Russia. The interest of Germany in the collapse of Russia is quite clear, but not so that of England. In the pages indicated above, I have pointed out the action of the Jewish nation, "the most formidable sect in the world"—to use the words of Mr. Winston Churchill in the House of Commons, November 5th, 1919—behind the other two, utilizing them for its own ends. I beg to refer my readers to those pages, and to mention here only a few points in connexion with Germany.

The first point is that it was a wealthy Jew named Parvus or Helfand, also noted as a Freemason, who acted as the intermediary between the German Government and Lenin. The second point is that, at the meeting in Stockholm in 1916, between the former Russian Minister of the Interior, Protopopoff, and the German agents, the German Foreign Office was represented by Mr. Max Warburg, whose two brothers (Paul and Felix), were members of the International banking firm of Kuhn, Loeb

and Co. The third point is the rôle of the Jewish banker, Aschberg or Ashberg of the Nya Banken, Stockholm. He figures in the famous document concerning the financing of the Bolshevik Revolution, quoted on pages 89-91 of *The Mystical Body of Christ in the Modern World*, as furnishing funds to Trotsky and Co. in 1917. Now Mr. Ashberg or Aschberg is still to the fore, and it is very hard to suppose, as Mr. Lezak-Borin seems to imply, that a Jewish financier is being fooled all this time. In *Know Your Enemy*, by R. H. Williams, we read: "Mr. Ashberg, who was known throughout the banking world as a Jewish financier at the Nya Banken in Sweden before the Bolshevik Revolution, and who was reported by Edgar Sisson as having arrived in Russia two months after the successful 'October Revolution,' is still in Russia and is the banker for the U.S.S.R.

"The London *Evening Star*, Sept. 6, 1948, reported a visit by Ashberg to Switzerland 'for secret meetings with Swiss government officials and banking executives. Diplomatic circles describe Mr. Ashberg as the Soviet banker who advanced large sums to Lenin and Trotsky in 1917. At the time of the revolution, Mr. Ashberg gave Trotsky money to form and equip the first unit of the Red army. The financial attaché of the Soviet Legation described Mr. Ashberg as 'the most unusual man the Kremlin has ever sent to the West. He bears no official title, is attached to no Government department, is not in the Soviet Foreign Service and is not a member of the Cominform.'"<sup>1</sup>

In addition, if Lenin's October Revolution had upset Jewish financial—and other—plans, why was Jacob Schiff of Kuhn, Loeb and Co. so anxious to secure recognition for the Bolsheviks? "The well-known Jewish banker, Mr. Jacob Schiff," writes Wickham Steed, former editor of "The Times," "was known to be anxious to secure recognition for the Bolsheviks, among whom Jewish influence was predominant . . . I insisted . . . that the prime movers (to make Wilson acknowledge the Bol-

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<sup>1</sup> Op cit. p. 33.

shevists), were Jacob Schiff, Warburg and other international financiers."<sup>1</sup>

The main argument, however, against Mr. Lezak-Borin's thesis is that if the Jews were to set out to give the Russians and the rest of the world the truth, the plain, unvarnished truth, about Communism and its "achievements," in concentration camps, starvation and human misery generally, in a very short time, Communist propagandists would be received with hostility everywhere. Let us suppose for a moment that the "heat" were turned on Stalin, the MVD and the Siberian concentration camps, as it was on Hitler, the Gestapo, Buchenwald and Dachau. What reception would Communist organizers get after six months of it? "The Balfour Declaration," wrote Mr. Louis Marshall, the Jewish legal officer of Kuhn, Loeb and Co., "is an act of the highest diplomacy . . . . Zionism is but an incident of a far-reaching plan."<sup>2</sup> If the Communist agitation in every country for the Land-for-the-People had ceased to be another "incident" in that far-reaching plan and were being utilized instead to fool the Planners, then the Cinema, the Press and the Radio would soon make it known to the world, in the appropriate manner. It is true that frank expressions of enthusiasm for Soviet Russia, on the part of Jews, are relatively rare, because of Jewish caution, but they are to be met with. For example, in *The American Hebrew*, Sept. 10, 1920, we read: "What Jewish idealism and Jewish discontent have so powerfully contributed to accomplish in Russia, the same historic qualities of the Jewish mind and heart are tending to promote in other countries." Then there is the following: "The Soviet Union contained far the largest and most significant Jewish European community—again, as before the last war, over one-third of Jewry, which though it had largely abandoned traditional observance, was consciously proud of its Jewish achievement for humanity in the Socialist State. British Jewry was now the second in Europe.

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<sup>1</sup> *Through 30 Years*, Vol. II, pp. 301, 302 (London, 1924). Quoted by B. Jensen in *The "Palestine" Plot*.

<sup>2</sup> Quoted by B. Jensen in *The World Food Shortage* p. 30.

And British and Soviet Jewry had links through Palestine."<sup>1</sup> To these might be added a passage from the pen of Louis Levine, National Chairman of the Jewish Council of Russian Relief. This outstanding leader of American Jewry wrote: "Special concern for the Jewish people has characterized the Soviet Union since its birth in the 1917 Revolution."<sup>2</sup>

## MARXISM AND JEWISH NATIONALISM

Mr. Lezak-Borin is quite correct in insisting upon the logical opposition between the principles of Marx's materialism and Jewish Nationalism. In my book *The Mystical Body of Christ in the Modern World*, I have outlined Marx's principles and drawn from them some of the conclusions concerning nationality as follows: "The Marxian 'idea' is that the mass of the material world produces or evolves men who are pure matter, but who in turn modify and change the matter of which future men are composed by changes in the method of production. Therefore all the matter of the world belongs to all the men equally and can belong to no one in particular. As there is no such thing as personality in our sense, owing to the possession of an immaterial, rational soul, there can be no such thing as a right to own permanently any of the means of production. Man may have things which perish in the use of them, like the animals, but mere animal as he is, he has not the right to own land and productive goods in stable possession. He is simply brute matter evolving from the common earth and returning

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<sup>1</sup> *Wanderer in War*, by Norman Bentwich, p. 175 (Quoted by B. Jensen in *The "World Food-Shortage"*). Mr. Bentwich is a professor in the Univ. of Jerusalem. There is an even more striking quotation from the pen of Mr. Norman Bentwich in *The Mystical Body of Christ in the Modern World* (pp. 294, 295).

<sup>2</sup> *Soviet Russia To-day* (November, 1946). Levine had returned to U.S.A. from an extended visit to Russia and was most lavish in his praise of the Soviet Regime's treatment of the Jews. Cf. *The Anti-Defamation League*, by R. H. Williams, pp. 22, 23.



completely thereto.<sup>1</sup> For Marxists, then, private property in the means of production is always exploitation. Human labour, being the labour not of a person, differing specifically from the animals, but of a mere individual, belonging completely to the society, creates value for the society. Private ownership thus means the confiscation of the labour of others to one's own advantage.

"There cannot of course, be any question of a native land (*patria*) in the Catholic sense. Material man works and modifies by his labour the particular portion of matter assigned to him by the State-God, but all our language about continuing the tradition of our ancestors is simply meaningless, bourgeois cant. Man is purely material and in due time, given the correct Marxian education, he will be exclusively concerned with matter and its modifications as he should be. According to *The Communist Manifesto* of Marx 'the supremacy of the proletariat will efface all national distinctions.' Communists, therefore, will take part in a national struggle only as a matter of tactics. Logically, nationality can be for them only a pretence, for nationality supposes the possession of an immaterial soul. If the Communist State grants entire *lingual* autonomy it emphatically does not recognize *cultural autonomy* and *liberty*. The national cultures are allowed to remain national in form, but they must be proletarian (that is, materialistic), in content. Little by

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<sup>1</sup> The inevitable consequence of materialism is brutality and savagery in social relations. "Even the sphere of economics needs some morality, some sense of moral responsibility, which can find no place in a system so thoroughly materialistic as Communism. Terrorism is the only possible substitute, and it is terrorism that reigns in Russia to-day" (Pope Pius XI *On Atheistic Communism*).

This is the truth contained in the satirical work, *Animal Farm*, by George Orwell (Penguin Books). George Orwell, whose real name was Eric Hugh Blair, fought for the Reds in Spain and hated the Catholic Church, yet it is only the doctrine of membership of Christ, taught by the Catholic Church, that can prevent the diffusion of that savagery which compelled him to flee from Spain to escape being "purged" by his "comrades," the Communist Commissars. Cf. Orwell's book, *Homage to Catalonia*.

little the logic of materialism will tend to wipe out national ideas."<sup>1</sup>

Accordingly, any claim to superiority on the part of the Jewish Nation is against the principles of Marxism. This is still more strongly the case when the superiority is set forth in accordance with Talmudic tradition. "The Jewish people," writes the Jew, Bernard Lazare, "is the people chosen by God . . . . the only one with which the Divinity has entered into an agreement . . . . When the serpent tempted Eve, says the Talmud, he corrupted her with his poison. By the reception of the revelation on Mount Sinai, the Jews were delivered from that evil: The other nations remained subject to it . . . . other men are thus inferior to the Jews."<sup>2</sup>

Mr. Lezak-Borin is of opinion that every manifestation of Jewish Nationalism in Russia is ruthlessly suppressed and that the Jews in that country and the satellite countries are pliant instruments of the Politburo and the Communist Party. Others hold that the Jews who are one the world over refrain from openly manifesting their nationalistic designs until the Russians have served their turn in a war against the Catholic Church and the remnants of the once Christian nations.<sup>3</sup> He points to the "purges" of the Jews. The others retort by asking how is it that the Jews continue to allow themselves to be "purged" without raising the cry of the "Holy War," as they did against Hitler and Germany. In *Far and Wide*, Douglas Reed points out that the Zionist newspapers quietly instructed their better-informed readers not to take the statements of the big Gentile sheets about "Anti-Semitism" in Russia in 1948 and 1949 too seriously as the Soviet remained the Jews' best friend in the world.<sup>4</sup>

It may be objected, however, that the purge trials inaugurated

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<sup>1</sup> Op. cit., pp. 228-232. Cf. *The Tragedy of James Connolly*, pp. 11-16.

<sup>2</sup> *L'Antisémitisme*, p. 9.

<sup>3</sup> *Unity in Dispersion* is the title of a book published in 1948 by the Institute of Jewish Affairs, New York.

<sup>4</sup> "A Franciscan friar from Palestine gave us the news that those parts of that country occupied by Jews are thick with Russians" (Editorial in *Sicut Parvuli*, October, 1948).

towards the end of 1952 are indicative of real anti-Semitism. Let us see. In the *Williams Intelligence Summary* (December, 1952), Robert H. Williams comments on these trials as follows :—

“ For four years or more we have been warning that a gradual and extremely dangerous shift of propaganda was shaping up behind the iron curtain. As the West became increasingly aware that Communism was a Jewish power movement and related to Zionism, the men in the Kremlin, still Jewish dominated, had to find some way to take the heat off the Jewish nationalists the world over, so that their agents and friends in both Communism and Zionism could have a clean bill of health and dig deeper into positions of power in the Western Governments. Many readers will recall that the *Intelligence Summary* and my booklets have warned that, as war approached, the Kremlin would have to make the world believe that Communism had turned anti-Jewish; the Kremlin would have to appear to persecute Jews. The fact that the Kremlin now is staging the ‘persecution’ trials means that they expect to make war on the West or fear that war will come, within a few years or a few months. Briefly the so-called purge trials are designed to accomplish—or at least are accomplishing—a multitude of things helpful to the world revolution. Observe that the trials—far from hurting the Jewish nationalists or the Jews—help their position in every respect, especially in those nations yet to be captured by the revolutionaries.

“ Observe also that (as the Associated Press and the I.N.S. reported) not a single Western newspaper man was in Prague during the trials. Thus we are taking the handouts of the official Communist news service; our editors are running these handouts as if they were factual news. America seems to be rather generally accepting just what the official Communist propaganda service in Prague wants us to accept. And what is it the Communists want us to accept? That they now are no longer Jewish or pro-Jewish; that they are in fact persecuting Jews; that some Jewish officials high in the Communist apparatus have been secretly working with Zionists and American imperialists and capitalists, and thus the Zionists in America must be considered anti-Communist and therefore trustworthy!

This is especially for American consumption. This is what the Communists want us to believe. Think that through. Why would the Communists thus be so good to the Zionists in the West? If the Communists didn't want to render this stupendous aid to the Zionists they could easily hold the trials in secret. Instead, they make a world drama of them. This is the give away. The trials also make the non-Jews behind the iron curtain feel that maybe at last the terrorist Jewish dictatorship over them has got back into Gentile (though certainly not Christian) hands; maybe now the dictatorship will favour Gentiles. This possibility makes the Gentiles, the slaves, less violently anti-Communist, more likely to be loyal to the Kremlin in case of war.

"The new line has a strong appeal to the 300,000,000 Moslems who hold so much of the world's oil territory and so much strategic geography. It makes the Moslems hate America more than ever, reminding them that the U.S. administration has helped the Zionists to power over the Arabs.

"Above all, the purge trials and the new propaganda line are making the kindly, gullible American think that 'Communism is persecuting the Jews just as Hitler persecuted them,' and thus we are once more being ribbed up to fight a world war to 'rescue' the Jews from 'persecution'—and if this war comes, God help America. The Zionists (or Communists hiding behind the front of Zionism) already have set up the machinery inside the U.S. Department of Defence for seizing absolute power, if they can hold their now dominant position over the White House. I have fully documented this threat in the new booklet, *Can the Police Protect Us?*"

A few supplementary remarks on a couple of points will be useful. Russians who have been nurtured on Communist doctrine know well that Lenin insisted that "whoever directly or otherwise puts forward the slogan of Jewish national culture (however well intentioned he may be) is the enemy of the proletariat, the defender of the *old* and *caste* element in Jewry."<sup>1</sup> Now, it is well-known that, in the last war, Russian soldiers

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<sup>1</sup> *Lenin on the Jewish Question*, p. 13 (International Publishers, New York).

surrendered in thousands to the German armies and were ready to welcome the Germans as liberators till Hitler's treatment of them showed them that there was no hope that way. These " trials " may help to keep the Russians under the impression that they are not being used as tools for Jewish aims, as R. H. Williams has remarked.

Again—and this is most important—no reliance can be placed on news from Russia or the satellite countries. An article by John J. Griffin in *The Tablet* (Brooklyn) of Nov. 13, 1952, deals with a study of *News From Russia* just published in Zurich, Switzerland, by the International Press Institute. " In the introduction to its truly sensational study, the International Press Institute states that it is reporting on the problem of news from Russia ' after direct and indirect inquiry in sixteen countries of newspaper editors, correspondents who have served in Moscow, other journalists and experts who have made the U.S.S.R. their special study.' After a judicial review of the evidence, certain findings are inescapable, the agency declares. First of all, it becomes obvious that: ' By any traditional standard the newspaper editor and his readers have no real picture of the Soviet Union.' This fact, described as ' equally disturbing as it is amazing,' makes plain that American journalists who receive and relay news from the capital of the Communist Empire in the same uncritical fashion as dispatches from other centres are guilty of the most unreasonable naïveté. The very source-springs of such ' news ' are so vitiated that American editors who pass it on indiscriminately, without warning their readers, are simply being utilized as instruments of Bolshevik propaganda . . . .

" The International Press Institute points out that: ' In Russia's eyes the press is not a vehicle for information and entertainment, but an instrument for the attainment of the Government's aims.' To his disciples, as to Lenin, a newspaper is ' not only a collective propagandist and collective agitator; it is a collective organizer.' Consequently, acting with inexorable logic the Red revolutionaries see to it that ' the Moscow correspondent can send (only) what the rulers of the U.S.S.R. are willing to let him send.' While all journalists realize that

news from Moscow is censored, neither they nor their readers are aware of the gruesome details of the compulsory press subservience. While this condition has long prevailed, since 1946 the restrictions have become absolute. So tight are the controls that the correspondents neither get to see or know the censors, the character and extent of deletions are not disclosed, and frequently their revised and retyped reports are sent along to the foreign press as original copy . . . . .

"The ultimate result of these frightful circumstances is the perpetual imposition of a triple-pressure censorship of all 'news' emanating from the Soviet Socialist Utopia. First, since news-gathering in the customary sense is out of the question, 'the correspondents in Moscow are thrown back on the Russian press for the substance of their dispatches.' But as the International Press Institute study emphasizes 'the Russian press is itself prefabricated.' It is wholly prostituted, to the propaganda designs of the despotic government." Secondly, the article goes on to point out that the correspondent will try to write only what the censor will pass. Finally, of course, the already twice censored material will have to pass the official Soviet examiner, who will not allow through even what appears in the Russian press.

"Certain truths emerge conspicuously in the full light of the International Press Institute's exposure. The principal of these, for practical purposes, is that there is no such thing as authentic news from the citadel of Mongolian materialism." The same, of course, applies to the satellite States.<sup>1</sup>

One is forcibly reminded of the statement which appeared in the Parisian newspaper, *Le Matin*, of 25th May, 1939. According to that paper, M. Pierre Laval, the French Minister, after his return from Moscow in 1935, said to his colleagues in the French Cabinet: "Have I really seen Stalin? I am not sure about it. Perhaps they showed me someone else."

There is an interesting testimony to the emergency of Jewish

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<sup>1</sup> My copy of the International Press Institute's report is in French. It is entitled *L'Information sur l'USSR*.

Nationalism in the Communist party *outside of Russia* in one country at least. In his book, *Confessions of Stalin's Agent*, Kenneth Goff writes as follows: "We were called before Fred Bassett Blair, the Milwaukee County Party organizer, and subjected to some pretty rough treatment. We were accused of anti-Semitism for failing, as Blair said, to 'beat up' Mrs. Goff's father.<sup>1</sup> We were given to understand that Jewish interests were to be put above everything else without any questions being asked. I was comparatively new in the Party at that time and had a lot to learn. So then and there I took a stand on a most sensitive question, where the logic was most definitely on my side . . . . I asked plainly why it was that Jewish comrades were allowed to hold secret caucuses, with no Gentile being permitted to attend. I wanted to know what went on behind those closed doors. I inquired why negroes and other races were not permitted to hold such caucuses. The only answer I could get . . . . was that it had always been done.

"Just as Jewish groups within the Party are granted this special privilege for the purpose of controlling local situations, so also, the same racial power predominates throughout the Red movement—from top to bottom. Every student of Communism, who goes to the heart of the issue, eventually makes the discovery. It is a fact which cannot be sidestepped. I have no way of knowing how Major R. H. Williams of the Army Intelligence gained access to the secret documents quoted in his amazing report on the Jewish Anti-Defamation League, but I am in a position to know that he is on solid ground. When he is referring to this Gestapo as promoting 'The World Communist Offensive,' he is not engaging in a mere play upon words. He is dealing with something that every man and woman inside the Party thoroughly understands."<sup>2</sup>

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<sup>1</sup> Mrs. Goff's father had had a row with a Jewish Communist.

<sup>2</sup> Op. cit., pp. 52, 53. Kenneth Goff was a member of the Communist Party for three years. He came to the conclusion that joining the Party "was the greatest mistake of his life" (Op. cit., p. 61).

## A JEWISH WRITER ON THIS QUESTION

A pamphlet entitled *Karl Marx and Jewish Messianism*, by a Jewish writer, Jeremiah Ben-Jacob, is characterized by a seemingly studied vagueness of expression. Nevertheless we can deduce clearly from it that Marxian Communism has accomplished much but requires to be completed, and that the perfecting of what has been achieved will be the work of Israel. "Marxist and Hebraic paths diverge," writes the author, "but the goal is identical. It is to put an end to the exploitation of man by man and of nation by nation, to bring about the unity of mankind and to ensure that the resources of the earth are utilized, not for the benefit of the few, but for the enjoyment of all human beings and all nations . . . . The Russian Revolution has only half fulfilled its promise. Immense progress has been made in the Soviet Union to secure for the common people freedom from poverty and enforced idleness, freedom from the vulgarities of commercialism and freedom from superstition and decaying institutions. On the other hand, little progress has been made in securing for the ordinary citizen relief from the omnipotence of the State, freedom of movement and access to information from the outside world. The contempt for the conscience and rights of the individual is still profound . . . . The great reconciliation with the outside world is yet to come. The summing up of the era is yet to be rendered."<sup>1</sup> Needless to say, the "summing up" will take place, according to Mr. Ben-Jacob, in the Jewish Messianic era. "Marxism," he informs us, "is in essence inverted Messianism."

Mr. Ben-Jacob must certainly have great contempt for the intelligence of his readers, when he ventures to assert that "immense progress has been made in the Soviet Union to secure for the common people freedom from poverty and forced idleness." *The Real Soviet Russia*, by his fellow-national, D.J. Dallin, to take one of the many reliable works quoted in my book, *The Rulers of Russia and the Russian Farmers*, shows the terrible misery and the enforced slavery of the ordinary Russian people.

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<sup>1</sup> The pamphlet is one of a series entitled *The Jew in a Changing World* (A. P. C. Book Service, 43, Great Windmill Street, London, W.1.).



## RETURN TO MEMBERSHIP OF CHRIST

Where I am happy to be able to declare myself in complete agreement with Mr. Lezak-Borin is where he advocates the wider diffusion of ownership, thus helping to combat Bolshevism by the deproletarianization of the bulk of the people. To succeed in this, however, it is necessary to undo the disordered domination of money, which has so largely contributed to bring about the proletarian or propertyless condition of the workers which he deplures. The art of manipulating money is an auxiliary art, destined by its nature to be at the service of production, which in turn is meant to be at the service of members of Christ in contented families. The disorder prevailing at present in the world is precisely the reversal of this order.<sup>1</sup>

The courage and strength required to undo the disordered domination of money and to diffuse ownership of productive property demand the restoration of the doctrines of our solidarity in Christ both in theory and in practice. It is only from Our Lord, Head of the Mystical Body, that that courage and strength can come.

It was the sense of their oneness with their co-offerers and co-victims with Christ in the Mass that strengthened the Catholics of the early centuries for the long struggle for the recognition of the Rights of God and of the Kingship of Christ in their integrity. For the return of social justice in the modern world, the same great truth must be insisted upon unceasingly. If we define social justice in the members of a society as the virtue by which the members are enabled to direct all their actions towards the Common Good of the society, we can hope for its triumph over the cold, calculating Naturalism of Individualistic Liberalism and over the harsh, brutal Naturalism of Materialistic Collectivism, only when Christ's members have again grown accustomed to their solidarity in Him. When once men realize that what is done for their fellow-men is done for Christ and to Christ they will readily see that social life must be so organized that

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<sup>1</sup> For the treatment of this question I beg to refer the reader to my books: *The Mystical Body of Christ and the Reorganization of Society, Money Manipulation and Social Order*, and *The Church and Farming*.

each member of Christ may have a just and fair opportunity of living in accordance with his sublime dignity.

It was the realization of the great truth of the slaves' membership of Christ that gradually brought about the abolition of slavery in the ancient world.<sup>1</sup> The practical living of the same great truth of our membership of Christ, will be required, in order to avert the return of a worse form of slavery in the modern world.<sup>2</sup> All Catholics are, by the fact of their membership of Christ, whole-time Christians. Their attitude, when leaving the Church after Mass, is not intended to be merely the *negative* one of trying to keep themselves from being drawn into the anti-supernatural camp by mortal sin, while allowing social life to be moulded by the enemies of Our Divine Lord. It is intended to be the *positive* one of striving to organize the whole framework of society under Christ the King so as to favour the Supernatural Life. The Second Person of the Blessed Trinity came down on earth to propose the Divine Plan for Order. We are meant to accept that programme *in its entirety* and strive to impregnate the State, family-life, education and economic organization with the great truth of human solidarity in Christ's Mystical Body. The early Christians accepted all that our Divine Lord stood for and did not whittle down His claims. So must we stand for His programme *in its entirety* as set forth by the Sovereign Pontiffs in their Encyclicals and thus combat positively for the organization of society based on membership of Christ. *Rerum Novarum* and *Quadragesimo Anno* must not be sectioned off from *Immortale Dei* and *Quas Primas*, otherwise we shall fail to achieve lasting results.

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<sup>1</sup> "Not bloody revolution, but the inner force of the Church's teaching made the proud Roman matron see in her slave a sister in Christ" (Pope Pius XI, Encyclical *On Atheistic Communism*).

<sup>2</sup> *The Mystical Body of Christ and the Reorganization of Society*, p. 118.

# A P P E N D I X

## MEMBERS OF THE JEWISH NATION IN THE UNITED NATIONS ORGANIZATION.

Extract from *The Canadian Intelligence Service*, May, 1952)

“ It has been estimated that one tiny group, constituting less than one per cent. of the world's population, hold no less than sixty per cent. of the permanent posts in the U.N. Organization. As of last year (1951) this tiny but powerful group of Zionist nationalists held the following key posts :

### SECRETARIAT :

|                     |    |                                                                                               |
|---------------------|----|-----------------------------------------------------------------------------------------------|
| Dr. H.S. Bloc ..    | .. | Chief of Armaments and Enforcement Section.                                                   |
| Antoine Goldet ..   | .. | Principal Director, Dept. of Economic Affairs.                                                |
| Ansgar Rosenberg .. | .. | Special Adviser, Dept. of Economic Affairs.                                                   |
| David Weintraub ..  | .. | Director, Division of Economic Stability and Development.                                     |
| Karl Lachman ..     | .. | Chief Fiscal Division.                                                                        |
| Henri Langier ..    | .. | Asst. General Secretary in charge, Dept. of Social Affairs.                                   |
| Dr. Leon Steinig .. | .. | Director of Narcotics Division.                                                               |
| Dr. E. Schwelb ..   | .. | Assistant Director, Human Rights Division.                                                    |
| H. A. Wieschoff ..  | .. | Chief, Analysis and Research Section, Dept. of Trusteeship of Non-self-governing Territories. |
| Benjamin Cohen ..   | .. | Asst. General Secretary in charge of Department of Public Information.                        |
| J. Benoit-Levy ..   | .. | Director, Film and Visual Information Division.                                               |
| Dr. Ivan Kerno ..   | .. | Asst. Secretary General in charge of Legal Department.                                        |
| Abraham H. Felle .. | .. | General Counsel and Principal Director, Legal Department.                                     |
| Marc Schreiber ..   | .. | Legal Counsellor.                                                                             |

## APPENDIX

|                    |       |                                                                                   |
|--------------------|-------|-----------------------------------------------------------------------------------|
| G. Sandberg        | .. .. | Legal Counsellor, Division for Development and Codification of International Law. |
| David Zablodowsky  | ..    | Director, Printing Division.                                                      |
| George Rabinovitch |       | Director, Interpreters Division.                                                  |
| Max Abramovitz     | ..    | Deputy Director of Planning Office.                                               |
| P. C. J. Kien      | .. .. | Chief, General Accounts Section.                                                  |
| Mercedes Bergmann  | ..    | Executive Officer, Bureau of Personnel.                                           |
| Paul Radzianko     | ..    | Secretary of Appeals Board.                                                       |
| Dr. A. Signer      | ..    | Medical Officer in charge of Health Clinic.                                       |

### INFORMATION CENTRES :

|                      |       |                                                      |
|----------------------|-------|------------------------------------------------------|
| Jerzy Shapiro        | .. .. | Director U. N. Information Centre, Geneva.           |
| B. Leitgeber         | .. .. | Director U. N. Information Centre, New Delhi, India. |
| Henri Fast           | .. .. | Director U. N. Information Centre, Shanghai, China.  |
| Dr. Julius Stawinski | ..    | Director U. N. Information Centre, Warsaw.           |

### INTERNATIONAL LABOUR OFFICE :

|                                |       |                                                   |
|--------------------------------|-------|---------------------------------------------------|
| David A. Morse<br>(Moscovitch) | ..    | Director General ILO (Geneva).                    |
| V. Gabriel-Garces              | ..    | Correspondent for Ecuador attached to ILO office. |
| Jan Rosner                     | .. .. | Correspondent for Poland attached to ILO office.  |

### FOOD AND AGRICULTURAL ORGANIZATION :

|                |       |                                        |
|----------------|-------|----------------------------------------|
| Andre Mayer    | .. .. | First Vice-Chairman.                   |
| A. P. Jacobsen | ..    | Representative for Denmark to F. A. O. |
| E. De Vries    | .. .. | Representative for Netherlands.        |
| M. M. Libman   | ..    | Economist, Fertilizer Section.         |
| Gerda Kardos   | ..    | Chief, Fibres Section.                 |

## APPENDIX

|                 |    |    |                                                                                                   |
|-----------------|----|----|---------------------------------------------------------------------------------------------------|
| B. Kardos       | .. | .. | Economist, Miscellaneous Commodities Section.                                                     |
| M. Ezekiel      | .. | .. | Chief, Economic Analysis Branch.                                                                  |
| M. A. Hubermann | .. | .. | Technical Officer, Law, Policy and Organization Section of Forestry and Forest Products Division. |
| J. P. Kagan     | .. | .. | Technical Officer, Logging and Equipment Section.                                                 |
| J. Mayer        | .. | .. | Nutrition Officer, Nutrition Division.                                                            |
| F. Weisel       | .. | .. | Director, Administrative Division.                                                                |

### UNITED NATIONS EDUCATIONAL, SCIENTIFIC AND CULTURAL ORGANIZATION (UNESCO) :

|                  |     |    |                                                                             |
|------------------|-----|----|-----------------------------------------------------------------------------|
| Alf. Sommerfelt  | ..  | .. | Chairman, Committee for External Relations.                                 |
| J. Eisenhardt    | ... | .. | Director, Division of Temporary Intl. Council for Education Reconstruction. |
| Miss Luffman     | ..  |    | Head of Division of Education for International Understanding.              |
| Dr. O. Klineberg | ..  | .. | Head of Division of Tensions.                                               |
| H. Kaplan        | ..  | .. | Head of Bureau of Public Information UNESCO.                                |
| C. H. Weitz      | ..  | .. | Head of Bureau of Administrative Management and Budget.                     |
| S. Samuel Selksy | ..  | .. | Head of the Bureau of Personnel.                                            |
| B. Abramski      | ..  | .. | Head of the Division of Housing and Travel.                                 |
| B. Wermiel       | ..  | .. | Head of the Division of Recruitment and Placement.                          |
| Dr. A. Welsky    | ..  | .. | Director, South Asia, Field Science Co-operation Offices.                   |

### INTERNATIONAL BANK FOR RECONSTRUCTION AND DEVELOPMENT :

|                 |    |                    |
|-----------------|----|--------------------|
| M. M. Mendels   | .. | Secretary.         |
| Leonard B. Rist | .. | Economic Director. |

|                  |    |                                                     |
|------------------|----|-----------------------------------------------------|
| Leopold Chmela   | .. | Member, Board of Governors, Rep. of Czechoslovakia. |
| E. Polak         | .. | Member, Board of Governors, Rep. of Czechoslovakia. |
| P. Mendes-France | .. | Member, Board of Governors, Rep. of France.         |
| A. M. De Jong    | .. | Member, Board of Governors, Rep. of Netherlands.    |
| C. M. Bernales   | .. | Member, Board of Governors, Rep. of Peru.           |
| D. Abramovic     | .. | Member, Board of Governors, Rep. of Yugoslavia.     |

### INTERNATIONAL MONETARY FUND :

|                  |    |                                                                                           |
|------------------|----|-------------------------------------------------------------------------------------------|
| Josef Goldmann   | .. | Member, Board of Governors, Rep. of Czechoslovakia.                                       |
| P. Mendes-France | .. | Member, Board of Governors, Rep. of France.                                               |
| Camile Gutt      | .. | Chairman of the Executive Directors and Managing Director of International Monetary Fund. |
| Louis Rasminsky  | .. | Executive Director for Canada.                                                            |
| W. Kaster        | .. | Alternate, Director for Netherlands.                                                      |
| Louis Altman     | .. | Assistant to Managing Director.                                                           |
| E. M. Bernstein  | .. | Director of Research.                                                                     |
| Joseph Gold      | .. | Senior Counsellor.                                                                        |
| Leo Levanthal    | .. | Senior Counsellor.                                                                        |

### INTERNATIONAL REFUGEE ORGANIZATION :

|                 |    |                                                               |
|-----------------|----|---------------------------------------------------------------|
| Mayer Cohen     | .. | Director General, Department of Health, Care and Maintenance. |
| Pierre Jacobsen | .. | Director, Dept. of Repatriation and Resettlement.             |
| R. J. Youdin    | .. | Director, Repatriation Division.                              |

## **WORLD HEALTH ORGANIZATION :**

|                |    |                                             |
|----------------|----|---------------------------------------------|
| Z. Deutschmann | .. | Chief, Technological Section.               |
| G. Mayer       | .. | Chief, Translation Section.                 |
| Dr. N. Goodman | .. | Director General, Department of Operations. |
| M. Siegel      | .. | Director, Administration and Finance.       |
| A. Zarb        | .. | Director, Legal Section.                    |

## **INTERNATIONAL TRADE ORGANIZATION :**

|             |    |                                      |
|-------------|----|--------------------------------------|
| Max Suetens | .. | Chairman, Interim Commission of ITO. |
|-------------|----|--------------------------------------|

## **INTERNATIONAL TELECOMMUNICATIONS UNION :**

|                |    |                                                  |
|----------------|----|--------------------------------------------------|
| F. C. De Wolfe | .. | USA member on Administrative Council.            |
| Gerry C. Gross | .. | Assistant Secretary General, Secretariat of ITU. |
| H. B. Rantzen  | .. | Director, Telecommunications Services for UNO.   |

## **INTERNATIONAL CIVIL AVIATION ORGANIZATION :**

|            |    |                               |
|------------|----|-------------------------------|
| A. G. Berg | .. | Chief, Airworthiness Section. |
|------------|----|-------------------------------|

## **MISCELLANEOUS :**

|                   |    |                                     |
|-------------------|----|-------------------------------------|
| Col. A. G. Katzin | .. | UNO Representative in Korea.        |
| George Movshon    | .. | UNO Information Officer in Korea.   |
| Ernest A. Gross   | .. | US Deputy Representative.           |
| Isador Lubin      | .. | Economic and Employment Commission. |
| Julius Katz-Sochy | .. | Permanent Delegate from Poland.     |
| Dr. Alex Bebler   | .. | Permanent Delegate from Yugoslavia. |

“ It is obvious that not only Israeli, but all other countries, are represented by the Jews at the U. N. The same group supplies the representatives for both the Communist and Western Nations. Under this set-up Communism has expanded on all fronts without effective opposition from the U.N., and the Middle East U. N. policy has cost the West the friendship of the Moslem world and the oil of Iran.

“ Students of international affairs have long warned, and events now confirm, that the real purpose of the U. N. is to pave the way for a ‘ World Government ’ to which all nations (but one ?) surrender their sovereignty and independence.”



## CHAPTER IX

# The Coming of Antichrist

IN Chapter VII, we saw that there was a connection between that apostasy of the non-Jewish nations and the conversion of the Jewish nation. In Chapter VIII, we have seen something of the grandiose plans of the Jewish nation for an anti-supernatural organization of the world, that is, for a design which is the very opposite of humble submission to the Divine Plan for Order proclaimed by Christ the King. In this Chapter I propose to say something about the Man of Sin, whose coming is mentioned by St. Paul, in the Second Epistle to the Thessalonians, immediately after having spoken of the apostasy or revolt of the nations. False teachers had spread confusion in the Church of Thessalonica by affirming that the end of the world was at hand. St. Paul wrote this Epistle to restore calm by the assurance that two events are to take place before the end of the world, namely, the apostasy or revolt of the nations and the appearance of Antichrist. A little work, written by Father Augustine Lémann and entitled *L'Antéchrist*, makes my task an easy one.<sup>1</sup>

### THE SOVEREIGN PONTIFFS AND APOSTASY

Father Lémann mentions several warnings given by the Vicars of Christ concerning the revolt of human reason against the Divine Plan for Order. In the Secret Consistory of December 30, 1889, Pope Leo XIII said : " We desire the preservation of the Catholic Faith in its integrity, for that integrity is endangered when governments assign to the State the rôle of claiming for human reason measureless and limitless sovereignty. In plain language, this is nothing else than the rejection of all that God has revealed and complete separation from the Church." Pope Leo again spoke of apostasy in a Protestation addressed to his Secretary of State, Cardinal Rampolla del Tindaro, Oct-

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<sup>1</sup> *L'Antéchrist* was published in 1905 by the Librairie Catholique Emmanuel Vitte of Lyons and Paris.

ober 8, 1895: "The ultimate aim of the occupation of Rome was not attained, at least completely, by the conquest of political unity. We are speaking now, not of the intentions of all those who co-operated therein, but of the plans of the Sectaries who were the Prime Movers in the affair. No: that act of violence . . . . was intended by the Freemasons to be simply a step towards the accomplishment of a deeper, darker design . . . . In order to attack the spiritual power of the Holy See, a beginning was made by overthrowing its earthly rampart . . . . Is all this the triumph of Italy? Is it not rather the advent of apostasy?"

Twice in the course of the year 1901, the Venerable Pontiff repeated the same warnings, first in the Letter addressed to the Superiors of Religious Orders and Congregations, on June 29, and then in the Consistorial Allocution of August 15. In the Letter of June 29, he said: "It is only too true that in the designs of the [Masonic] Sect, the disorganization and extinction of the Religious Orders constitute a clever manoeuvre destined to prepare the way for the apostasy of the Catholic nations." A fifth time, Pope Leo returned to the subject in his Allocution to the Sacred College of December 23, 1902, in which he insisted that "what is aimed at and what is intended is the overthrow of Christian institutions and the reconstruction of States on the basis of Pagan Naturalism."

The warnings of Blessed Pius X are just as solemn as those of Leo XIII. In his first Encyclical, he addresses the Hierarchy of the world as follows: "Who can be unaware of the grave and deep-seated malady which, at the present time far more than in the past, is undermining human society, and which growing daily worse . . . . is dragging it to ruin? You know this malady, Venerable Brethren: it is the rejection of God and apostasy . . . . In our times, it is only too true that 'the Gentiles have raged and the peoples devised vain things,'<sup>1</sup> against their Creator. The cry of the enemies of God has become almost common: 'Depart from us.'<sup>2</sup> . . . . Whosoever weighs these things has certainly reason to fear that such perversion of minds

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<sup>1</sup> Psalm II, 1.

<sup>2</sup> Job, XXI, 14.

may herald the evils announced for the end of time and, as it were, be the beginning of those calamities, and that the son of perdition of whom the Apostle speaks<sup>1</sup> may have already made his appearance here below. So great are the fury and hatred with which religion is everywhere assailed, that it seems to be a determined effort to destroy every vestige of the relation between God and man. On the other hand,—and this is, according to the same Apostle, the special characteristic of Antichrist—with frightful presumption man is attempting to usurp the place of his Creator and is *lifting himself above all that is called God*. Thus, powerless to extinguish completely in himself the notion of God, he is attempting to shake off the yoke of His Majesty and is dedicating the visible world to himself as a temple, in which he has the pretension to receive the adoration of his fellow-men. ‘So that he sitteth in the temple of God showing himself as if he were God.’ (II Thess., II, 4).’’<sup>2</sup>

Both Pontiffs, namely, Leo XIII, and Blessed Pius X, with apostolic clear-sightedness and firmness, insist upon the steady advance of apostasy. And the apostasy they speak of is that prophesied by St. Paul. “For neither in the language of the Apostle nor in that of the Sovereign Pontiffs,” writes Fr. Augustine Lémann, “is it a question of *an apostasy*, that is, of a partial and limited falling-away, but of *the apostasy*, according to the forceful Greek expression with the definite article, that is to say, of the falling-away of the nations and of a great number of Catholics from Jesus Christ and the Church . . . .

“Do the words of Pope Pius X mean that Antichrist has already made his appearance in the world? That cannot be affirmed with any degree of certitude. These words must in all probability be interpreted in accordance with the following texts of St. John: ‘As you have heard that Antichrist cometh, even now there are become many Antichrists.’<sup>3</sup> ‘And every

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<sup>1</sup> II Thess., II, 3.

<sup>2</sup> Encyclical Letter, *E Supremi Apostolatus Cathedra*, Oct. 4, 1903.

The translation has been made from the original text as published by the *Bonne Presse*, Paris.

<sup>3</sup> I St. John, II, 18.

spirit that dissolveth Jesus is not of God ; and this is Antichrist of whom you have heard that he cometh, and he is now already in the world.'<sup>1</sup> 'For many seducers are gone out into the world, who confess not that Jesus Christ is come in the flesh : this is a seducer and an Antichrist.'<sup>2</sup> Just as in the past, the true Christ, Our Divine Lord Jesus had forerunners or precursors, who were types and prophetic figures of Him : Abel, Isaac, Joseph, David, Jonas, etc. so, by the permission of God, Antichrist has his types and figures : Antiochus, Epiphanius, Nero, Diocletian, Galerius, Julian the Apostate, Mahomet, etc. To the names of those forerunners from the past, others could be added from the present. But what is especially sad and deplorable is that human social organisation, having become hostile [to our Divine Lord and the Supernatural Life], and unwilling to recognize either His royal dignity or the existence of that Life, is transforming itself, as Pope Pius X has remarked, into a veritable Antichrist. 'So great are the fury and hatred with which religion is everywhere assailed,' writes Pope Pius X, 'that it seems to be a determined effort to destroy every vestige of the relation between God and man. On the other hand,—and this is, according to the same Apostle, the special characteristic of Antichrist—with frightful presumption man is attempting to usurp the place of his creator and is *lifting himself above all that is called God*. Thus, powerless to extinguish completely in himself the notion of God, he is attempting to shake off the yoke of His Majesty and is dedicating the visible world to himself as a temple, in which he has the pretention to receive the adoration of his fellow-men. 'So that he sitteth in the temple of God, showing himself as if he were God,'<sup>3</sup>

"In past ages, only evil men or impious sects were figures of Antichrist. In our day, it is man in general, the human race in revolt against God, which ranges itself along with the Antichrists of old, preparing the way for the outstanding Antichrist, Antichrist properly so called. This Antichrist properly so called

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<sup>1</sup> I St. John, IV, 3.

<sup>2</sup> II St. John, I, 7.

<sup>3</sup> Encyclical Letter, *E Supremi Apostolatus Cathedra*. Oct. 4, 1903.

is clearly foretold. If, in the texts cited above, St. John speaks only of wicked men who, animated with the spirit of Antichrist, can be considered as his fore-runners and deserve to be called by his name, he allows it to be understood, as does Pius X, that, towards the end of the world, somebody will appear who will be the furious adversary of our Lord, as the word Antichrist indicates."<sup>1</sup>

## ANTICHRIST IN SCRIPTURE AND TRADITION

Let us now see what can be known about Antichrist from Scripture and Tradition.

Three portraits of Antichrist are to be found in the Bible. The first is the "little horn that grows" in *Daniel VII*: "After this I beheld in the vision of the night, and lo, a fourth beast, terrible and wonderful and exceeding strong. It had great iron teeth eating and breaking in pieces, . . . it had ten horns. I considered the horns, and behold another little horn sprung out of the midst of them; and three of the first horns were plucked up at the presence thereof: and behold eyes like the eyes of a man were in this horn, and a mouth speaking great things . . . . My spirit trembled, I, Daniel, was affrighted at these things, and the visions of my head troubled me. I went near to one of them that stood by, and asked the truth of him concerning all these things . . . . and after this I would diligently learn concerning . . . . the ten horns that he had on his head; and concerning the other that came up before which three horns fell: and of that horn that had eyes, and a mouth speaking great things, and was greater than the rest. I beheld, and lo, that horn made war against the saints, and prevailed over them . . . . And thus he said . . . . the ten horns of the same kingdom shall be ten kings: and another shall rise up after them, and he shall be mightier than the former, and he shall bring down three kings. And he shall speak words against the High One, and shall crush the

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<sup>1</sup> *L'Antéchrist*, by Father Augustine Lémann, pp. 11-15.

saints of the Most High : and he shall think himself able to change times and laws, and they shall be delivered into his hand until a time and times, and half a time. And judgment shall sit, that his power may be taken away, and be broken in pieces, and perish even to the end " (*Daniel*, VII, 7, 8, 15, 16, 19, 20, 21, 23, 24, 25, 26). " In this little horn that grows, the Fathers, notably Saint Irenaeus, Theodoret, Lactantius, St. Jerome, the modern Commentators, Maldonatus, Cornelius a Lapide, Calmet, etc., and many contemporary Exegetes, have rightly seen a figure of Antichrist. The horn is the symbol of strength and power. It is the great offensive and defensive arm of certain animals. Before the Assyrian discoveries it was rather difficult to explain why Daniel had chosen this symbol to represent Antichrist. To-day it seems quite natural. In Chaldaea where the prophet was then living, the statues of the Babylonian gods and kings had horns on their tiaras."<sup>1</sup>

The second portrait is that of the Beast in the Apocalypse. " And I saw a beast coming up out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads names of blasphemy. And the beast, which I saw, was like a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion. And the dragon gave him his own strength, and great power . . . . And all the earth was in admiration after the beast. And they adored the dragon, which gave power to the beast : and they adored the beast, saying : Who is like to the beast ? and who shall be able to fight with him ? And there was given to him a mouth speaking great things, and blasphemies : and power was given to him to do two and forty months. And he opened his mouth unto blasphemies against God, and to blaspheme His name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them. And power was given him over every tribe, and people, and tongue, and nation. And all that dwell upon the earth adored him, whose names are not written in the book of life of the Lamb, which was slain from the beginning of the world."<sup>2</sup>

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<sup>1</sup> *L'Antéchrist*, by Father A. Lémann, pp. 18, 19.

<sup>2</sup> *Apocalypse*, XIII, 1-8.

"That the Beast is the figure of Antichrist has been the common opinion of Catholic Commentators from ancient times to the present day. The use of the expression, 'the Beast,' shows that in the being in question, the bestial character will dominate instead of human feelings and sentiments. The coat of a leopard, the feet of a bear and the mouth of a lion indicate also that he will combine cunning, ferocity and strength."<sup>1</sup>

The third portrait of Antichrist is that of the man of sin in the Second Epistle to the Thessalonians. 'Unless there come a revolt first, and the man of sin be revealed, the son of perdition, Who opposeth, and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the temple of God, shewing himself as if he were God . . . . And then that wicked one shall be revealed whom the Lord Jesus shall kill with the spirit of his mouth; and shall destroy with the brightness of his coming, him, whose coming is according to the working of Satan, in all power, signs, and lying wonders, and in all seduction of iniquity to them that perish; because they receive not the love of the truth, that they might be saved. Therefore God shall send them the operation of error, to believe lying: that they all may be judged who have not believed the truth, but have consented to iniquity,"<sup>2</sup>

"There is no doubt," writes St. Augustine, "that the Apostle is here speaking of Antichrist."<sup>3</sup>

"From these three portraits," continues Father Lémann, "it is possible to deduce a number of conclusions with regard to the person, the reign, the persecution and the end of Antichrist. These conclusions can be classified under four headings as follows:

- A. Things that are certain.
- B. Things that are probable.
- C. Things that are undecided.
- D. Things that have not a solid foundation."<sup>4</sup>

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<sup>1</sup> *L'Antéchrist*, by Father A. Lémann, p. 20.

<sup>2</sup> *II Ep. to the Thessalonians*, II, 3, 4, 8, 9, 10, 11.

<sup>3</sup> *The City of God*, Bk. XX, n. 19.

<sup>4</sup> *L'Antéchrist*, p. 22.

Space will permit of only a brief outline of what is contained under *A*, *B*, and *C*.

*A*. Things concerning Antichrist that are certain.

I. Antichrist will be a trial for the good (*Apoc.*, XIII, 7), and a chastisement for the impious and the apostates (*II Thess.*, II, 9-11).

II. Antichrist will be a man, a human person.

"Antichrist is not a myth or a fiction, as Renan, in his silly fashion, tried to show.<sup>1</sup> Neither must he be confused with a sect, a collection of impious men, an atheistic environment, or a period of persecution, as certain pious persons have imagined. Antichrist will be a human person, appearing in an epoch of atheism and of wicked sectaries."<sup>2</sup>

III. Antichrist will not be Satan in human form, but a man and only a man.<sup>3</sup>

IV. Antichrist will have great powers of seduction, owing to certain personal qualities.

"Whose coming is according to the working of Satan, in all power, and signs, and lying wonders, and in all seduction of iniquity to them that perish." (*II. Thess.*, II, 9, 10).

V. The beginnings of Antichrist's career will be lowly and obscure.<sup>4</sup>

VI. Antichrist will increase in power and make conquests.

VII. The rule of Antichrist will be world-wide.

"With the help which will be furnished him by the anti-Christian societies, this enemy of Our Lord Jesus Christ will be able to form a gigantic empire in a short time."<sup>5</sup>

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<sup>1</sup> Renan, *L'Antéchrist*, (Paris, 1873, pp. 478, 479).

<sup>2</sup> *L'Antéchrist*, by Father Lémann, p. 24.

<sup>3</sup> Suarez, *De Antichristo*, Sect. 1, n. 4 and 5.

<sup>4</sup> "I considered the horns, and behold another little horn sprung out of the midst of them" (*Dan.*, VII, 8).

"The horn is called small, because it will grow little by little, and because it will arrive at domination, not by hereditary right, but by fraud" (Cornelius a Lapide, *in Ep. ad Thess.*, II, 11).

<sup>5</sup> *L'Antéchrist*, by Father Lémann, p. 30. Father Lémann quotes a remarkable page from the great Spanish writer, Donoso Cortès, *Oeuvres*, t. II, pp. 229-230.



VIII. Antichrist will wage a terrible war against God and the Church.

Father Lémann indicates some of the measures which, to judge by the experience of past persecutions, Antichrist will enforce more thoroughly and more cruelly than ever before. Two of them are: Proscription of Christian teaching and obligatory teaching of error. We can see them already in force in the countries behind the Iron Curtain. Father Lémann adds that "the schools *without God* or rather *against God* are a preparaton for the second measure." In that he is perfectly correct, for the Declaration of the Rights of Man of the French Revolution, in the name of which these schools function in France, signified repudiation of membership of Christ, and was thus a declaration of war on the Divine Plan for Order.<sup>1</sup>

IX. Antichrist will claim to be God and will demand exclusive adoration.

X. By means of diabolical prodigies, Antichrist will seek to prove that he is God:

"Whose coming is according to the working of Satan, in all power, and signs, and lying wonders." (II. Thess., II, 9).<sup>2</sup>

"The question is often asked," writes St. Augustine, "whether these expressions 'signs and lying wonders' are to be understood in the sense that the prodigies wrought by Antichrist will be only apparent, not real; or as signifying that the really extraordinary feats performed by him will draw on to error and falsehood those who accept them as proofs of a divine mission?" The great Doctor replies: "This will be known later."<sup>3</sup>

"This hesitation has given rise to two currents of opinion. Some think that the prodigies wrought by Antichrist will be real prodigies and that they will lead to the acceptance of *falsehood*, that is, to belief in the divinity of Antichrist.<sup>4</sup> Others

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<sup>1</sup> *L'Antéchrist*, pp. 32-34.

<sup>2</sup> "He will come, when he comes, with all Satan's influence to aid him: there will be no lack of power, of counterfeit signs and wonders" (*The New Testament*, by Mgr. R. A. Knox).

<sup>3</sup> *De Civitate Dei*, Lib. XX, n. 20.

<sup>4</sup> Suarez, *De Antichristo*, sect. IV, n. 10. Suarez exposes the two opinions in excellent fashion.

hold that all the miracles of Antichrist will be false and unreal and that they will be accepted as true thanks to the action of the demon on the senses of his followers."<sup>1</sup>

XI. The domination and persecution of Antichrist will be merely temporary. The man of sin will be destroyed (Dan., VII, 26 ; Apoc., XIX, 20 ; II Thess., II, 8).

B. Things concerning Antichrist that are probable.  
First Probability.

The Jews will acclaim Antichrist as the Messiah and will help to set up his kingdom.

"I am come in the name of my Father, and you receive me not : if another shall come in his own name, him you will receive " (St. John, V, 43).

"It is upon this reproach addressed by Our Lord Jesus Christ to the Jews, his contemporaries and adversaries, that this belief is based, and it can be said that it is the common opinion of the Fathers of the Church, for example, St. Jerome, St. Ambrose, St. Gregory the Great, St. Ephraim, St. John Chrysostom, etc., etc.,<sup>2</sup> . . . . When we see the enormous financial power of the Jews increasing daily, when we consider their intrigues, their successful occupancy of the chief places in the principal States, their mutual understanding from one end of the world to the other, then in presence of such a preponderance, we have no difficulty in realizing that they will be able to contribute to the establishment of the formidable empire of Antichrist. The joyous welcome the Jews will give to Antichrist and the aid they will furnish him are therefore probable. They are not certain. Why ? Because most of the texts of the Fathers

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<sup>1</sup> Corn. a Lap., II Thess., II, 9. Bern. a Piconio, II *Ep. ad Thess.*, c. 11, 9.

<sup>2</sup> Father Lémann quotes from the writings of the above-mentioned Fathers and others. The text of St. Jerome will suffice for all : "The Lord speaking of Antichrist says to the Jews : 'I am come in the name of my Father and you receive me not ; if another shall come in his own name, him you will receive' . . . . The Jews, after having despised the truth in the Person of Jesus Christ, will welcome falsehood by acclaiming Antichrist " (Epist. 151, ad Algariam, quaest. II).

refer to the words of St. John, V, 43, addressed by Our Divine Lord to the Jews, and in connexion with this text, St. Thomas remarks that, after the true Christ, a great number of false Messiahs had appeared and had been welcomed by the Jews. Accordingly, this text considered by itself might be held to refer, not to Antichrist, but to anyone of these false Christs. Nevertheless, adds St. Thomas, this text can be held to refer to Antichrist with probability, because of the authority of the holy Fathers who have so understood it.”<sup>1</sup>

Unfortunately, Father Lémann is quoting from an *opusculum* attributed to St. Thomas, which, according to Père Mandonnet, O.P., is not authentic.<sup>2</sup> The erudite Dominican historian definitely places it amongst the apocryphal writings attributed to the holy Doctor. On the same page, however, Father Lémann refers to Suarez, *De Antichristo*, which contains the same doctrine in practically identical terms. “This text probably refers to Antichrist,” writes the learned Jesuit theologian, “on account of the authority of the Saints whom I have quoted. Nevertheless, taken by itself its doctrine is not compelling, because, since the time of Christ, several on their own authority have pretended to be the Messiah and have been welcomed by the Jews, as is evident from Josephus (*De Bello Judaico*, Lib. 2, c. 6) . . . . And we read in Acts VIII, that Simon the Magician pretended to be the Messiah and that many Jews believed in him. The words of Christ can be applied not to one alone but to all those false Messiahs . . . . The former explanation, however, as I have said, is the better, for there is one whom the Jews expect and one whom they will all welcome. The others who pretended to be the Messiah were not received by all the Jews, but only by a certain few.”<sup>3</sup>

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<sup>1</sup> *L'Antéchrist*, pp. 44-47.

<sup>2</sup> *Des Écrits authentiques de St. Thomas d'Aquin*, pp. 110, 155.

<sup>3</sup> *De Antichristo*, Disp. 54, Sect. 1, n. 7.

In a note on page 47 of *L'Antéchrist*, Father Lémann enumerates 25 false Messiahs, who received a partial welcome from the members of the Jewish nation. In their joint work, *La Question du Messie* (pp. 22-24), the two Fathers Lémann enumerate with a greater wealth of detail the twenty-five false Messiahs, and conclude with the words: “Not merely once, not merely ten times, but twenty-five times, our ancestors were led astray by this mirage. Because they failed to recognise the true Messiah, they were drawn to seek Him where He was not.”

## Second Probability.

The Persecution of Antichrist will last three years and a half.

“And they [the Saints] shall be delivered into his hand until a time, and times, and half a time” (*Dan.*, VII, 25). “And power was given him to do two and forty months” (*Apoc.*, XIII, 5).

“It has been pointed out previously (Eleventh Point that is certain), that the power and the persecution of Antichrist will be only temporary. That is certain. Is it possible to determine their exact duration? One can give only a probable, not a certain, answer, according to the two texts quoted.”<sup>1</sup>

## C. Things that are undecided.

These are points that are not based upon the unanimous consent of the Fathers or upon precise texts of Holy Writ.

### *First Undecided Point.*

The Nationality of Antichrist.

“According to several Fathers of the Church, followed by certain Exegetes, Antichrist will be a member of the Jewish race and even of the tribe of Dan. ‘Here, however,’ remarks Bossuet, ‘it is question not of dogma or of authority, but of conjecture.’<sup>2</sup> And it must be added that these conjectures do not rest on any solid foundation.”<sup>3</sup> Father Lémann then takes the different arguments advanced in favour of the Jewish nationality of Antichrist and replies to them. To the objection, taken from Malvanda, *De Antichristo*, that it is probable that the Jews will receive Antichrist as the Messiah and that they would

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<sup>1</sup> *L'Antéchrist*, p. 48. “The supreme power and reign of Antichrist will last three years and a half. I speak of his supreme power and rule . . . . How long he will take to prepare and establish his rule is not clear to me . . . . It does not seem very likely that he will accomplish all these things in the short space of three years and a half. That alone is certain that at the most he will remain on his throne three years and a half” (Suarez, *De Antichristo*, Sect. II, n. 3).

<sup>2</sup> *Apocalypse*, Preface, n. 13.

<sup>3</sup> *L'Antéchrist*, by Father Lémann, p. 49.

not do this if he were not of the Jewish race, Father Lémann replies : " Down the centuries, the Jews have welcomed all the enemies of Jesus Christ and His Church and have constituted themselves their auxiliaries. In the Great Sanhedrin, held at Paris in 1807, they applied the Biblical titles, exclusively reserved to the Messias, to Napoleon, though Napoleon was not of Jewish blood.<sup>1</sup> They even welcomed the principles of the French Revolution as the Messias : ' The Messias came for us on Feb. 28, 1790, with the Declaration of the Rights of Man ' " <sup>2</sup> He sums up as follows : " The Jewish nationality of Antichrist remains an undecided question. It is neither *certain*, nor *probable*. It is merely *possible*, nothing more." <sup>3</sup>

### *Second Undecided Point.*

#### *The Name of Antichrist.*

" St. John has indicated it, but in an extremely mysterious manner, by giving merely the number of this name : " That no man might buy or sell, but he that hath the character, or the name of the beast, or the number of his name . . . . He that hath understanding, let him count the number of the beast. For it is the number of a man ; and the number of him is six hundred and sixty-six " (Apoc., XIII, 17, 18).

" Amongst the peoples of antiquity, and particularly amongst the Hebrews, the Greeks and the Latins, the letters of the alphabet were used as numbers. Each letter had its numerical value. That gave rise to the following procedure : By adding together the numerical value of the letters used in a passage, a number was obtained, and with the letters which were represented by this total, a name was elaborated. As the number of the Beast was 666, the figures of this number were changed into letters and thus form the mysterious name of Antichrist. This was tried in Greek, in Hebrew and in Latin, but it was sheer waste of time. The results obtained were so different that no precise definitive conclusion could be drawn." <sup>4</sup>

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<sup>1</sup> *Minutes of the Great Sanhedrin.*

<sup>2</sup> *Archives Israélites*, 1847, p. 801.

<sup>3</sup> *L'Antéchrist*, by Father Lémann, p. 49.

<sup>4</sup> *L'Antéchrist*, pp. 58-61.

*Third Undecided Point.*

The Seat of Antichrist's Empire.

"Here again there are two opinions. The first is that of St. Irenaeus who writes as follows: "At the time of his reign, Antichrist will transfer the seat of his empire to the earthly Jerusalem."<sup>1</sup> St. Hippolytus, Sulpicius Severus, Aretas, Rabanus, St. Robert Bellarmine, Lessius, Cornelius a Lapide and others, including Suarez, are of the same opinion. Here are the words of the last-named theologian: 'From what we have said about Antichrist being a Jew by race and finding his chief support among the Jews, it follows immediately that he will restore the city of their ancestors and its temple, in which they have always taken a special pride.'<sup>2</sup> . . . Besides, if Antichrist were to act otherwise, how could he get himself accepted as the Messiah by the Jews who dream of earthly glory for Jerusalem and imagine that that city will become the capital of the future Messianic kingdom. This last argument seems to become stronger in our times thanks to the rise and growth of Zionism . . . The second opinion designates the Rome of the Popes as the metropolis of Antichrist's kingdom."<sup>3</sup>

*Fourth Undecided Point.*

The Temple in which Antichrist will present himself for adoration.

"Who opposeth and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the temple of God, shewing himself as if he were God" (II. Thess., II, 4).<sup>4</sup>

"What temple will be the scene of this abomination?"

"One opinion maintains that it will be the temple of Jerusalem,

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<sup>1</sup> Irenaeus, *Adv. haereses*, lib. V, c. 25.

<sup>2</sup> Suarez, *De Antichristo*, sect. V, n. 7.

<sup>3</sup> *L'Antéchrist*. pp. 58-61.

<sup>4</sup> "This is the rebel who is to lift up his head above every divine name, above all that men hold in reverence, till at last he enthrones himself in God's temple, and proclaims himself as God" (*The New Testament*, by Mgr. R. A. Knox).

which will be restored by Antichrist either in whole or in part. This opinion is held by St. Irenaeus, St. Hippolytus, St. Cyril of Jerusalem, St. John Damascene, and a certain number of Exegetes, ancient and modern. According to them the word *temple* must be taken in its strict, literal meaning. For, they argue, in the time of St. Paul, the author of the Epistles to the Thessalonians, the Temple of Jerusalem was *the Temple*. The name was sufficient indication of the building that was meant, as is clear from St. Luke (Acts, III and V), and other texts. At that epoch, Christian temples did not yet exist, and the Temple of Jerusalem alone was called the Temple of God. Accordingly, 'it is more probable,' writes Suarez, 'that it is of it that St. Paul speaks.'<sup>1</sup>

"Opposed to this view there is another, which affirms that it is not definitely proved that St. Paul, when speaking of the *Temple of God*, had in view the Temple of Jerusalem. St. Jerome, in his explanation of the Apostle's words writes: 'He will enthrone himself in the Temple of God, that is to say, either in Jerusalem as some think, or in the Church, which seems to me most likely.'<sup>2</sup> St. John Chrysostom also says: 'Not in the Temple of Jerusalem, but in the Temple of the Church.'<sup>3</sup> Theodoretus explains clearly what is meant: 'What the Apostle calls the Temple of God are the churches in which this impious wretch will occupy the first rank, the first place, striving to get himself accepted as God.'<sup>4</sup> . . . This is also the opinion of St. Hilary, Cajetan, Estius and others. In presence of the division of opinion in his day, St. Augustine held that the question was undecided."<sup>5</sup>

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<sup>1</sup> Suarez, *De Antichristo*, Sect. V, n. 5.

<sup>2</sup> St. Jerome, *Ad Algariam*, quaest. II.

<sup>3</sup> *In II ad Thessal.*, II.

<sup>4</sup> *In II ad Thessal.*, II.

<sup>5</sup> St. Augustine, *De Civitate Dei*, Lib. XX, n. 19.

## THE DATE OF THE COMING OF ANTICHRIST

“ Nobody can indicate it, as Scripture and Tradition are both silent on the point. God alone knows the year and the hour, and it is His secret . . . . In Chapters XXIV-XXV of St. Matthew, Our Lord announces clearly the end of the world and outlines the signs that will precede it, but He does not fix a date. Following the example of his Master, St. Paul, in the Second Chapter of the Second Epistle to the Thessalonians, announces clearly the coming of Antichrist, but he does not assign a date for that event. He merely indicates the sign that will precede it, namely, the Apostasy of the Nations: ‘ Unless there come a revolt first, and the man of sin be revealed, the son of perdition.’<sup>1</sup>

### DECREE OF THE FIFTH LATERAN COUNCIL

“ The Church, guided by the Holy Ghost and always prudent, has added nothing to the brief remarks of the Apostle . . . What is more, in order to prevent the recurrence of indiscretions which had taken place, she has forbidden under pain of excommunication to assign a date for the coming of Antichrist or for the General Judgment. This decree was drawn up in 1516, at the Fifth Lateran Council, under Pope Leo X, and it runs as follows: ‘ We command all those who exercise the function of preaching or will do so in the future, not to presume, either in their sermons or in their affirmations, to fix a date for future evils, whether for the coming of Antichrist or for the Day of Judgment, seeing that the Truth has said: It is not for you to know the times or the moments, which the Father hath put in his own power.’<sup>2</sup> Those, therefore, who have had the audacity to make such statements in the past have lied, and it is well known that, on their account, the authority of those who preach wisely has greatly suffered.’ ”<sup>3</sup>

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<sup>1</sup> II ad Thess., II, 3. “ The Apostasy must come first; the champion of wickedness must appear first, destined to inherit perdition ” (*The New Testament*, Mgr. R. A. Knox). The Apostasy and Antichrist are to come before “ the day of the Lord,” spoken of just previously.

<sup>2</sup> Cf. Acts, I, 7.

<sup>3</sup> Father Lémann quotes the original text in a footnote.



## A P P E N D I X

*Programme of Christ the King through His Mystical Body, the Catholic Church.*

### FIRSTLY

(I) *The Catholic Church, Supernatural and Supranational, is the One Way established by God for the ordered return of human beings to Him. All States and Nations are bound to acknowledge it as such and all men of all nations are called upon to enter it as Members of Christ.*

### SECONDLY

(II) *The Catholic Church is the sole divinely-appointed Guardian of the whole moral law, natural and revealed.*

### THIRDLY

(III) *Christian Marriage, the foundation of the Christian Family, as the Symbol of the union of Christ and His Mystical Body, is One and Indissoluble.*

### FOURTHLY

(IV) *Children must be educated as Members of Christ's Mystical Body, so that they may be able to look at everything, nationality included, from that standpoint.*

*Programme of the Jewish Nation since the rejection of Christ before Pilate and on Calvary.*

### FIRSTLY

(I) *The Jewish Nation under the Natural Messias will establish union among the nations. That necessarily involves aiming at the elimination of every vestige of the Supernatural Life that comes from Christ.*

### SECONDLY

(II) *The Jewish Nation under the Natural Messias will decide what is moral and what is immoral.*

### THIRDLY

(III) *Divorce and Polygamy according to Jewish law will take the place of Christian Marriage.*

### FOURTHLY

(IV) *As the doctrine of membership of Christ is a corruption of the true Jewish message to the world, all trace of membership of Christ and of the Supernatural Life of Grace must be eliminated from education. Non-Jews must be trained to accept submission to the Jewish Nation, and non-Jewish nationality must not conflict with Jewish world-wide supremacy.*

**FIFTHLY**

(V) *Ownership of property* should be *widely diffused*, in order to facilitate families in procuring a sufficiency of material goods for their members. Unions of owners and workers in Guilds will reflect the solidarity of the Mystical Body of Christ.

**SIXTHLY**

(VI) *The Monetary System* of a country is meant to be *at the service of production* in view of the virtuous life of Members of Christ in contented families.

**FIFTHLY**

(V) Complete *Socialization of property*, either in the form of ownership of everything by the State or by the relatively few financiers who control the State, must be aimed at. *Ownership of property*, especially in land, makes for independence, so it must be eliminated.

**SIXTHLY**

(VI) Money is the instrument by which State-control or State-socialization is brought about. Instead of the correct order of finance for production and production for Members of Christ, *men must be subservient to production and production to finance*. State-control can be maintained by means of financial control.

# The Kingship of Christ and Organized Naturalism

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Rev. Denis Fahey, C.S.Sp.

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# THE KINGSHIP OF CHRIST AND ORGANIZED NATURALISM

*By*

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## DEDICATION

To the Immaculate Heart of Our Blessed Mother, Queen of Heaven and Earth, Mediatrix of Our Supernatural Life, to St. Michael the Archangel, Prince of the Supernatural Host in the combat against Satan, the first Naturalist, to St. Joseph, Protector of the Universal Church, to St. Joan of Arc, the Messenger of the Divine Plan for order, and to St. Teresa of the Child Jesus, this book is humbly and lovingly dedicated by the Author.

“ Naturalism is more than a heresy : it is pure undiluted anti-christianism. Heresy denies one or more dogmas ; Naturalism denies that there are any dogmas or that there can be any. Heresy alters more or less what God has revealed ; Naturalism denies the very existence of revelation. It follows that the inevitable law and the obstinate passion of Naturalism is to dethrone Our Lord Jesus Christ and to drive Him from the world. This will be the task of Antichrist and it is Satan's supreme ambition . . . . The great obstacle to the salvation of the men of our day, as the Vatican Council points out in the first Constitution on Doctrine, what hurls more people into hell nowadays than at any other epoch, is Rationalism or Naturalism . . . . Naturalism strives with all its might to exclude Our Lord Jesus Christ, Our One Master and Saviour, from the minds of men as well as from the daily lives and habits of peoples, in order to set up the reign of reason or of nature. Now, wherever the breath of Naturalism has passed, the very source of Christian life is dried up. Naturalism means complete sterility in regard to salvation and eternal life ” (*The Kingship of Christ according to Cardinal Pie of Poitiers*, pp. 57, 58).





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## CHAPTER I.

# THE PROGRAMME OF CHRIST AND THE PLANS OF SATAN

*Our Lord's Programme for Order* may be outlined as follows :

### FIRSTLY

Our Lord's Mystical Body, the Catholic Church, Supernatural and Supranational, which all States and Nations are called upon to acknowledge, has been established by God as the One Way for the ordered return of human beings to Him. Into it all men of all nations are called to enter as His members. "Men living together in society are under the power of God no less than individuals are, and society, not less than individuals, owes gratitude to God, who gave it being and maintains it, and whose ever-bounteous goodness enriches it with countless blessings. Since, then, no one is allowed to be remiss in the service due to God . . . . *we are bound absolutely to worship God in that way which He has shown to be His will . . . . .* It cannot be difficult to find out which is the true religion,

*Satan's Plans for Disorder* may be outlined as follows :

### FIRSTLY

Satan aims at preventing the acknowledgement by States and Nations of the Catholic Church as the One Way established by God for ordered return to Him. When this acknowledgement has been brought about in spite of his efforts and those of his satellites, he strives to get it undone and to induce the State to persecute the Catholic Church. The first step towards this is to get all religions, including the Jewish religion, put on the same level as the Catholic Church. The granting of full citizenship to the Jews, who, *as a nation*, are engaged in preparing for the natural Messiah, tends in the same direction. This putting of all religions on the same level is usually called in the newspapers *separation of Church and State*. (Cf. Accounts of Revolutions from the French Revolution of

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if only it be sought with an earnest and unbiased mind; for proofs are abundant and striking . . . . . From all these [proofs] it is evident that the only true religion is the one established by Jesus Christ Himself, and which He committed to His Church to protect and propagate" (Leo XIII, Encyclical Letter, *Immortale Dei*, *On the Christian Constitution of States*).

"Justice therefore forbids, and reason itself forbids, the State to be godless; or to adopt a line of action which would end in godlessness—namely, to treat the various religions (as they call them) alike, and to bestow upon them promiscuously equal rights and privileges. Since, then, the profession of one religion is necessary in the State, that religion must be professed which alone is true, and which can be recognized without difficulty, especially in Catholic States, because the marks of truth are, as it were, engraven upon it" (Leo XIII, Encyclical Letter, *Libertas*, *On Human Liberty*).

"By degrees the religion of Christ was put on the same level with false religions and placed ignominiously in the

**(Satan's Aims)**

1789 to the Spanish Revolution of 1931).

Satan spreads perplexity and disorder in minds by confusing the false *tolerance* of *Liberalism*, by which equal rights are granted to truth and error, with the true *tolerance* of the Catholic Church. "As to tolerance," writes Leo XIII (Encyclical Letter, *Libertas*, *On Human Liberty*), "it is surprising how far removed from the equity and prudence of the Church are those who profess what is called Liberalism. For, in allowing that boundless licence of which We have spoken, they exceed all limits and end at last by making no apparent distinction between truth and error, honesty and dishonesty . . . . . it is contrary to reason that error and truth should have equal rights . . . . . For right is a moral power which it is absurd to suppose that nature has accorded indifferently to truth and falsehood, justice and injustice."

"The Church," writes the same learned Pontiff (Encyclical Letter, *Immortale Dei*, *On the Christian Constitution of States*), "deems it unlawful to place the various forms of divine worship on the same footing

## *The Kingship of Christ and Organized Naturalism*

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same category with them" (Pius XI, Encyclical Letter, *Quas Primas, On the Kingship of Christ*).

Pope Pius XI condemned separation of Church and State more than once. In the Encyclical, *On Christian Marriage*, he praised the Italian Matrimonial Law and the solemn Convention entered into between the Holy See and the Kingdom of Italy and then added: "This might well be a striking example to all of how, even in this our own day (in which, sad to say, the absolute separation of the civil power from the Church, and indeed from every religion, is so often taught), the one supreme authority can be united and associated with the other without detriment to the rights and supreme power of either, thus protecting Christian parents from pernicious evils and menacing ruin."

Again the same Pontiff writes as follows: "It is assuredly with no small grief We learn that the legislators have openly declared that the State has no religion, and that they have accordingly confirmed and ratified what the Constitution of the Spanish Government has already unjustly laid down, namely, the separation of Civil Society from the Church. To avoid dwelling too long on this matter, We do not wish to point out at too great length

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as the true religion, but does not on that account, condemn those rulers, who for the sake of securing some great good or of hindering some great evil, patiently allow custom or usage to be a kind of sanction for each kind of religion having its place in the State. And, in fact, the Church is wont to take earnest heed that no one shall be forced to embrace the Catholic Faith against his will."

Satan also spreads perplexity and disorder in minds by introducing confusion between Anti-Semitism, which is the detestable hatred of the Jews as a race, and the duty incumbent upon Catholics of combating valiantly for the integral rights of Christ the King and opposing Jewish Naturalism. We see this clearly in the following quotation from the Jewish writer Bernard Lazare: "The Jew is the living testimony of the disappearance of the State based on theological principles, that State which the Anti-Semites hope to restore. From the day a Jew first occupied a public position, the Christian State was in danger. That is perfectly accurate and the Anti-Semites who say that the Jews have destroyed the correct idea

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*what a grievous error they commit who hold that such a separation is licit and worthy of approval, especially since it is a question of a nation almost all of whose citizens glory in the name of Catholic. Indeed, if the matter is examined closely, this iniquitous separation, as We have more than once indicated, is the necessary consequence of the theories of the Laicists "*(Encyclical Letter, *On the Persecution of the Church in Spain*).

Pope Leo XIII stressed the same divine principle. "The main factor in bringing things to this happy state were the ordinances and decrees of your synods, especially of those which in more recent times were convened and confirmed by the authority of the Apostolic See. But, moreover (a fact which it gives pleasure to acknowledge), thanks are due to the equity of the laws which obtain in America and to the customs of your well-ordered Republic. For the Church amongst you, unopposed by the Constitution and government of your nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance. Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church, or that it would be universally lawful or expedient for State and Church to be, as in America, separated and divorced" (Encyclical Letter, *Longinque Oceani, On Catholicity in the United States*).

**(Satan's Aims)**

of the State could more justly assert that the entrance of the Jews into Christian Society has symbolized the destruction of the State, I mean, of course, the Christian State" (*L'Antisémitisme*, p. 361).

Satan wants us to forget that there is one True Religion, the Supernatural Religion established by Our Lord Jesus Christ, True God and True Man. He wants us also to lose sight of the fact that *there are organized forces* working for the advent of the Natural Messias.

"By the fact that the indiscriminate freedom of all forms of worship is proclaimed, truth is confused with error, and the holy and immaculate spouse of Christ is placed on the same level as heretical sects and even as Jewish perfidy" (Pius VII, Letter, *Post tam diuturnas*).

Satan has not left us in doubt about his enthusiasm for the Declaration of the "rights of man" and the principles of the French Revolution of 1789. "Long live Liberty, Equality, Fraternity! That is the favourable time for us" are amongst the expressions used by the possessed children of Illfurf, Alsace. (Cf. *The Devil, his words and actions in the possessed children of Illfurf*, from the official documents).

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**SECONDLY**

And as a consequence, States and Nations are called upon to acknowledge the right of the Catholic Church, by the voice of the Pope and Bishops, to decide what favours or hinders our most real life, namely, our life as members of Christ. This right of the Catholic Church is known as the *Indirect Power*. It belongs to the Catholic Church as the sole divinely-appointed Guardian of the whole Moral Law, natural and revealed.

"The Church of Christ is the true and sole teacher of virtue and guardian of morals" (Leo XIII, Encyclical Letter, *Immortale Dei*, *On the Christian Constitution of States*).

"The Lord Jesus reigns in *civil society* . . . . when the Church holds that position of dignity which was allotted to her by her Divine Author, that of a perfect society, mistress and guide of all other societies" (Pope Pius XI, Encyclical Letter, *Ubi Arcano*, *On the Peace of Christ in the Kingdom of Christ*).

"If the natural law enjoins upon us to love devotedly and to defend the country that gave us birth, and in which we were brought up, so that every good citizen hesitates not to face

**(Satan's Aims)**

**SECONDLY**

Satan aims at getting States and Nations to treat with contempt the Indirect Power of the Catholic Church and at setting up the State or the Race as the authority to decide all moral questions. He knows that this means the abrogation of the moral law and that it leads to chaos.

"To create this atmosphere of lasting peace, neither peace treaties nor the most solemn pacts, nor international meetings or conferences, nor even the noblest and most disinterested efforts of any statesman will be enough, unless in the first place are recognized the sacred rights of natural and divine law. No leader in public economy, no power of organization will ever be able to bring social conditions to a peaceful solution, unless the moral law based on God and conscience first triumphs in the field of economics itself. This is the underlying value of every value in the political life as well as in the economic life of nations" (Pius XI, Encyclical Letter, *Caritate Christi Compulsi*, *On the Troubles of Our Time*).

"He who takes the race, or the people, or the State, or the

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death for his native land, very much more is it the urgent duty of Christians to be ever animated by like sentiments towards the Church. For the Church is the Holy City of the Living God, born of God Himself, and by Him built up and established. Therefore we are bound to love dearly the country whence we have received the means of enjoyment this mortal life affords, but we have a much more urgent obligation to love, with ardent love, the Church to which we owe the life of the soul, a life that will endure forever" (Leo XIII, Encyclical Letter, *Sapientiae Christianae, On the Chief Duties of Christians as Citizens*). "Christ instituted in the Church a living, authoritative and permanent Teaching Authority, which He strengthened by His own power, taught by the Spirit of Truth, and confirmed by miracles. He willed and ordered, under the gravest penalties that its teachings should be received as if they were His own" (Leo XIII, Encyclical Letter, *Satis Cognitum, On the Unity of the Church*).

"In defining the limits of the obedience owed to the pastors of souls," writes Pope Leo XIII, "but most of all to the authority of the Roman Pontiff, it must not be supposed that it is only to be yielded in relation to dogmas of which the obstinate denial cannot be disjoined from the crime of heresy. Nay further, it is not enough sincerely and firmly to assent to

**(Satan's Aims)**

form of Government, the bearers of the power of the State or other fundamental elements of human society—which in the temporal order of things have an essential and honourable place—out of the system of their earthly valuation and makes them the ultimate norm of all, even of religious values, and deifies them with an idolatrous worship, perverts and falsifies the order of things created and commanded by God" (Pius XI, *The Persecution of the Church in Germany*).

Lured on by Satan, men talk of restoring order in the world in defiance of or without the help of Christ and His Church. This will only lead to greater chaos: "No human institution exists which can impose upon the nations an international code, adapted to the present time, similar to the one which in the Middle Ages, ruled that society of nations which was known as Christendom . . . . . But there is a divine institution, which can guarantee the sanctity of the law of nations, an institution which embracing all nations and transcending them, is endowed with supreme authority and evokes veneration through its plenary powers of



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doctrines which, though not defined by any solemn pronouncement of the Church, are by her proposed to belief, as divinely revealed in her common and universal teaching and which the Vatican Council declared are to be believed with Catholic and divine faith.

"But this likewise must be reckoned amongst the duties of Christians, that they allow themselves to be ruled and directed by the authority and leadership of their bishops, and above all of the Apostolic See. . . Wherefore it belongs to the Pope to judge authoritatively what things the sacred oracles contain, as well as what doctrines are in harmony, and what in disagreement, with them; and also for the same reason to show forth what things are to be accepted as right, and what to be rejected as worthless; what it is necessary to do and what to avoid doing, in order to attain eternal salvation. For otherwise, there would be no sure interpreter of the commands of God, nor would there be any safe guide showing man the way he should live . . . . From God has the duty been assigned to the Church not only to interpose resistance, if at times the State rule should run counter to religion, but, further, to make a strong endeavour that the power of the Gospel may pervade the law and institutions of the nations. And inasmuch as the destiny of the State depends mainly on the disposition of those who are at the head of

**(Satan's Aims)**

rule—the Church of Christ" (Pius XI, Encyclical Letter, *Ubi Arcano, On the Peace of Christ in the Kingdom of Christ*).

Satan tries to persuade young people that the Church is opposed to the form of civil government they prefer. This is not true. "Of the various governments, the Church does not reject any that are fitted to procure the welfare of the subject; she wishes only—and this nature itself requires—that they should be constituted without involving wrong to anyone and especially without violating the rights of the Church" (Leo XIII, Encyclical Letter, *Libertas, On Human Liberty*).

He tries to persuade them also that the Catholic Church is opposed to all efforts for a country's independence. This also is false. "Neither does the Church condemn those who, if it can be done without violation of justice, wish to make their country independent of any foreign or despotic power. Nor does she blame those who wish to secure to the State the power of self-government, and to its citizens the greatest possible measure of prosperity" (Leo XIII, Encyclical Letter, *Libertas, On Human Liberty*).

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affairs, it follows that the Church cannot give countenance or favour to those whom she knows to be imbued with a spirit of hostility to her; who refuse openly to respect her rights; who make it their aim and purpose to tear asunder the alliance that should, by the very nature of things, connect the interests of religion with those of the State. On the contrary, she is (as she is bound to be) the upholder of those who are themselves imbued with the right way of thinking as to the relations between Church and State, and who strive to make them work in perfect accord for the common good. These precepts contain the abiding principle by which every Catholic should shape his conduct in regard to public life" (Leo XIII, Encyclical Letter, *Sapientiae Christianæ, On the Chief Duties of Christians as Citizens*).

**THIRDLY**

The Unity and Indissolubility of Christian Marriage symbolize the union of Christ and His Mystical Body. This is the foundation of the Christian Family. Our Lord wants His members to cultivate purity and honour virginity, under the guidance of His Immaculate Mother.

"If we wish with all reverence to inquire into the intimate

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The Church, of course, condemns all secret societies which are Satan's happy hunting grounds: "As Our Predecessors have many times repeated, *let no man think that he may for any reason whatsoever join the Masonic sect*, if he values his Catholic name and his eternal salvation as he ought to value them. Let no one be deceived by a pretence of honesty. It may seem to some that Freemasons demand nothing that is openly contrary to religion and morality; but, as the whole principle and object of the sect lies in what is vicious and criminal, to join with these men or in any way to help them cannot be lawful" (Leo XIII, Encyclical Letter, *Humanum Genus, On Freemasonry*).

**THIRDLY**

Satan aims at undermining Christian family life, directly by the introduction of divorce and indirectly by the propagation of immorality. The attack on the moral law may be launched under the pretext of the interests of the race. Satan hates the pure, especially the Immaculate Queen of Heaven.

"Oh! if only your country [the United States] had come

**(Our Lord's Programme)**

reason of the divine decree [of the indissolubility of marriage], we shall easily see it in the mystical signification of Christian Marriage . . . . . For, as the Apostle says in his Epistle to the Ephesians (V, 32), the marriage of Christians recalls that most perfect union which exists between Christ and the Church, which union, as long as Christ shall live and the Church through Him, can never be dissolved by any separation . . . . .

"God wishes men to be born not only that they may live and fill the earth, but much more that they may be worshippers of God, that they may know Him and love Him and finally enjoy Him for ever in heaven; and this end, since man is raised by God in a marvellous way to the supernatural order, surpasses all that eye hath seen, and ear heard, and all that hath entered into the heart of man. From which it is easily seen how great a gift of divine goodness and how remarkable a fruit of marriage are children born by the omnipotent power of God through the co-operation of those bound in wedlock.

"But Christian parents must

**(Satan's Aims)**

to know from the experiences of others, rather than from examples at home, of the accumulation of ills which derive from the plague of divorce! . . . . . The consequences of this evil have been thus described by Pope Leo XIII in words whose truth cannot be gainsaid: 'Because of divorce the nuptial contract becomes subject to fickle whim; affection is weakened; pernicious incentives are given to conjugal infidelity; the care and education of offspring are harmed; the seeds of discord are sown among families, the dignity of woman is lessened and brought down, and she runs the risk of being deserted after she has served her husband as an instrument of pleasure. And since it is true that for the ruin of the family and the undermining of the State, nothing is so powerful as the corruption of morals, it is easy to see that divorce is most injurious to the prosperity of families and of States' (Encyclical Letter, *Arcanum*) . . . . . Marriages, in which one or the other party does not accept the Catholic teaching or has not been baptised, as is clear to you from wide experience, are rarely

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also understand that they are destined not only to propagate and preserve the human race on earth, indeed not only to educate any kind of worshippers of the true God, but children who are to become members of the Church of Christ, to raise up fellow-citizens of the Saints, and members of God's household that the worshippers of God and Our Saviour may daily increase . . . . . It is theirs to offer their offspring to the Church in order that, by this most fruitful Mother of the children of God, they may be regenerated through the laver of Baptism unto supernatural justice and finally be made living members of Christ, partakers of immortal life, and heirs of that eternal glory to which we all aspire from our inmost heart . . . . .

"All these things, however, Venerable Brethren, depend in large measure on the due preparation, remote and proximate, of the parties for marriage. For it cannot be denied that the basis of a happy wedlock, and the ruin of an unhappy one, is prepared and set in the souls of boys and girls during the period of childhood and adolescence. There is danger that those who

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happy and usually occasion grave loss to the Catholic Church" (Pius XII, Encyclical Letter to the American Hierarchy, 1939).

"The Naturalists and Freemasons, having no faith in those things which we have learned by the revelation of God, deny that our first parents sinned, and consequently think that free will is not at all weakened and inclined to evil . . . . . Wherefore we see that men are publicly tempted by the many allurements of pleasure; that there are journals and pamphlets with neither moderation nor shame; that stage-plays are remarkable for licence; that designs for works of art are shamelessly sought in the laws of *so-called realism*; that the contrivances for a soft and delicate life are most carefully devised; and that all the allurements of pleasure by which virtue may be lulled to sleep are diligently brought into play" (Leo XIII, Encyclical Letter, *Humanum Genus, On Freemasonry*).

Satan rejoices at efforts to encourage illegitimacy, on the plea of the needs of the race, and at efforts to corrupt the young. "Every use of the

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before marriage sought in all things what was theirs, who indulged even their impure desires, will be in the married state what they were before, that they will reap that which they have sown ; indeed within the home there will be sadness, lamentation, mutual contempt, strifes, estrangements, weariness of common life and, worst of all, such parties will find themselves left alone with their own unconquered passions. Let, then, those who are about to enter on married life approach that state well disposed and well prepared, so that they will be able, as far as they can, to help each other in sustaining the vicissitudes of life, and yet more in attending to their eternal salvation and in forming the inner man unto the fullness of the age of Christ . . . . . The religious character of marriage, its sublime signification of grace and the union between Christ and the Church, evidently requires that those about to marry should show a holy reverence towards it, and zealously endeavour to make their marriage approach as nearly as possible to the archetype of Christ and the Church. They, therefore, who rashly and heedlessly contract mixed marriages,

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faculty given by God for the procreation of new life is the right and the privilege of the marriage state alone, by the law of God and of nature, and must be confined absolutely within the sacred limits of that state . . . . . For now, alas, not secretly nor under cover, but openly, with all sense of shame put aside, now by word, again by writings, by theatrical productions of every kind, by romantic fiction, by amorous and frivolous novels, by cinematographs portraying in vivid scene, in addresses broadcast on the radio, in short, by all the inventions of modern science, the sanctity of marriage is trampled upon and derided ; divorce, adultery, all the basest vices are either extolled or at least are depicted in such colours as to appear to be free of all reproach and infamy. Books are not lacking which . . . . . to the number of antiquated opinions, relegate the traditional doctrine of Christian marriage. These thoughts are instilled into men of every class, rich and poor, masters and workers,

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from which the maternal love and providence of the Church dissuades her children for very sound reasons, fail conspicuously in this respect, sometimes with danger to their eternal salvation" (Pius XI, Encyclical Letter, *Casti Connubii*, On Christian Marriage).

### **FOURTHLY**

Our Lord wants children educated as Members of His Mystical Body, so that they may be able to look at everything, nationality included, from that standpoint, and observe the order following therefrom in relation to God, themselves and others. Thus is true personality developed.

"For the mere fact that a school gives some religious instruction (often extremely stunted), does not bring it into accord with the rights of the Church and of the Christian family, or make it a fit place for Catholic students. To be this, it is necessary that all the teaching and the whole organization of the school and its teachers, syllabus and text-books in every branch, be regulated by the Christian spirit, under the direction and maternal supervision of the Church; so that Religion may be in very truth the foundation and crown of

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lettered and unlettered, married and single, the godly and godless, old and young, but for these last, as easiest prey, the worst snares are laid" (Pius XI, Encyclical Letter, *Casti Connubii*, On Christian Marriage).

### **FOURTHLY**

Satan aims at impeding or, if possible, preventing altogether the education of young people of both sexes as Members of Christ. He will favour the Lutheran sectioning off of the Christian from the Citizen (or National) and will endeavour to get educators to strive for success in examinations or in games irrespective of the ordered formation of Christ's Members. He will endeavour to get Catholics thus badly educated into Secret Societies, such as Freemasonry, in order to give them a naturalistic formation and induce them to turn against the Religious Orders of the Catholic Church and against Catholic Education generally.

Satan uses every effort to lower the ideals of future priests and educators and to corrupt the future mothers of families: "Let us spread vice broadcast among the multitude. Let them breathe it through their five

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the youth's entire training ; and this in every grade of school, not only the elementary, but the intermediate and higher institutions of learning as well. To use the words of Leo XIII : 'It is necessary not only that religious instruction be given to the young at fixed times, but also that every other subject taught, be permeated with Christian piety. If this is wanting, if this sacred atmosphere does not pervade and warm the hearts of masters and scholars alike, little good can be expected from any kind of learning, and considerable harm will often be the consequence . . . .' (Encyclical Letter, *Militantis Ecclesiæ*, Aug. 1, 1897) " (Pope Pius XI, Encyclical Letter, *Divini Illius Magistri*, *On the Christian Education of Youth*). "When one thinks of the havoc wrought in the souls of youth and of childhood, of the loss of innocence so often suffered in the motion picture theatres, there comes to mind the terrible condemnation pronounced by Our Lord upon the corrupters of little ones : 'Whosoever shall scandalize one of these little ones who believe in Me, it were better for him that a millstone be hanged about his neck and that he be drowned in the depths of the sea'

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senses, let them drink it in and become saturated with it . . . . . Make men's hearts corrupt and vicious and you will have no more Catholics. Draw away priests from their work, from the altar and from the practice of virtue. Strive skilfully to fill their minds and occupy their time with other matters . . . . Recently one of our friends, laughing at our projects, said to us : 'To overcome the Catholic Church, you must begin by suppressing the female sex.' There is a certain sense in which the words are true ; but since we cannot suppress woman, let us corrupt her along with the Church . . . . . The best poniard with which to wound the Church mortally is corruption " (Instructions of the Italian Masonic *Alta Vendita* in *L'Église Romaine en face de la Révolution*, by Crétineau-Joly, Vol. II, pp. 128-129).

"Everyone knows what damage is done to the soul by bad motion pictures. They are occasions of sin, they seduce young people along the ways of evil by glorifying the passions ; they show life under a false light ; they cloud ideals ; they destroy pure love, respect for marriage, affection for the

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(St. Matth., XVIII, 6) . . . . . From time to time, the Bishops will do well to remind the motion picture industry that, amid the cares of their pastoral ministry, they are under obligation to interest themselves in every form of decent and healthy recreation, because they are responsible before God for the moral welfare of their people even during their time of leisure. . . . . Above all, all pastors of souls will undertake to obtain each year from their people a pledge, similar to the one already alluded to, which is given by their American brothers and in which they promise to stay away from motion pictures which are offensive to truth and to Christian morality. The most efficacious manner of obtaining these pledges or promises is through the parish church or school" (Pius XI, Encyclical Letter, *Vigilanti Cura, On the Motion Pictures*).

"The proper and immediate end of Christian education is to co-operate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by Baptism . . . . . For the true Christian must live a supernatural life in Christ . . . . . and display it in all his actions . . . . . Hence the true Christian, product of Christian education, is the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illuminated by the supernatural light of the example and teaching of Christ; in other words,

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family . . . . . The power of the motion picture consists in this, that it speaks by means of vivid and concrete imagery which the mind takes in with enjoyment and without fatigue . . . . This power is still greater in the talking picture for the reason that interpretation becomes even easier and the charm of music is added to the action of the drama . . . . . It is therefore one of the supreme necessities of our times to watch and to labour to the end that the motion picture be no longer a school of corruption but that it be transformed into an effectual instrument for the education and the elevation of mankind . . . . . This is an obligation which binds not only the Bishops but also the faithful and all decent men who are solicitous for the well-being and moral health of the family, of the nation, and of human society in general" (Pius XI, Encyclical Letter, *Vigilanti Cura, On the Motion Pictures*).

"And repeatedly, as occasion offered, the Supreme Pontiff has disapproved of and most strongly condemned the immodest fashions in dress which have become customary in our times, even among Catholic women and girls. These fashions are not only gravely opposed to womanly dignity and adornment but tend most unhappily both to the temporal disgrace of such women, and what is worse, to their eternal ruin and that of others as well" (*Instruction on Modesty in Women's Dress*, issued by the Sacred Congregation of the



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to use the current term, the true and finished man of character. For, it is not every kind of consistency and firmness of conduct based on subjective principles, that makes true character, but only constancy in following the eternal principles of justice . . . ." (Pius XI, Encyclical Letter, *Divini Illius Magistri, On the Christian Education of Youth*).

**FIFTHLY**

The Divine Plan for order calls for wide diffusion of ownership of property, in order to facilitate families in procuring the sufficiency of material goods required for the virtuous life of their members as human persons, and for Unions of owners and workers in Guilds or Corporations, reflecting the solidarity of the Mystical Body in economic organization.

"The law therefore should favour ownership, and its policy should be to induce as many as possible to become owners" (Leo XIII, Encyclical Letter, *Rerum Novarum, On the Condition of the Working Classes*).

"As in the conflict of interests and most of all in the struggle against unjust forces, a man's virtue does not always suffice

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Council, 12th Jan., 1930).

"Do not think that any precaution can be great enough in keeping the young from masters and schools whence the pestilent breath of the Masonic Society is to be feared. Under your guidance, let parents, religious instructors, and priests having the care of souls, use every opportunity, in their Christian teaching, of warning their children and pupils of the infamous nature of these societies" (Leo XIII, Encyclical Letter, *Humanum Genus, On Freemasonry*).

**FIFTHLY**

Satan aims at the concentration of property in the hands of a few, either nominally in those of the State, that is, in those of the party in power, or in those of the money-manipulators. He knows that, given fallen human nature, this will lead to the subordination of men to production of material goods and to the treatment of all those not in power as mere *individuals*, not as *persons*. For this he favoured Liberalism or Individualism and now favours the reaction against Individualism—Collectivism and Communism.

Satan saw with pleasure the ruin of souls resulting from unbridled Individualism. "Even on Sundays and Holydays, labour shifts were given no time to

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to assure him his daily bread, and as the social machinery ought to be so organized as by its natural action to paralyse the efforts of the wicked, and to render accessible to every man of goodwill his legitimate share of temporal happiness, We earnestly desire that you should take an active share in organizing society for that purpose . . . . .

The Church has no need to disown her past ; it is enough for her, with the co-operation of the real workmen of social organization, to take up again the organizations shattered by the Revolution [the Guilds] and in the same Christian spirit which inspired them, to adapt them to the new environment created by the material evolution of contemporary society, for the true friends of the people are neither revolutionaries, nor innovators, but men of tradition " (Pius X, Letter, *On the Subject of the Sillon*).

"Agriculture is the first and most important of all arts ; so it is also the first and true riches of States . . . . . To render onerous the conditions of the tiller of the soil tends to restrict his activities and to cripple rural industry " (Pius VII, *Motu Proprio*, Sept. 15, 1802).

"Because sociability is one of man's natural requirements and since it is legitimate to promote, by common effort, decent livelihood, it is not possible without injustice, to deny or to limit, either to the producers or to the labouring and farming classes, the free faculty of uniting in

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attend to their essential religious duties. No one thought of building churches within convenient distances of factories or of facilitating the work of the priest. On the contrary, laicism was actively and persistently promoted, with the result that we are now reaping the fruits of the errors so often denounced by Our Predecessors and by Ourselves. It can surprise no one that the Communistic fallacy should be spreading in a world already to a large extent estranged from Christianity " (Pius XI, Encyclical Letter, *Divini Redemptoris*, *On Atheistic Communism*).

"Very many employers treated their workmen as mere tools, without any concern for the welfare of their souls, indeed without the slightest thought of higher interests. The mind shudders if we consider the frightful perils to which the morals of workers (of boys and young men particularly), the virtue of girls and women, are exposed in modern factories ; if we recall how the present economic régime and, above all, the disagreeable housing conditions prove obstacles to the family tie and family life ; if we remember the insuperable diffi-

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associations, by means of which they may defend their proper rights and secure the betterment of the goods of soul and body, as well as the honest comforts of life. But to unions of this kind, which in past centuries have procured immortal glory for Christianity and for the professions an untarnishable splendour, one cannot everywhere impose an identical discipline and structure, which, therefore, can be varied to meet the different temperament of the people and the diverse circumstances of time. But let the unions in question draw their vital force from principles of wholesome liberty, let them take their form from the lofty rules of justice and of honesty and conforming themselves to those norms, let them act in such a manner that, in their care for the interests of their class, they violate no one's rights, let them continue to strive for harmony and respect the common weal of civil society" (Pius XII, Letter to the American Hierarchy, Nov. 1, 1939).

"If private resources do not suffice, it is the duty of the public authority to supply for the insufficient forces of individual effort, particularly in a matter which is of such importance to the common weal, namely, the maintenance of the family and married people. If families, particularly those in which there are many children, have not suitable dwellings; if the husband cannot find employ-

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culties placed in the way of a proper observance of holydays . . . . . Dead matter leaves the factory ennobled and transformed, while human beings are corrupted and degraded" (Pius XI, Encyclical Letter, *Quadragesimo Anno*, On the Social Order).

On the other hand, Satan fans the flames of the Communist reaction and urges on the revolt against God, Our Loving Father. "In the beginning, Communism showed itself for what it was in all its perversity; but very soon it realized that it was thus alienating the people. It has, therefore, changed its tactics, and strives to entice the multitudes by trickery of various forms . . . . . Thus, aware of the universal desire for peace, the leaders of Communism pretend to be the most zealous promoters and propagandists of the movement for world amity. Yet at the same time they stir up a class warfare which causes rivers of blood to flow, and, realizing that their system offers no internal guarantee of peace, they have recourse to unlimited armaments . . . . . They try perfidiously to worm their way even into professedly Catholic and religious organiza-

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ment and means of livelihood ; if the necessities of life cannot be purchased except at exorbitant prices ; if even the mother of the family, to the great harm of the home, is compelled to go forth and seek a living by her own labour ; if she, too, in the ordinary or even extraordinary labours of childbirth is deprived of proper food, medicine, and the assistance of a skilled physician, it is patent to all to what an extent married people may lose heart, and how home life and the observance of God's commands are rendered difficult for them ; indeed, it is obvious how great a peril can arise to the public security and to the welfare and very life of civil society itself when such men are reduced to that condition of desperation that, having nothing which they fear to lose, they are emboldened to hope for chance advantage from the upheaval of the State and of established order " (Pope Pius XI, Encyclical Letter, *Casti Connubii, On Christian Marriage*).

**SIXTHLY**

The Divine Plan for order calls for a monetary system so arranged as to facilitate the production and exchange of material goods in view of the virtuous life of Members of Christ in happy families.

"The ancient workingmen's guilds were abolished in the

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tions . . . . . See to it, Venerable Brethren, that the Faithful do not allow themselves to be deceived ! *Communism is intrinsically wrong, and no one who would save Christian civilization may give it assistance in any undertaking whatsoever*" (Pius XI, Encyclical Letter, *Divini Redemptoris, On Atheistic Communism*).

"They [the Communists] carry out the *diabolical* programme of wresting from the hearts of all, even of children, all religious sentiment . . . . . Thus we see to-day, what was never before seen in history, the *satanical* banners of war against God and against religion, brazenly unfurled to the winds in the midst of all peoples and in all parts of the earth" (Pius XI, *Caritate Christi Compulsi, On the Troubles of Our Time*).

**SIXTHLY**

Satan aims at a monetary system, by which human persons will be subordinated to the production of material goods, and the production, distribution and exchange of material goods will be subordinated to the making of money and the growth of power in the hands

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last [18th] century, and no other organization took their place. Public institutions and the laws themselves have set aside the ancestral religion. Hence by degrees, it has come to pass that workingmen have been surrendered, all isolated and helpless, to the hard-heartedness of employers and the greed of unbridled competition. The evil has been increased by rapacious usury, which, although more than once condemned by the Church, is nevertheless under a different guise but with the like injustice, still practised by covetous and grasping men. To this must be added the uprise of powerful monopolies, controlling enterprises worked by contract and all branches of commerce; so that a very small number of very rich men have been able to lay upon the teeming masses of the proletariat a yoke little better than that of slavery itself" (Leo XIII, Encyclical Letter, *Rerum Novarum, On the Condition of the Working Classes*).

"It is patent that in our days not alone is wealth accumulated, but immense power and despotic economic domination are concentrated in the hands of a few . . . . This domination is most powerfully exercised by those who, because they hold and control money, also govern credit and determine its allotment, for that reason supplying, so to speak, the life-blood to the entire economic body and grasp-

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of the financiers. He is pleased that money is employed as an instrument for the elimination of the Divine Plan and for the installation of Naturalism.

Satan favours birth-prevention. "And now, Venerable Brethren, We shall explain in detail the evils opposed to each of the benefits of matrimony. First consideration is due to the offspring, which many have the boldness to call the disagreeable burden of matrimony and which they say is to be carefully avoided by married people not through virtuous continence (which Christian law permits in matrimony when both parties consent), but by frustrating the marriage act. Some justify this criminal abuse on the ground that they are weary of children and wish to gratify their desires without the consequent burden.

"Others say that they cannot on the one hand remain continent nor on the other can they have children because of the difficulties on the part of the mother or on the part of family circumstances. But no reason, however grave, may be put forward by which anything intrinsically against nature may become conformable to nature and morally good. Since, therefore, the conjugal act is destined primarily by nature for the begetting of children, those who, in exercising it, deliberately frustrate its natural power and purpose, sin against nature and commit a deed which is shame-

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ing in their hands, as it were, the very soul of production, so that no one dare breathe against their will . . . . . At the time when the new social order was beginning, the doctrines of rationalism had already taken firm hold of large numbers, and an economic science, alien to the true moral law, had quickly arisen, whence it followed that free rein was given to human avarice" (Pius XI, Encyclical Letter, *Quadragesimo Anno*, *On the Social Order*).

The Catholic Church condemns the sin of birth-prevention: "Within these sacred precincts [of the Christian family], children are considered not heavy burdens but sweet pledges of love: no reprehensible motive of convenience, no seeking after sterile pleasure bring about the frustration of the gift of life, nor cause to fall into disuse the sweet names of brother and sister" (Pius XII, Letter to the American Hierarchy, Nov. 1, 1939).

But the Catholic Church insists also that social organization must aid married people to fulfil their sacred obligations. "Since it is no rare thing to find that the perfect observance of God's

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ful and intrinsically vicious . . . .

"Since, therefore, openly departing from the uninterrupted Christian tradition, some recently have judged it possible to declare solemnly another doctrine regarding the question, the Catholic Church, to whom God has entrusted the defence of the integrity and purity of morals . . . . . raises her voice in token of her divine ambassadorship and through Our mouth proclaims anew: any use whatsoever of matrimony, exercised in such a way that the act is deliberately frustrated in its natural power to generate life, is an offence against the law of God and of nature, and those who indulge in such are branded with the guilt of a grave sin . . . . No difficulty can arise that justifies putting aside the law of God which forbids all acts intrinsically evil" (Pius XI, Encyclical Letter, *Casti Conubii*, *On Christian Marriage*).

"The poorer section of the population have outrun the demand for manual labour . . . . they must learn to regulate the expansion of their families as the middle and upper classes have long been doing" (Letter to the *London Times* quoted by Jeffrey Mark, in *The Modern Idolatry*, p. 35).

"Houses for slum dwellers in England cannot be built because the working classes do not have enough money to pay the interest and redemption charges on the loans which are needed to build them. Recent

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commands and conjugal integrity encounter difficulties by reason of the fact that the husband and wife are in straitened circumstances, their necessities must be relieved as far as possible. And, in the first place, every effort must be made to bring about that which Our Predecessor, Leo XIII of happy memory, has already insisted upon, namely, that in the State such economic and social methods should be adopted as will enable every head of a family, to earn as much as, according to his station in life, is necessary for himself, his wife, and for the rearing of his children, for the 'labourer is worthy of his hire' (St. Luke, X, 7). To deny this or to make light of what is equitable is a grave injustice and is placed among the greatest sins by Holy Writ (Deut., XXIV, 14, 15); nor is it lawful to fix such a scanty wage as will be insufficient for the upkeep of the family in the circumstances in which it is placed.

"Care, however, must be taken that the parties themselves, for a considerable time before entering upon the married life, should strive to dispose of or at least to diminish the material obstacles in their way . . . . .

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proposals for building such houses at £330 each would involve a rental of something between six and seven shillings a week to pay the interest and provide for repayment of the loan. If the cost were more, the rent could not be paid; if it were less, the houses would probably collapse on the occupants . . . . . The houses will be guaranteed not to collapse on the occupants for at least as long as the period required for the redemption of the loan" (*The Modern Idolatry*, by Jeffrey Mark, p. 39, published in 1934).

"We are sorry to note that not infrequently nowadays it happens that through a certain inversion of the true order of things, ready and bountiful assistance is provided for the unmarried mother and her illegitimate offspring (who, of course, must be helped in order to avoid a greater evil) which is denied to legitimate mothers or given sparingly or almost grudgingly.

"It is the concern of the public authority to make proper provision for matrimony and the family, not only in regard to temporal goods, but also in other things which concern the good of souls. Just laws must be made for the protection of chastity . . . . . The prosperity of the State and the temporal happiness of its citizens cannot remain safe and sound where the foundation on which they are established, which is the moral order, is weakened and where the very fountain-head

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Provision must be made also, in the case of those who are not self-supporting, for joint aid by private or public guilds " (Pius XI, Encyclical Letter, *Casti Connubii, On Christian Marriage*).

**FINALLY**

Our Lord Jesus Christ wants all His Members to grasp the programme for order laid down by His Father and unite with Himself in the central act of submission to the Blessed Trinity, the Holy Mass. In this sacrifice, the re-presentation of Calvary, all Catholics profess their willingness to respect God's Rights and their readiness to strive, as a united body, to mould society in accordance with Our Lord's programme for order.

"When an organism decays and becomes corrupt, it is because it has ceased to be under the action of the causes which had given it its form and constitution. To make it healthy and flourishing again, it is clearly necessary to bring it again under the vivifying action of those same causes. Now, modern society, in its foolhardy effort to escape from God, has rejected the supernatural order and divine revelation. It is thus withdrawn from the salutary efficacy of Christianity which is

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from which the State draws its life, namely, wedlock and the family, is obstructed by the vices of its citizens " (Pope Pius XI, Encyclical Letter, *Casti Connubii, On Christian Marriage*).

**FINALLY**

Satan wants to confuse and bewilder human beings, so that they may give up the idea that there is an order laid down by God, which they are bound to find out, if they do not know it already, and observe. On account of his relentless hatred of the Supernatural Life, he detests above all the central act of submission to the Blessed Trinity, the Holy Sacrifice of the Mass. He strives to eliminate it wherever he can, and, where he cannot do so, he endeavours to have it treated as a mere formality not intended to influence life. He tries to get the young and inexperienced to accept that they are on the road to happiness, when they neglect the Mass and its significance for life, cast off moral restraint and reject the claims of duty.

On account of his hatred of the Supernatural Life of Grace, Satan has steadily striven to get every country that once acknowledged the essential or *per se* order of the world to reject



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manifestly the most solid guarantee of order, the strongest bond of fraternity, and the inexhaustible source of all virtue, public and private. From this sacrilegious divorce has sprung the trouble which now disturbs the world. Hence modern society, which has gone sadly astray, must re-enter the bosom of the Church, if it wishes to secure its salvation and enjoy peace and prosperity.

"Just as Christianity cannot penetrate into a soul without making it better, so it cannot enter into the public life of a people without establishing order . . . . If Christianity transformed pagan society . . . . so, after the terrible upheavals which unbelief has brought about in the world, it will be able to put that world again on the right road and bring back to order the states and peoples of modern times. That, however, is not all. The return of Christianity will not be a complete and efficacious remedy, if it does not mean the return to and the sincere love of the One, Holy, Catholic and Apostolic Church. Christianity is incarnate in the Catholic Church. It is identified with that perfect, Supernatural Society, sovereign

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that order and revolt against it. He considers that he has made a notable advance towards his goal when he has succeeded in having other religions placed on the same level as the True Church of Christ. *He is well aware of the anti-supernatural influence of that official attitude on the average member of society.* He knows well that "when error has become incarnate in legal formulæ and in administrative practice, it penetrates so deeply into people's minds that it is impossible to eradicate it" (*The Kingship of Christ according to Cardinal Pie of Poitiers*, p. 52).

The decay of the ideas of membership of Christ and of solidarity with Christ in the Mass, of which the Guilds of the Middle Ages were the embodiment in economic life, has proved disastrous for human personality. The attempts to remedy the evils that have arisen as a result of modern disorders do not go to the root of the evil. Power is steadily passing into the hands of the few.

G. K. Chesterton has well depicted some of the results of Satan's triumphs in economic organization. "The modern world began with the problem of the grocer and the grocer's assistant. It is in fact ending with a vast growth of grocers' assistants and no grocer. It must still be emphasized, obvious as it is, that the grocers' assistants have not grown into

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in its own sphere, which is the Mystical Body of Jesus Christ and which has for Visible Head the Roman Pontiff, Successor of the Prince of the Apostles" (Leo XIII, Encyclical Letter, *Parvenu à la 25ième année*).

In the text from the Encyclical Letter, *Immortale Dei*, *On The Christian Constitution of States*, quoted on pages 8 and 9, we have seen that Pope Leo XIII insists primarily on the Rights of God. The essential (or *per se*) order of the world, the order which God wants, demands the acknowledgement of these Rights. Hence "we are bound absolutely to worship God in that way which He has shown to be His will" and "the Church deems it unlawful to place the various forms of divine worship on the same footing as the true religion."

He then mentions what is secondary and accidental (*per accidens*). "The Church does not," he says, "condemn those rulers who, for the sake of securing some great good or of hindering some great evil, patiently allow custom or usage to be a sort of sanction for each kind of religion having its place in the State." Then towards the end of the same Encyclical, he

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grocers. They have all remained assistants; only instead of assisting a humble human grocer, with a soul to be saved, they are assisting the International Stores or the Universal Provision Department. In other words, the servants have not become masters. They remain servants: only they are like those slaves that were held to public service in pagan antiquity; they have personal servants over them, but only an impersonal master over all. Now, very broadly, one idea in the Guild is that the grocer's assistant should grow into a grocer. For that purpose, it is obviously necessary to preserve a large number of equal and independent grocers. It is necessary to prevent these grocers from being bought out or sold up by the stores or the Super-Grocer. With this object the Guild deliberately checked certain forms of competition, protected the weaker brethren . . . .

"Chaucer mentions several Master craftsmen, evidently attached to a Guild, as going on his Canterbury Pilgrimage; he mentions, for instance, a Dyer and a worker in tapestry. If we compare the first with the huge development of the modern Dye Industry, we shall recognize at once the main distinction I mean. More and more people may have come to work in dye factories; more and more processes may have been invented . . . . And although for some time the logic of Capitalism produced worse and worse con-

**(Our Lord's Programme)**

urges all Catholics to work for this return to order. "First and foremost it is the duty of all Catholics worthy of the name and wishful to be known as most loving children of the Church . . . to endeavour to bring back all civil society to the pattern and form of Christianity We have described."

"The law of Christ ought to hold sway in human society, and in communities, so as to be the teacher and guide of public as well as of private life. This being divinely appointed and provided, no one may resist with impunity, and it fares ill with any commonwealth in which Christian institutions are not allowed their proper place . . . The law of Christ is always to be sought from the Church, and therefore, as Christ is for men the way, so likewise the Church is the way, He in Himself and by His proper nature, she by His commission and by a share in His power . . .

"The security of the State demands that it should be brought back to Him from whom it ought never to have departed, to Him who is the way, the truth, and the life, not for individuals only but for human society as a whole.

**(Satan's Aims)**

ditions, the wisdom of Capitalists (following on the courage of Trades Unionists) may now produce (or pretend to produce) better and better conditions. But they produce better and better conditions for servants; they do not attempt to produce a Guild, which is a fraternity of masters . . .

"There rode in the cavalcade in Canterbury, along with the Dyer, the more conspicuous figure of the Doctor . . . The Doctor still exists as a roughly recognizable figure. The Dyer has totally disappeared . . . The reason why the Doctor is recognizable, and the Dyer unrecognizable is perfectly simple. It is that the Doctors not only were, but still are, organized on the idea of a Medieval Guild . . . The British Medical Council, which is the Council of a Guild . . . does what a Guild was supposed to do. It keeps the doctors going; it keeps the doctors alive; and it does prevent one popular quack from eating all his brethren out of house and home. It sets limits to competition; it prevents the growth of monopoly. It does not allow a fashionable physician in Harley Street to destroy the livelihood of four general practitioners in Hoxton. It does not permit one professional man to buy up all the practices, as one grocer can buy up all the grocers' shops . . . The Guild principle has in fact saved the doctor . . . as a separate social figure . . . But it is the tendency of all

## *The Kingship of Christ and Organized Naturalism*

### **(Our Lord's Programme)**

Christ Our Lord must be reinstated as the Ruler of human society. It belongs to Him as do all its members. All the elements of the commonwealth : legal commands and prohibitions, popular institutions, schools, marriage, home-life, the workshop and the palace, all must be made to come to that fountain and imbibe the life that comes from Him " (Pope Leo XIII, Encyclical Letter, *Tametsi, On Christ Our Redeemer*).

Thus there will be peace on earth for men of good will and the happiness that can be ours on our way to full union with the Blessed Trinity in Heaven.

Our Lord ever seeks to unite men in love of His Father.

### **(Satan's Aims)**

the separate social figures, falling into modern monopolist and impersonal tendencies, to disappear altogether. Standardization lowers the standard of personality and independence in all the types and trades " (*Chaucer*, by G. K. Chesterton, pp. 70-75). This remnant of the Guild idea is now being threatened with extinction by centralized financial control through compulsory Health Insurance, etc.

Satan ever seeks to separate men from Christ and lead them on to hatred of God, Our Father, and so to despair. He urges to revolt against the order of the world and, when the inevitable disillusionment comes, he suggests that there is no order and that all is hopeless.

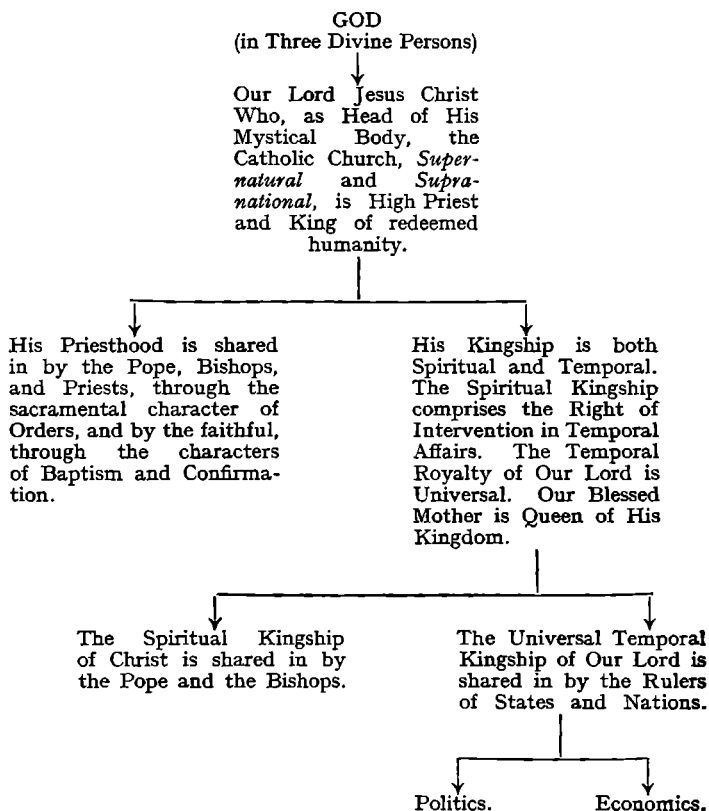
" If our age in its pride laughs at and rejects Our Lady's Rosary, a countless legion of the most saintly men of every age and of every condition have not only held it most dear and have most piously recited it but have also used it at all times as a most powerful weapon to overcome the devil, to preserve the purity of their lives, to acquire virtue more zealously, in a word to promote peace among men " (Pope Pius XI, Encyclical Letter, *Ingravescentibus Malis, On the Holy Rosary of the Blessed Virgin Mary*).

## CHAPTER II.

### The Kingship of Christ in its Integrity

#### THE DIVINE PLAN FOR ORDERED SOCIAL LIFE

THE Divine Plan for the organization of human society may be represented diagrammatically as follows :—



WE can thus easily see that the entrance of Christianity into the world has meant two things. Primarily and principally, it has meant the constitution of a supernatural society, the Mystical Body of Christ, absolutely transcending every natural development of culture and civilization. Secondly, it has had as result that this supernatural society, the Catholic Church, began to exercise a profound influence upon culture and civilization and modified in a far-reaching way the existing temporal or natural social order. The indirect power of the Church over temporal affairs, whenever the interests of the Divine Life of souls are involved, presupposes, of course, a clear distinction of nature between the ecclesiastical authority, charged with the care of divine things, and the civil authority, whose mission is concerned with purely temporal matters. In proportion as the Mystical Body of Christ was accepted by mankind, political and economic thought and action began to respect the jurisdiction and guidance of the Catholic Church, endowed, as she is, with the right of intervention in temporal affairs whenever necessary, because of her participation in the spiritual Kingship of Christ. Thus the natural or temporal Common Good of States came to be sought in a manner calculated to favour the development of true personality, in and through the Mystical Body of Christ, and social life came more and more under the influence of the supreme end of man, the vision of God in Three Divine Persons.

Accordingly, the Divine Plan for order in our fallen and redeemed world comprises, primarily, the supernatural social organism of the Catholic Church, and then, secondarily, the temporal or natural social order resulting from the influence of Catholic doctrine on politics and economics and from the embodiment of that influence in social institutions. From the birth of the Catholic Church on Calvary and the solemn promulgation of her mission at the first Pentecost, the Kingdom of God in its *essence* has been present in the world. As a result of the gradual acceptance of the rôle of the Church by the Temporal Representatives of Christ the King, the social institutions of States and nations became deeply permeated with the influence of the Supernatural Life of Christ. Then, and only

then, could the Kingdom of God in its *integrity* or the rule of Christ the King in its integrity, be said to exist. The Kingdom of God or the rule of Christ the King is present in its *integrity* only in so far as the whole social life of States, political and economic, is *permeated* with the influence of the Church. To put it in other terms, Christ fully reigns only when the programme for which He died is accepted as the one true way to peace and order in the world, and social structures in harmony with it are evolved.

The Kingdom of God in its *essence* is always with us, but the influence of the Church on politics and economics, in other words, the extension of the Kingdom of God in its *integrity*, has varied with the centuries. Broadly speaking the thirteenth century has been, so far, the high water mark of that influence. Since then, until recently, there has been steady decay. No particular temporal social order, of course, will ever realize all that the Church is capable of giving to the world. Each of them will be defective for several reasons.

First of all, the action of the Church, welcomed by some Catholics, will be opposed by the ignorance, incapacity and perversity of others.

Secondly, even if all Catholics did accept fully, they could only reflect some of the beauty of the Gospel, as the saints reflected some of the infinitely imitable holiness of Christ.

Thirdly, there would still remain the vast number of non-Catholics to be won for Christ and have their social life organized under His rule. It is towards this latter goal that every generation of Catholics is called upon to work. The aim is not, needless to say, to bring back the Middle Ages, for the river of time does not turn back in its course, but the aim is to impregnate a new epoch with the divine principles of order so firmly grasped in the thirteenth century. The result of the so-called Reformation and the French Revolution has been to obscure the Rights of God proclaimed by Our Lord Jesus Christ and to diffuse Naturalism.

*Naturalism* consists in the negation of the possibility of the elevation of our nature to the *Supernatural* Life and order, or more radically still, in the negation of the very existence of

that life and order. In our day owing to the progress of the anti-Christian revolt, the more radical meaning has become common. Naturalism may be defined, therefore, as the attitude of mind which denies the reality of the Divine Life of Grace and of our Fall therefrom by Original Sin. It rejects our consequent liability to revolt against the order of the Divine Life, when this Life has been restored to us by our membership of Christ, and maintains that all social life should be organized on the basis of that denial. We must combat that mentality and proclaim the Rights of God. "About the 'rights of man' as they are called," wrote Pope Leo XIII, "the people have heard enough: it is time they should hear of the Rights of God."<sup>1</sup>

"The claim to withdraw the public life of States and Nations from subjection to God and His law," wrote Cardinal Pie, "is the dominant error and the capital crime of this [19th] century."<sup>2</sup>

Cardinal Mercier in the 20th century proclaimed that the terrible war of 1914-1918 was the punishment of this error and this crime. "In the name of the Gospel," he wrote, "and in the light of the Encyclicals of the last four Popes, Gregory XVI, Pius IX, Leo XIII and Pius X, I do not hesitate to affirm that this indifference to religion, which puts on the same level the religion of divine origin and the religions invented by men, in order to include them in the same scepticism, is the blasphemy which, far more than the sins of individuals and families, calls down God's chastisements on society."<sup>3</sup>

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<sup>1</sup> Encyclical Letter, *Tametsi, On Christ our Redeemer*. In this Letter, Pope Leo XIII insists that the true rights of man are based upon his duties to God. Without due recognition of the Rights of God through Our Lord Jesus Christ, man's rights will not long be recognized. "Just as mankind could not be freed from slavery," he writes, "but by the sacrifice of Christ, so neither can it be preserved but by His power."

<sup>2</sup> *The Kingship of Christ according to Cardinal Pie of Poitiers* (1815-1880), p. 48.

<sup>3</sup> Pastoral Letter (1918), *The Lesson of Events*.



## CHAPTER III.

# Organized Opposition to the Kingship of Christ and to Our Supernatural Life

### THE ORGANIZED FORCES.

**T**HERE is unorganized opposition to the Supernatural Life in each one of us, owing to the Fall. This unorganized opposition of individuals inevitably leads to the formation of little anti-supernatural groups here and there, even without the concerted action of vast organized forces. But the fact that there exists concerted anti-supernatural action on the part of organized bodies is so far removed from the preoccupations of the average Catholic that it needs to be specially stressed and its aims made clear.

We have seen that social organization is meant to be permeated with the reality of the Supernatural Life of the Mystical Body of Christ, in view of aiding us to bring our daily life into harmony with our protestation of loyalty to the Blessed Trinity in Holy Mass, in union with Christ as Priest. By this permeation of society with the reality of membership of Christ, the Kingship of Christ in its integrity is acknowledged. We have also seen that, conversely, assistance at Mass, in union with Christ as Priest, urges us to strive to realize the Kingship of Our Lord in its integrity, in a Christian framework of society. The Christian framework of society is destined, not only to aid us in attaining union with Christ, but to serve as a bulwark against the assaults of the forces organized against our Supernatural Life. These forces are three in number, one being invisible, the other two visible.

The invisible host is that of Satan and the other fallen angels, while the visible forces are those of the Jewish Nation and Freemasonry. The Jewish Nation is not only a visible organization, but its naturalistic or anti-supernatural character is openly proclaimed, by its refusal to accept the Supernatural Messiah and by its looking forward to a naturalistic messianic era. The Masonic Society or group of Societies is a visible organization, but its naturalistic and anti-supernatural character is secret or camouflaged. The Naturalism or Anti-Supernaturalism of

its end, as well as of its ritual and symbolism, is clearly grasped by only relatively few of the initiated. The pantheistic deification of man, which is the consequence of this Naturalism, is the supreme secret of Freemasonry. Both of these visible societies, however, make use of subterfuge and secrecy in their *modes* of action against the Supernatural Life of the nations of the world. Accordingly, the most vitally real struggle in the world is that waged by those naturalistic or anti-supernatural armies, under the leadership of Satan, against those who accept the Supernatural Life of Grace, participation in the Life of the Blessed Trinity, under the leadership of Our Lord Jesus Christ.

Needless to say, the efforts of these anti-supernatural forces do not suffice to account for everything in history, for the causes of historical events are very complex. But if these forces are left out of account, modern history becomes a puzzle. The art of manoeuvring human beings towards a certain goal, without their being aware that they are being so manoeuvred, has been brought to a pitch of perfection never before attained. The control of money facilitates the acquisition of the power to influence all the technical agencies for the formation of public opinion—the Press, the Radio and the Cinema. Catholics succumb to the machinations of Our Lord's enemies largely because they are not trained for the real struggle in the world. They leave school without adequate knowledge of the organized opposition they will have to meet and having very hazy notions about the points of social organization for which they must stand and against which attacks are being directed. They do not realize that the opposition's ultimate aim is the disruption of Christ's order. They are not accustomed to think that they must co-operate with other young Catholics for Our Lord's programme, that they must, for example, get control of the Cinema and prevent it from undermining the Catholic concept of marriage and Catholic family life. Thus they display a lamentable lack of cohesion and a pitiable want of enthusiasm for Christ's interests, so that Catholics that stand for integral Christianity can always count on finding other Catholics in the opposite camp.

## THE INVISIBLE ORGANIZED FORCE—SATAN AND HIS FELLOW-DEMONS

Satan everywhere combats and everywhere seeks to eliminate the Supernatural Life of Grace, participation in the Life of the Blessed Trinity. His act of rebellion was a refusal to depend on the Blessed Trinity for his happiness and perfection. By that act he not only forfeited the Life of Grace but declared war on it. The whole being of that pure spirit, all that relentless, untiring energy, of which we, poor creatures of nerves and muscles, cannot form an adequate idea, is always and everywhere directed against submission to the Blessed Trinity in supernatural love. We change our minds and we need sleep and rest. With Satan it is not so. Satan's sin was a refusal to accept the truth that, for the perfection and happiness of his being, he should depend upon God and not upon himself alone. He wanted to get rid of the dependence and subjection which were inseparable from his condition as creature. The result was an eternity of misery.

All the frightful energy, then, of Satan's hatred is specially directed against the Holy Sacrifice of the Mass, which is the renewal of the expression of submission of Calvary. Arrayed with him and animated with the same hatred, is an army of invisible satellites of the same nature. Forgetfulness of these facts makes it hard for people who read only the newspapers and frequent the cinema, to understand, for example, the hatred of the Mass and of the priesthood displayed by the Communist and Masonic "Democracy" of Spain. Even the formation given by "Moscow" does not suffice to account for it.<sup>1</sup>

We must distinguish between the end Satan had in view in the Crucifixion of Our Lord and the purpose he now has in view in directing and provoking attacks on those who celebrate Mass and those who assist thereat. Satan urged the leaders of the Jewish Nation to get rid of Our Lord, for he was conscious of the presence in the Man, Christ Jesus, of an exceptional degree

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<sup>1</sup> Cf. *The Rulers of Russia*, in which some of the documentary evidence is given, which proves that the Jews are the real controlling force in Russia.

of that Supernatural Life which he hates, but he did not want to enter into the Divine Plan for man's return to order. His pride, however, obscured his vision of God's way of proceeding. By his action on the minds and wills of the leaders of the Jewish Nation and again on the passions of the crowd, disappointed and disillusioned at the sight of the acclaimed liberator of Israel discomfited and helpless, he prepared the way for the sublime display of obedience and humility of the God-Man on Calvary. The demons did not know that the act of submission of Calvary meant the return of order to the world, by the restoration of the Supernatural Life of Grace to the human race.

St. Paul insists that "if they [the princes of this world] had known it, they would never have crucified the Lord of Glory" (I Cor., II, 8). St. Thomas writes: "If the demons had been perfectly certain that Our Lord was the Son of God and had known in advance what the effect of His Passion and Death would be, they would never have had the Lord of Glory crucified."<sup>1</sup> But they are quite well aware of the meaning of the Mass. All their efforts are directed towards preventing its celebration, by exterminating the priesthood, and towards thwarting its effects by limiting it to the rôle of a rite bereft of significance for men's social life, political and economic. If Satan cannot succeed in doing away with the one acceptable act of worship, he will try to restrict it to the minds and hearts of as few individuals as possible. One has only to look at the world to see how far he has succeeded since the French Revolution.

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<sup>1</sup> I<sup>a</sup> P., Q. 64, art. 1, ad 4. Cf. III<sup>a</sup> P., Q. 44, art. I, ad 2.

Cf. also the following extract from the Sermon of Pope St. Leo the Great, which is read in the Second Nocturn of the Office of Palm Sunday: "If the proud and cruel enemy of God and man had been aware of the merciful design of God, he would have tried to soften the minds of the Jews rather than have sought to stir up their unjust hatred, lest in attacking the liberty of action of the One Who was not in his debt, all his human captives should be set free. The malignity of his mind kept him from grasping the truth. He got the Son of God condemned to death and that condemnation became a remedy for the fall of the human race." Satan's disordered pride prevented him from understanding the ordered self-sacrificing humility of God become Man.

Historically, there has been a noticeable difference between the mode of procedure adopted by Satan for the elimination of the Supernatural Life from Protestant and from Catholic countries. In Protestant countries, on account of the public official rejection of the Divine Plan for order in the world, the gradual ousting of the remnant of Our Lord's doctrine from the organization of the public life of the countries is inevitable. Thus, as the advent of Naturalism in these countries is only a question of time, forcible steps have not in general been taken to uproot the past. Satan can afford to bide his time, so to say. That does not mean, however, that these countries may not be called upon to endure the agony of revolution. Satan's hatred of belief in the Divinity of Our Lord, his fear of even the possibility of a return to the Mass, the longing of the Jewish Nation for the future Messianic Age, any one of these may be responsible for a renewal of violence in the effort to uproot every vestige of Christianity.

In Catholic countries, however, violent revolution is always aimed at, in order to get rid of the existing social structure, in which the Kingship of Christ is respected, and so to install Naturalism. Profanation of the Blessed Eucharist has, on many occasions at least, been part of the preparation of apostate Catholics to be fitting instruments of revolution or of anti-supernatural legislation.<sup>1</sup>

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<sup>1</sup> Cf. *The Mystical Body of Christ and the Reorganization of Society*, Chapter VII.

## CHAPTER IV.

### The Organized Naturalism of the Jewish Nation

#### THE ONENESS OF THE DIVINE PLAN FOR ORDER.

WE have seen the oneness of the Divine Plan for order in the world. This great truth needs to be stressed, for the age-long struggle of the Jewish Nation against the Supernatural Life of the Mystical Body of Our Lord Jesus Christ, that is, the Naturalism of the Jewish Nation, does not stand out as clearly in the minds of Catholics to-day as it did in former ages. Again and again, the Popes have insisted upon the fact that the Catholic Church is the ark of salvation for all. For example, Pope Pius IX spoke of those who would be saved through invincible ignorance of the true religion of Christ, but he urged the Bishops of the whole world to do all in their power "to keep men's minds free from the impious and fatally destructive opinion that the way of eternal salvation can be found in any religion whatever."<sup>1</sup>

The order of the world, then, demands the acceptance by all men of the Supernatural Life, which is a participation in the Inner Life of the Blessed Trinity. It is only through that Divine Life that our natural life, individual and social, can be lived in order.<sup>2</sup> The Unique Source of that Life is Our Lord Jesus Christ, and human beings are intended to receive communication of that Life by being incorporated into Him through membership of the supernatural society of His Mystical Body, the Catholic Church. All nations are meant to enter the Mystical Body of Christ and to organize their national life so as to allow Our Lord to manifest His treasures of supernatural sanctity in every clime and in every latitude.

We must now study more closely the significance of Jewish Naturalism. There is need for clear thinking in this connexion.

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<sup>1</sup> Allocution, *Singulari quadam* (9th Dec., 1854); Encyclical Letter, *Quanto conficiamur moerore* (1863). With regard to invincible ignorance, cf. Denzinger, 1467.

<sup>2</sup> Cf. I<sup>a</sup> II<sup>æ</sup>, Q. 109, a.3.

We must distinguish accurately between opposition to the domination of *Jewish Naturalism* in society and hostility to the *Jews as a race*. The latter form of opposition, namely, hostility to the Jews as a race, is what is designated by the term, Anti-Semitism, and has been more than once condemned by the Church. The former opposition is incumbent on every Catholic and on every true lover of his native land.

### CONSEQUENCES OF THE JEWISH NATION'S REJECTION OF THE SUPERNATURAL MESSIAS.

The Jewish nation was chosen by God to maintain acceptable worship of the One True God, in preparation for the coming of Him Who was to re-establish order in the world by the restoration of Supernatural Life. The Jewish Nation was at the same time destined to be the source of the *individuality* of the Supernatural Messias to come. His *Personality* was to be from on high. Our Lord Jesus Christ, the Supernatural Messias, True God and True Man, is at one and the same time the Second Person of the Blessed Trinity and a Jew of the house of David.

Two of the essential points in His preaching roused the stubborn hostility of the leaders of the Jewish Nation.<sup>1</sup> They refused, firstly, to accept that the Supernatural Life of His Messianic

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<sup>1</sup> "The Pharisees who formed the dominant sect in the last years of the political existence of our nation brought about a veritable religious revolution amongst the Jews who followed them. To the Church of Jesus Christ, which is the development of the historical Synagogue of Israel, to that Church which had its origin in Jerusalem and had at first no adherents other than the descendants of Abraham, the proud and perverse Pharisees set up in opposition a false *foreign* Synagogue, founded on traditions of their own fabrication and on arbitrary interpretations and hair-splitting decisions, dictated by their hypocritical zeal (of. St. Mark, VII, 9 and St. Matthew, XV, 9). This has been for our unhappy nation 'a root bringing forth gall and bitterness' (Deut., XXIX, 18)" (*De L'Harmonie entre l'Eglise et la Synagogue*, by the Catholic ex-Rabbin Drach, Vol. II, p. 484). Cf. Mgr. Landrieux, *L'Histoire et les Histoires dans la Bible*, pp. 76-110.

Kingdom was higher than their national life and, secondly, they utterly rejected the idea of the Gentile Nations being admitted to enter the Messianic Kingdom, on the same level as themselves. Thus they put their national life above the Supernatural Life of Grace, and set racial descent from Abraham according to the flesh on a higher plane than spiritual descent from Abraham by faith.<sup>1</sup> Having put their race and nation in the place of God, having in fact deified them, they rejected the Supernatural Messiah and elaborated a programme of preparation for the Natural Messiah to come. "Our Lord spoke a heavenly language to them [the Jews]," writes the great Jewish convert, Father Libermann, C.S.Sp., "and they interpreted his words in mean and ignoble fashion, according to their low and narrow ideas. Their souls were half-brutalized by sin and the domination of sense-life, with the result that they were incapable of grasping heavenly things."<sup>2</sup>

### JEWISH NATURALISM.

The Jewish ideal of a future Messianic Age is, therefore, opposed to the real order of the world in a twofold manner.

In the first place, the Jewish Nation opposes the Divine Plan for the union of all nations in the Catholic Church, the Mystical

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<sup>1</sup> G. K. Chesterton sums up the deification of the Jewish race and nation by the Jews as follows: "There are Jewish Mystics and Jewish sceptics; but about this one matter of the strange sacredness of his own race, almost every Jewish sceptic is a Jewish Mystic" (*The End of the Armistice*, p. 86). It is not strange that the Jews should come to deify their race, since they have rejected the Divine Plan for order. It is the inevitable alternative. It is, however, strange in the sense that it is a terrible proof of the weakness of human nature since the Fall. Of course, the Jewish race will always remain the race from which the Redeemer sprang and, as such, is especially dear to His Sacred Heart. That is the "sacredness," which they, as a race, despise and reject.

<sup>2</sup> *Commentary on St. John's Gospel*, p. 374.



Body of Christ. The Catholic Church is supernatural and by the aid of the Supernatural Life of Grace, can work at eliminating the particular form of selfishness of each nation, so that the union of all may be achieved in a manner perfectly respectful of the variety of national qualities and characteristics. God wanted the Jews as a people to accept His only-begotten Son and be the heralds of the supernatural, supranational Life of His Mystical Body. They were thus offered the privilege of proclaiming and working for the only mode of realizing the union and brotherhood of nations which is possible since the Fall. Their pride or lack of humility and docility caused them to set their faces against God. When they refused to enter into His designs, God permitted the crime of deicide and, by the supreme act of humble submission of Our Lord on Calvary, the Life of Grace was restored to the world. Calvary, however, was a consequence of the refusal of the Jews to submit humbly to God the Father and accept His Son.

In his Commentary on St. Matthew, XXVI, 39, St. Thomas quotes the opinion of St. Jerome that Our Lord, by His Prayer in the Garden of Gethsemani : " My Father, if it be possible, let this chalice pass from me," asked to have the redemption of the world accomplished without the crime of the Jews, His own people, but bowed down to what His Father was permitting, namely, the abuse of their free will by that people, with all its dire consequences for Himself and for His Mystical Body : " Nevertheless not as I will, but as thou wilt." The Jews freely rejected Christ before Pontius Pilate, as they freely reject Him to-day. God the Father drew good out of evil then, as He does to-day, but the rejection was and is against the order of the world, and therefore evil.<sup>1</sup> The *per se* order or order desired

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<sup>1</sup> These great truths must be emphasized in face of such blasphemies as the following : " As a matter of fact, if, as Christianity teaches, the only-begotten Son of God was to be crucified as vicarious atonement to save the sinful world and God used the Jew as a vehicle to bring about the Crucifixion, why blame the Jew ? The fault rests with God " (*Judaism in the War of Ideas*, by Harry Joshua Stern, p. 100).

by God in accordance with His infinite holiness, was that the Jewish Nation should receive Christ as true God and true Man and put their natural qualities at His disposal for the undoing of the effects of original sin. The *per accidens* order, or order consequent on God's permitting the Jews freely to prefer their national life to the acceptance of the Divine Plan, is the one in which, in actual fact, the combat against original sin has been waged, with the Jews in the forefront of the naturalistic or anti-supernatural army.

The Jewish ideal of a future Messianic age is opposed to God's Plan in a second way. The Jews reject the Supernatural Messias and His supranational Kingdom, while they continue to look for another Messias. This means that they look for a Messianic age which must of necessity be purely natural. Whether this Messias be taken to be an individual or the race, it means that the Jews, as a nation, must strive to impose their particular national form on other nations. This imposition of the Jewish national *form* inevitably spells decay for other traditional national forms. The imposition by any nation of its national *form* on other nations leads to the decay of the other nations, and this is all the more emphatically the case when the attempted imposition is accompanied by the rejection of the one true order of the world which can be achieved only through Our Lord Jesus Christ. The Jewish Messianic ambition, therefore, contains a twofold source of corruption and decay for other nations. It *corrupts* the national life on the *natural* level, and by its *opposition* to the *Supernatural Life* coming from Our Lord Jesus Christ, it rejects that succour, by which alone, human life, individual and national, can be lived in order.

The Jewish ideal is interpreted differently by different Jews. The orthodox Jews want to return to Jerusalem, to rebuild the temple and to reinstitute their worship, while awaiting the coming of a personal Messias. The non-orthodox or Reform Jews have departed from the central hope of Judaism by rejecting belief in a personal Messias.<sup>1</sup> But they believe in the advent of a Messias in the sense of a Messianic Age which will

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<sup>1</sup> Cf. *Campaigners for Christ*, by David Goldstein, p. 30.

come through the leadership and domination of their race. "In general the Jews," writes the Jew, Bernard Lazare, in his well-known work, *L'Antisémitisme*, "even the revolutionaries, have kept the Jewish spirit, and if they have given up religion and faith, they have nevertheless been formed, thanks to their ancestry and education, by the influence of Jewish nationalism. This is true in a very special way of the Jewish revolutionaries who lived in the first half of this (nineteenth) century. Heinrich Heine and Karl Marx are two typical examples." This is true also of the Jews of High Finance, the Rothschilds, the Warburgs, the Kahns, the Schiffs, etc., etc. They are one with their people in the ideal of the domination of the race and, therefore, in opposition to the Supernatural Life coming from Our Lord Jesus Christ, who, according to them, attempted to turn aside the Jewish nation from its destined goal.

Does that mean that all Jews are bad men? Needless to say, it does not. There are Jews in whom may be seen excellent natural qualities, and the Supernatural Life of Grace is poured out upon us all by Our Lord, even upon those who reject Him. It does mean, however, that all Jews, in proportion as they are one with the leaders and rulers of their race, will oppose the influence of the Supernatural Life in society and will be an active ferment of Naturalism. The Jews, as a nation, are objectively aiming at giving society a direction which is in complete opposition to the order God wants. It is possible that a member of the Jewish Nation, who rejects Our Lord, may have the Supernatural Life which God wishes to see in every soul, and so be good with the goodness God wants, but *objectively*, the direction he is seeking to give to the world is opposed to God and to that Life, and, therefore, is not good. If a Jew who rejects Our Lord is good in the way God demands, it is in spite of the movement in which he and his nation are engaged. Our Lord Jesus Christ alone is the source of the goodness God wants to see in every human being, the goodness due to participation in the Inner Life of the Blessed Trinity. No Jew, in virtue of what he *objectively* stands for, is supernaturally good as God wants him to be.

Where the Jews are powerful, they openly attack the Super-

natural Messias and the Supernatural Life of Grace which comes from Him. In countries where they are only advancing to power, they content themselves with desupernaturalizing the observances and customs which have sprung from acceptance of the Supernatural Messias. When the latter process has been carried on for a sufficiently long time and Catholics have grown weak, the open attack can be begun.

The opposition between the Supernatural Messias and the Natural Messias is in the very nature of things. According to the Divine Plan, it is only through acceptance of Our Lord Jesus Christ as the true Messias that we can live our lives as the objective order of the world demands. The Jews, as a nation, have refused to accept the Supernatural Messias, God Himself, who came into His own world to restore our most real Life, and they still look forward to another Messias. Therefore, it is absurd and confusing to speak of the opposition of the Jewish Nation to the Supernatural Messias as a plot or a secret conspiracy, for, not only is it clear to us, but the Jews themselves proclaim it openly. It is true that the Jews work with abnormal secrecy, and in the Masonic Association they have a powerful secret auxiliary force working for Naturalism, but their opposition as a nation to the Supernatural Messias and to Supernatural Life is not a secret. Accordingly, when Mr. Belloc ridicules the account of Jewish opposition to Christianity, as a vast age-long plot culminating in the contemporary Judaeo-Bolshevik Russian Revolution, he misses the all-important point of the opposition between organized Naturalism and the Supernatural.<sup>1</sup>

Opposition to the order God has established in the world has led inevitably to decay in belief in God among the Jews, as well as to corruption in regard to the correct attitude towards their fellow-human beings and in regard to the means to be employed to get other nations to accept the Messianic message.

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<sup>1</sup> Cf. *The Jews*, by Hilaire Belloc (First Edition, p. 168). In this book, Mr. Belloc does not deal with the Jewish question from the standpoint of Jewish national opposition to the Divine Plan for order through the Mystical Body of Christ. This detracts from the value of the book.

It is morally inevitable that nations which resist God and oppose the supernatural order of the world should suffer decay in the process. The excesses of the Bolshevik Revolution and of the Red Government of Spain thus find their explanation.

"The case of governments," wrote Pope Leo XIII, "is much the same as that of individuals: they also must run into fatal issues, if they depart from the way . . . . Let Jesus be excluded, and human reason is left without its greatest protection and illumination: the very notion is easily lost of the end for which God created human society . . . . Their minds busy with a hundred confused projects, rulers and subjects alike travel a devious road, bereft as they are of safe guidance and fixed principle. Just as it is pitiable and calamitous to wander out of the way, so it is to desert the truth. But the first absolute and essential truth is Christ, the Word of God, consubstantial and co-eternal with the Father, who with the Father is one."<sup>1</sup>

Pius XI is just as explicit as Leo XIII. "No belief in God," he writes, "will in the long run be preserved pure and genuine, if it is not supported by belief in Christ . . . . Belief in Christ will not be preserved true and genuine, if not supported and protected by belief in the Church, the pillar and the ground of truth (I Timothy, III, 15). Christ Himself, God praised forever in the ages, has erected this pillar of faith. His command to hear the Church (St. Matthew, XVIII, 17), to hear His words and commandments (St. Luke, X, 16) in the words and commandments of the Church, is meant for the men of all times and places . . . . The moral conduct of mankind is grounded on faith in God kept pure and true. Every attempt to dislodge moral teaching and moral conduct from the rock of faith, and to erect them on the shifting sands of human regulations, sooner or later leads the individual and the community to moral destruction."<sup>2</sup>

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<sup>1</sup> Encyclical Letter, *Tametsi*, On Christ Our Redeemer.

<sup>2</sup> Encyclical Letter, *Mit brennender Sorge*, On the Persecution of the Church in Germany.

In the Encyclical Letter, *Divini Redemptoris*, the same Pontiff wrote: "Everything must crumble that is not grounded on the one corner stone which is Christ Jesus."

These principles of Pope Leo XIII and Pope Pius XI apply with greater force to the Jewish Nation and its leaders than to others, for they have rejected greater graces and turned against God with dire ingratitude. They are Our Lord's own people according to the flesh. It is no wonder, then, that we find terrible divagations from order in the books or codes which their leaders have compiled to guide and direct their relations with God and their fellow-men. The Kabbala contains, chiefly, but not exclusively, the divagations from order with regard to mystical union with God and the growth of the spiritual life. The Talmud contains, chiefly, but not exclusively, the deviations from right order concerning social relations with non-Jews.<sup>1</sup>

### THE PRIMARY ALLEGIANCE OF THE JEWS.

Read in the light of what has been written, the following observations will help one to understand the difference between the situation of a Jew who becomes a citizen of the United States or France or Italy and, say, an Irishman who becomes a citizen of one of these States.

The members of the Jewish nation, while retaining their allegiance to their own nation, are also citizens of other nations. Given the Messianic aspirations of their own nation, they are bound to strive for the domination of their nation over the others, as they are firmly convinced that in this way alone justice and peace will reign upon the earth. The positions attained by them in the councils and legislative assemblies of other nations must logically be for them, at least primarily, means for advancing the domination of their own people. That Christ should reign over nations, in order that the influence of His Supernatural Life should be felt in all public life, elevating and purifying it, is utterly abhorrent to their Naturalism. They entertain considerable contempt for the national patriotism of non-Jews, though in public pronouncements they may pander to it for

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<sup>1</sup> For the development of the ideas outlined here, cf. *The Mystical Body of Christ and the Reorganization of Society, Part II.*

the sake of their own interests. If the Jews, for example, assisted at a peace conference merely as representatives of a Palestinian State, their rôle thereat would be proportioned to the importance of that State, but when they assist as secretaries of Lloyd George and Clemenceau and adviser of President Wilson, then we know that English, French and American citizenship will be utilized for the furtherance of the interests of a nation that believes firmly that English, French and Americans are destined by God to be subject to it.

The primary allegiance of an Irishman, who has become a citizen of the United States, is to the United States. He may retain his sympathies with Irish national aspirations, but—to put it mildly—he is not imbued from birth with the idea that the Irish nation is destined to rule over the Americans and all other nations. Besides, if the Irishman in question is still a Catholic and believes firmly in the Supernatural Messiah already come, he will be convinced that any subordination of the legitimate interests of the nation of which he is a citizen to those of any other nation will be sinful. If, in any public capacity, he found his sympathies with Irish national aspirations (which, as has been said, do not include a programme of bringing other nations into subjection) coming into conflict with the mission entrusted to him of safeguarding primarily the interests of the U.S.A., he would in conscience be obliged to resign. Otherwise, he would fail in his duty to the Supernatural Messiah, Our Lord Jesus Christ. The Jew, to be consistent, would fail in his duty to the Messiah to come, if he did not subordinate the interests of every other nation to those of his own. There is, accordingly, a vital difference of attitude, which has its ultimate ground in the doctrines respectively held with regard to the Messiah.<sup>1</sup>

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<sup>1</sup> It is well to call attention to the fact that the Balfour Declaration of Nov. 2nd, 1917, allows Jews to be citizens of the Jewish State in Palestine and also citizens of other States. For non-Jews, citizenship is restricted to one State. Why should Jews be permitted to be citizens of two States and to utilize their favoured position to prepare for their naturalistic Messianic age?

## Contrasting Programmes.

*Programme of Christ the King through His Mystical Body, the Catholic Church.*

### FIRSTLY

(I) *The Catholic Church, Supernatural and Supranational, is the One Way established by God for the ordered return of human beings to Him. All States and Nations are bound to acknowledge it as such, and all men of all nations are called upon to enter it as Members of Christ.*

### SECONDLY

(II) *The Catholic Church is the sole divinely-appointed Guardian of the whole moral law, natural and revealed.*

### THIRDLY

(III) *Christian Marriage, the foundation of the Christian Family, as the Symbol of the union of Christ and His Mystical Body, is One and Indissoluble.*

### FOURTHLY

(IV) *Children must be educated as Members of Christ's Mystical Body, so that they may be able to look at everything, nationality included, from that standpoint.*

*Programme of the Jewish Nation since the rejection of Christ before Pilate and on Calvary.*

### FIRSTLY

(I) *The Jewish Nation, under the Natural Messias, will establish union among the nations. That necessarily involves aiming at the elimination of every vestige of the Supernatural Life that comes from Christ.*

### SECONDLY

(II) *The Jewish Nation, under the Natural Messias, will decide what is moral and what is immoral.*

### THIRDLY

(III) *Divorce and Polygamy will take the place of Christian Marriage.*

### FOURTHLY

(IV) *As the doctrine of membership of Christ is a corruption of the true Jewish message to the world, all trace of membership of Christ and of the Supernatural Life of Grace must be eliminated from education. Non-Jews must be trained to accept submission to the Jewish Nation and non-Jewish nationality must not conflict with Jewish world-wide supremacy.*



**FIFTHLY**

(V) *Ownership of property* should be *widely diffused*, in order to facilitate families in procuring a sufficiency of material goods for their members. Unions of owners and workers in Guilds will reflect the solidarity of the Mystical Body of Christ.

**SIXTHLY**

(VI) *The Monetary System* of a country is meant to be *at the service of production* in view of the virtuous life of Members of Christ in happy families.

**FIFTHLY**

(V) Complete *Socialization of property*, either in the form of ownership of everything by the State, or by the relatively few financiers who control the State, must be aimed at. *Ownership of property*, especially in land, makes for independence, so it must be eliminated.

**SIXTHLY**

(VI) Money is the instrument by which State-control or State-socialization is brought about. Instead of the correct order of finance for production and production for Members of Christ, *men must be subservient to production and production to finance*. State-control can be maintained by means of financial control.

As family life is central and vital in social organization, it may be well, as an illustration of the above contrast, to quote an expression of the Jewish attitude towards marriage. *The Jewish Chronicle* (11/6/1937) stated the Jewish standpoint towards marriage as follows : "Jewish law has no use for theories about the indissoluble marriage tie . . . Marriage is, in the Jewish view, just a civil transaction or social contract between human beings and, as such, liable to be abrogated if the agreement fails. The Jewish standpoint on divorce is, in a word, both humane and rational."

## CHAPTER V.

### The Naturalism of Freemasonry

#### NATURALISM AND SUPERNATURALISM.

WE have studied the opposition to the Mystical Body of Christ of the Jewish Nation, the non-secret organized naturalistic force. Let us now turn to the secret organized naturalistic force, Freemasonry. The Masonic society or group of societies, is, as has been already remarked, a visible organization, but its naturalistic or anti-supernatural character is secret or camouflaged. Relatively few of its members are aware of the naturalism or anti-supernaturalism of its end, as well as of its ritual and symbolism. Let us make clear, first of all, what we mean by the Naturalism of Freemasonry.

I. *Supernaturalism* affirms that the Life of Grace, participation in the Life of the Blessed Trinity, is infinitely higher than the natural life of human reason and that the unique Source of that Life in the existing order, is Our Lord Jesus Christ. The loss of Supernatural Life through the fall of the first Adam has been repaired through membership of the Mystical Body of the Second Adam. *Naturalism* on the contrary, affirms that our highest life is the life of reason, and, consequently, denies that there has been any such thing as a fall from, or a loss of, Supernatural Life.

II. *Supernaturalism* affirms, as is logical, that it is only through cultivation of our membership of Our Lord's Mystical Body that we can be good men and true, as we ought to be. *Naturalism*, also logically, affirms that it is a matter of indifference whether one invokes Our Lord Jesus Christ, or Mahomet or Buddha, or nobody at all.

III. *Supernaturalism* teaches that the Church, the Mystical Body of Christ, is infinitely higher and nobler than any natural society, while insisting that ordered love of country and native-land must be sedulously cultivated. The *naturalistic mentality*, on the contrary, insists that the highest social organization is the individual State, or the whole group of States, tending to coalesce into a world State.

IV. The Catholic Church will aim at permeating all social

life, political and economic, with the spirit of the Mystical Body. The State or group of States aimed at by Naturalists will aim at eliminating every vestige of Supernatural Life from social organization.<sup>1</sup>

In this chapter we shall prove the Naturalism of Freemasonry, in the first place, from the Papal Encyclicals, beginning with the Encyclical Letter of Pope Leo XIII, *Humanum Genus*, which is specially devoted to the subject; and secondly, from Anderson's Constitutions, the oldest official publication of the English Grand Lodge.

## THE NATURALISM OF FREEMASONRY ACCORDING TO THE PAPAL ENCYCLICALS.

### THE ENCYCLICAL LETTER, *HUMANUM GENUS*.<sup>2</sup>

Encyclical Letter of His Holiness Pope Leo XIII on Freemasonry.

To Our Venerable Brethren, The Patriarchs, Primates, Archbishops, and Bishops of the Catholic World in Grace and Communion with the Apostolic See, Pope Leo XIII

Beloved Sons, Health and Apostolic Benediction.

### THE TWO CAMPS.

**A**FTER the human race, through the envious efforts of Satan, had had the misfortune to turn away from God, who had created it and bestowed on it the Supernatural Life of Grace

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<sup>1</sup> "What *Naturalists* or *Rationalists* aim at in philosophy, that the supporters of *Liberalism*, carrying out the principles laid down by Naturalism, are attempting in the domain of morality and politics. The fundamental doctrine of *Rationalism* is the supremacy of the human reason, which, refusing due submission to the divine and eternal reason, proclaims its own independence, and constitutes itself the supreme principle and source and judge of truth" (Encyclical Letter of Pope Leo XIII, on *Human Liberty*).

<sup>2</sup> All the Papal Documents quoted in this chapter have been translated from the originals as contained in the editions de la Bonne Presse, Paris. Cross headings have been added in the translation of the Encyclical Letter, *Humanum Genus*, for the sake of clearness.

## *The Kingship of Christ and Organized Naturalism*

and other heavenly gifts, it became divided into two distinct and mutually hostile camps. One of these steadily combats for truth and virtue, the other for all that is opposed to virtue and truth. The former is the Kingdom of God on earth, namely, the True Church of Jesus Christ, and all who wish to belong to it sincerely and in a manner worthy of salvation must serve God and His Only-Begotten Son with all the vigour of their minds and all the strength of their wills. The latter is the kingdom of Satan, under whose sway and in whose power are all those who, following the baneful example of their leader and of our first parents, refuse to obey the divine and eternal law, and in many ways either show contempt for God or openly revolt against Him.

St. Augustine had a clear vision of these two kingdoms, and he accurately described them under the image of two States with laws diametrically opposed, because of the completely divergent ends to which they tend. In a few concise and well-chosen phrases, he indicated the efficient cause of each as follows : "Two loves have formed two cities : the love of self, reaching to contempt of God, an earthly city ; the love of God, reaching to contempt of self, a heavenly one."<sup>1</sup>

While the two armies have always been engaged in conflict down the ages, the equipment of the combatants and the mode of warfare have varied considerably, as well as the force and vigour of the opposing forces. In our day, however, the partisans of evil seem to be drawing closer together and, as a body, appear to be animated with extraordinary energy, under the leadership and with the assistance of the widely diffused and strongly organized association known as Freemasonry. No longer concealing their designs, they are now with the greatest audacity, preparing to rise up against God Himself. They are planning the utter destruction of Holy Church publicly and openly, with the intention of completely despoiling the Christian nations of the benefits procured for them by Jesus Christ, Our Saviour, if that were possible. Afflicted by the sight of those evils, We feel Ourselves frequently constrained by the charity

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<sup>1</sup> *The City of God*, Book XIV, C.17.

which presses Us, to call upon God and cry : "For lo, Thy enemies have made a noise : and they that hate Thee have lifted up the head. They have taken a malicious counsel against Thy people, and they have consulted against Thy saints. They have said : ' Come and let us destroy them, so that they be not a nation.' " <sup>1</sup>

In the face of such a crisis, when so pitiless and so persistent a warfare is being waged on the Catholic name, it is Our duty to indicate the danger, to point out the enemies of Christ, and to withstand, as far as in Us lies, their plans and their designs, lest the souls committed to Our care should be lost for all eternity. We are bound to strive, too, that the Kingdom of Jesus Christ, of which We have received the charge, may not only survive and hold its own, but may extend its boundaries ever wider and wider over the whole earth.

#### PREVIOUS CONDEMNATIONS OF FREEMASONRY.

The Roman Pontiffs, Our Predecessors, ever vigilant and solicitous for the safety of the Christian people, promptly detected the presence of this dangerous enemy and its designs, as soon as it came out of the darkness in which it had been secretly plotting. Looking far ahead into the future they raised the alarm and enjoined on both rulers and peoples to be on their guard and not to allow themselves to be ensnared by the tricks and devices prepared for their deception. The first warning of the danger was given by Pope Clement XII in the year 1738.<sup>2</sup> The Constitution promulgated by this Pope was confirmed and renewed by Pope Benedict XIV.<sup>3</sup> Pope Pius VII followed in the footsteps of these two Pontiffs.<sup>4</sup> Pope Leo XII, having collected in his Apostolic Constitution all the acts and decrees of the preceding Pontiffs on this subject, ratified and confirmed

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<sup>1</sup> Psalm LXXXII, v. 3-5.

<sup>2</sup> Constitution, *In Eminenti*, 24th April, 1738.

<sup>3</sup> Constitution, *Providas*, 18th May, 1751.

<sup>4</sup> Constitution, *Ecclesiam a Jesu Christo*, 13th September, 1821.

them for ever.<sup>1</sup> Pope Pius VIII,<sup>2</sup> Pope Gregory XVI,<sup>3</sup> and on numerous occasions, Pope Pius IX<sup>4</sup> expressed the same views.

When once the fundamental constitution and the spirit of Freemasonry had been understood from the clear evidence of its proceedings, from the knowledge of its principles and causes, from the publication of its rules, its rites and their commentaries, as well as by numerous testimonies of its members, this Apostolic See denounced it and openly proclaimed that this body, set up in opposition to law and right, was dangerous for the interests both of the Christian religion and of the State. The Holy See at the same time forbade any one to enter the society under those severer penalties which the Church is accustomed to inflict on those who are guilty of graver crimes.

Infuriated by these measures, and hoping that, by employing contempt and calumny, they could either evade or whittle down the force of these condemnations, the associates accused the Sovereign Pontiffs who had pronounced them, either of having decreed what was unjust or of having exceeded the bounds of moderation in the penalties inflicted. This was the course they adopted in order to escape the authority and lessen the import of the Apostolic Constitutions of Clement XII, Benedict XIV, Pius VII and Pius IX. Nevertheless, in the ranks of the Masonic society itself, there were to be found men who, even in spite of themselves, admitted that, given the doctrine and the discipline of the Catholic Church, the Roman Pontiffs had only done what was right and lawful for them to do. To these admissions must be added the statements made by many princes and rulers of States, in complete agreement with what the Sovereign Pontiffs had said. These statesmen either made it their business to denounce the Masonic Society to the Holy See or to brand it as dangerous by enacting special laws against it, as was done in Holland, Austria, Switzerland, Spain, Bavaria, Savoy and other parts of Italy.

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<sup>1</sup> Apostolic Constitution, *Quo graviora*, 13th March, 1825.

<sup>2</sup> Encyclical Letter, *Traditi*, 21st March, 1829.

<sup>3</sup> Encyclical Letter, *Mirari vos*, 15th August, 1832.

<sup>4</sup> Encyclical Letter, *Qui pluribus*, 9th Nov., 1846. Allocution, *Multiplices inter*, 25th Sept., 1865, etc.

It is especially important to note that the course of events justified the far-seeing prudence of Our Predecessors. It is true that their wise foresight and paternal solicitude had not always and everywhere the desired success. This happened, either on account of the dissimulation and cunning of the members of the society or because of the thoughtlessness and imprudence of those whose business it chiefly was to attend diligently to the matter. Hence it came about that, in the space of 150 years, Freemasonry increased to an incredible extent. Employing both audacity and fraud, the members of the Association have succeeded in gaining entrance into every walk of life, so that now they seem to be almost the ruling power in States. There have followed from this swift and formidable advance precisely those evils foreseen long ago by Our Predecessors, for the Church, for the authority of rulers, and for the public welfare. Things have come to such a pass that henceforth there will be serious reason to fear, not indeed for the Church, for her foundations are far too solid to be overthrown by human efforts, but for the security of those States, in which the society, of which We are speaking, wields too great an influence, or in which are to be found other similar bodies which act as its servants and satellites.

For these reasons, as soon as the government of the Church had been committed to Our care, We clearly saw and judged it to be Our duty to combat to the utmost of Our power this formidable organization for evil, and to throw into the conflict all the weight of Our authority. Profiting by the frequent opportunities offered to Us, We treated some of the chief points of doctrine which seemed to have been most influenced by the perverse teachings of Freemasonry. Thus in Our Encyclical Letter, *Quod Apostolici Muneris*, We strove to refute the monstrous tenets of the Socialists and the Communists. Afterwards, in another Letter, namely, *Arcanum*, We undertook to explain and defend the true and genuine idea of family life of which marriage is the origin and the source. Again, in the Encyclical Letter beginning with the word, *Diuturnum*, We set forth the theory of political power in conformity with the principles of Christian wisdom and showed how marvellously it harmonizes with the natural order of things on the one hand and with the well-being of peoples and rulers on the other.

## MASONIC DISCIPLINE AND AIMS.

In this present Letter, following the example of Our Predecessors, We have decided to treat directly of Freemasonry itself, of its doctrine as a whole, of its aims, and of its habitual line of thought and action, in order to bring out into ever clearer light its evil influence and to do what We can to prevent the spread of this fearful plague.

There are in the world several organized bodies of men which, though they differ from one another in name, ritual, form and origin, are yet in complete agreement in their essential principles and their aim. Thus they really form one organization with Freemasonry, which is a kind of central body, from which they all radiate and in which their activities are co-ordinated. Though these organizations do not now appear to be very desirous of remaining in concealment, though they hold their reunions in broad daylight and in view of all and publish their own periodicals, nevertheless, when matters are carefully weighed and examined, it is clear that they belong to the category of secret societies and that they retain the characteristics of these bodies. In them there are many things resembling mysteries, which their constitutions insist must be kept hidden most carefully, not only from non-members but from very many associates also. Such are, for example, their secret and ultimate designs, the identity of the supreme heads, and certain secret and particularly concealed reunions, along with the decisions arrived at and the ways and means of carrying them out. The manifold differences among the members in regard to rights, duties and functions, the elaborate hierarchical distinction of orders and degrees, and the severe discipline by which the associates are governed, all these contribute enormously to the maintenance of secrecy.

Candidates for admission to the society are obliged to promise and in most cases even to take a solemn oath that they will never, at any time or in any way, make known to anyone, either the members, or the signs or the doctrine of the society. In this way by the help of a deceitful external appearance and by a steady cultivation of a policy of dissimulation, the Freemasons,



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like the Manicheans in former times, leave no stone unturned to keep themselves hidden and to have as witnesses of their actions only their own associates.

To secure the advantage of concealment, they masquerade as thinkers and men of letters, associated for the pursuit of learning. They are for ever boasting of their zeal for cultural progress and of their love of the poor: they declare that all they want is to improve the conditions of the masses and to secure for as many as possible a share in the benefits of civilization. Even if we suppose their intentions to be sincere, these by no means exhaust their aims. Moreover, those who are enrolled must promise and undertake to obey the injunctions of their leaders and masters with the most unquestioning submission and the greatest fidelity, and to be always ready to carry out their orders at the least sign or the slightest indication of their will, submitting themselves in advance, in case of disobedience, to the direst penalties and even to death itself. And in fact, if any of the associates are convicted of having proved false to the discipline of the society or of having disobeyed orders, they are not infrequently punished with death, and the sentence is carried out with such audacity and dexterity that the assassin very often escapes detection and does not pay the just penalty of his crime.

### THE DISORDERED SPIRIT OF FREEMASONRY.

But to hide one's real purpose and to wish to remain hidden; to bind men like slaves with the tightest bonds and without giving any sufficient reason for such conduct; to make use of men, thus enslaved to the will of another, for all kinds of crimes; to arm men for murder after having secured impunity for the crime, all these practices are enormities opposed to the natural law. Accordingly, reason and truth itself make it clear that the society of which we are speaking is in flagrant opposition to justice and fair dealing. There are also other proofs, and remarkably clear ones, which show still more plainly that Freemasonry is, by its essential constitution, antagonistic to natural

virtue. For no matter how great may be men's skill in hiding the truth and no matter how prolonged their practice in the art of lying, nevertheless, it is impossible that the intrinsic nature of a cause should not manifest itself, at least to some extent, by its effects. "A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit."<sup>1</sup> Now Freemasonry produces pernicious fruit of the bitterest taste. For, from what We have already set forth, it is indisputably evident that their ultimate aim is to uproot completely the whole religious and political order of the world, which has been brought into existence by Christianity and to replace it by another in harmony with their way of thinking. This will mean that the foundation and the laws of the new structure of society will be drawn from pure Naturalism.

All that We have said and all that We are about to say must be understood of Freemasonry taken as a whole and as including its kindred and confederated associations, but Our remarks do not apply to each of the individual members of the Masonic body. Amongst these there may be some and even many, who, though they have incurred the guilt of having enrolled themselves in such an association, yet do not personally take a vicious part in the crimes perpetrated by the organization and are ignorant of the final purpose for which it is working. In the same way it is possible that some of the affiliated societies do not approve of certain extreme conclusions, to which they would seem to be committed, in view of the fact that these conclusions follow logically from the principles held in common by all. They are deterred by the very foulness of these conclusions when seen in all their hideousness. Some of the societies, again, are induced by particular circumstances of time and place either to aim at achieving less than the other associations or than they themselves would wish to attempt. They are not, however, on this account, to be considered as alien to the Masonic Federation, because the Masonic Federation is to be judged, not so much by what it has achieved and brought to completion as by the spirit which animates it and by its general principles.

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<sup>1</sup> St. Matthew, VII, 18.

## THE MEANING OF NATURALISM.

What this animating spirit is can be clearly seen from the signification of the term, Naturalism, which has already been employed to designate it. The fundamental doctrine of the Naturalists is that human nature and human reason must be in all things mistress and guide. This decided, they either ignore man's duties towards God or pervert them by vague and erroneous opinions. For they deny that anything has been revealed by God ; they do not admit any religious dogma, or any truth that cannot be understood by the human intelligence ; they deny the existence of any teacher who ought to be believed by reason of the authority of his office. Since, however, it is the special and exclusive function of the Catholic Church to preserve from any trace of corruption and to set forth in their integrity the truths divinely entrusted to her keeping, including her own authority to teach them to the world, and the other heavenly aids to salvation, it is against the Church that the rage of the enemies of the supernatural and their most ferocious attacks are principally directed.

## FREEMASONRY IS NATURALISTIC OR ANTI-SUPERNATURAL.

Now, if the mode of action of the Masonic Association in what concerns religion be examined, especially wherever it is more at liberty to cast off restraint, it will be clear to any impartial observer that it is aiming at carrying out the programme of the Naturalists.

By lengthy and persevering labour they strive to bring about a condition of affairs in which the teaching office and authority of the Church shall count for nothing in the eyes of the State. It is for this reason that they continually proclaim and contend that Church and State should be completely separated and divorced. By this means they exclude the exceedingly beneficent influence of the Catholic Church from the making of laws and from State administration, and logically conclude that

States must be constituted with complete disregard for the laws and precepts of the Church.

Nor can they be satisfied with ignoring the Church—the best of guides—and eliminating her influence, they treat her as an enemy and seek to injure her. This is the explanation of the impunity that is allowed to those who attack the very foundations of the Church by word, writing and teaching. Neither the rights of the Church nor her divine prerogatives are spared. The least possible freedom is left her ; she is hampered by laws that do not seem on the surface too oppressive, but which are in reality expressly framed with a view to impeding her liberty of action. As examples of such legislation, We can point to the onerous laws specially imposed on the clergy, which aim at both reducing their members and at diminishing their necessary means of existence and action ; the galling restrictions by which the remaining possessions of the Church are tied down and placed under the power and arbitrary control of State administrators ; the enactments by which religious communities are suppressed and broken up.

It is, however, against the Apostolic See and the Roman Pontiff that the efforts of the Freemasons have for a long time been specially directed. After the Sovereign Pontiff had been, for lying reasons, deprived of his temporal power which was the bulwark of his independence and of his rights, he was reduced to a position that was iniquitous and at the same time made intolerable by difficulties arising on every side. Now the time has come when the members of these associations openly proclaim what in secret they have long been plotting, namely, that the sacred power of the Roman Pontiffs must be done away with and the Papacy itself, instituted by God, utterly destroyed. If other proofs were lacking, this fact is sufficiently vouched for by the testimony of men who have intimate knowledge of the matter. Most of these have frequently declared it to be true both in the recent and in the more remote past, that the Freemasons intend to pursue Catholicism with the most implacable hatred and that they will not rest until they have completely overthrown all the religious institutions created by the Sovereign Pontiffs.

If those who are received into Freemasonry are not obliged to abjure Catholicism explicitly, this, instead of being an obstacle to Masonic aims, is, on the contrary, helpful to them. First of all, in this way they easily deceive the simple-minded and the unwary and entice many others to join their ranks. Secondly, as all those who present themselves from any form of religion are readily received, Freemasons thereby successfully inculcate the great error of this age, namely, that religion is a matter of indifference and that one religion is as good as another. Such an attitude of mind spells the ruin of all religions, especially of the Catholic religion, which, since it is the one True Religion, is treated with the gravest injustice and offered the worst form of insult, when it is placed on the same level as other forms of worship.

### CONSEQUENCES OF NATURALISM.

But the Naturalists go further still, for having rashly taken a completely erroneous course in regard to the most important questions, they are carried headlong to the ultimate consequences of their principles, either on account of the weakness of human nature or because God thus inflicts upon them the just punishment of their pride. Hence it comes about that even those truths that are attainable by the natural light of human reason (such as most assuredly are, the existence of God, the immateriality or spirituality of the human soul, and its immortality) are no longer held by them to be certain and unquestionable.

Steering a similar erroneous course, the Freemasons have struck the same rocks. Although as a rule, they admit the existence of God, they themselves openly admit that they do not all firmly assent to this truth and hold it with unwavering conviction. For they do not attempt to hide the fact that this question of God is the chief source and cause of discord amongst them : nay, it is well known that recently it has been the subject of a serious disagreement in their ranks. As a matter of fact, however, they allow their members the greatest licence on the point, so that they are at liberty to hold that God exists or that God does not exist, and those who obstinately affirm that there

is no God are admitted just as readily as those who, while indeed asserting that there is a God, nevertheless, have wrong ideas about Him, like the Pantheists. This is purely and simply the suppression of the truth about God, while holding on to an absurd caricature of the Divine Nature.

When once this most fundamental truth of all has been overthrown or weakened, the human mind inevitably begins to lose hold on other principles that can be known by the light of human reason, namely, that all things have been brought into existence by a free and sovereign act on the part of the Creator, that the world is governed by Divine Providence, that human souls are immortal, and that, after this life here on earth, human beings will live another life that will last for ever. The loss of these truths, which are the foundation of the natural order and which are so vital for the rational guidance of life and the practical conduct of men, will have a serious repercussion on public and private morality. We need not dwell upon the effect of this collapse upon the supernatural virtues which no one can either exercise or acquire without a special gift and grace from God. Of these virtues it is of course impossible to find any trace in those who contemptuously reject as unknown, the redemption of the human race, Divine Grace, the sacraments and the happiness to be attained in Heaven. We speak only of those duties which follow from the principles of natural morality.

Now, that God is the Creator of the World and its provident Ruler, that there is an eternal law which ordains respect for the natural order and forbids its being disturbed, that the final end of man is to be found in a sphere far removed from human things and beyond this earthly sojourn: these are the sources and the principles of all justice and morality. If these are done away with, as the Naturalists and the Freemasons desire, it will be straightway impossible to distinguish accurately between justice and injustice or discern what is the foundation of that distinction. And in fact the moral formation which alone finds favour with the Freemasons and which, they hold, should be given to youth, is that which they call civil and emancipated and independent. From this formation all religion is excluded. But how insufficient this training is, how lacking in firmness and

how easily blown about by every gust of passion, can be easily seen from the regrettable results which have already begun to make their appearance. For, wherever this training has ousted Christian moral formation and begun to enjoy more or less undisturbed sway, there uprightness and moral integrity have quickly begun to decay, the most monstrous opinions have sprung up and waxed strong, and the effrontery of evil-doers has grown apace. These evils are to-day the subject of widespread complaints and regrets, and these complaints are frequently corroborated by those of many men who are compelled to acknowledge the evidence of the truth, though it is the last thing they would wish to do, in regard to the matter in question.

Besides, since human nature is stained by original sin and is therefore more inclined to vice than to virtue, in order to lead a virtuous life, it is indispensable to restrain the disorderly movements of the soul and bring the passions into subjection to reason. In this struggle, what appeals to nature must very often be despised, and the greatest labours and sufferings must be endured that reason may always remain in triumphant control. Now, the Naturalists and the Masons, not accepting by faith those truths which have been made known to us by God's revelation, deny that the first Adam fell. Consequently, they hold that free will is in no way "weakened and inclined to evil."<sup>1</sup> On the contrary, exaggerating the virtue and goodness of our nature and considering it to be the only source and rule of justice, it does not occur to them that continual effort and unremitting attention are necessary to bridle rebellious passions and keep them under steady control. This is the reason why we see human beings beset with so many temptations to indulge in the pleasures of the senses. This is the explanation of the publication of journals and pamphlets that are both unrestrained and indecent, as well as the shocking licentiousness of the stage and the scandalous treatment of artistic subjects according to the shameless laws of so-called *realism*. This is, too, the pretext under which are excused or justified the systematic pandering to effeminacy and luxury, and the continual pursuit

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<sup>1</sup> Conc. Trid., Sess. VI, *De Justif.*, c. 1.

of every form of pleasure by which virtue may be weakened and lulled to sleep. In all this those who take away from men all hope of the joys of heaven, and lower the whole ideal of happiness to the level of fleeting pleasure, and make it of the earth earthy, are certainly gravely guilty, but they are quite consistent.

What We have said can be confirmed by a fact that is astounding not so much in itself, as in its open admission. Since, in general, no one obeys cunning and crafty schemers so readily as those whose courage and self-control have been sapped and broken by subjection to the yoke of their passions, there have been found in Freemasonry men who have proclaimed their determination to strive skilfully and cunningly to saturate the masses with every form of vice. They hope that the masses thus debased will be like putty in their hands to carry out their future projects, no matter what may be their nature.

With regard to family life, the teaching of the Naturalists may be summed up as follows : marriage belongs to the class of commercial contracts and can therefore be rightly revoked at will by those who have contracted it. The enactments of the State have power over the marriage bond. In the education of youth, nothing that concerns religion is to be taught systematically or prescribed methodically. When each one has attained to man's estate, he must be left free to follow whatever religion he may prefer. All these points are fully assented to by the Freemasons, and not only do they accept them, but they have long been endeavouring to introduce them into manners and customs. Already in many countries, even in those that pass for Catholic, it has been enacted that no marriages other than civil marriages will be considered lawful ; in others, the law allows divorce ; while in others, every effort is being made to introduce legislation for the purpose as soon as possible. Thus the time is rapidly approaching when the nature of the matrimonial contract will have been completely perverted. It will have come to be considered an unstable union entered into under the passing influence of passion and liable to be dissolved when that influence has grown weak.

In their efforts to secure control of the education of youth,



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the Freemasons show the greatest unity and cohesion. They expect that they can easily form those soft and malleable minds according to their own ideas and mould them to their purposes. They are well aware that nothing can be more efficacious than the training of youth to prepare for the State a race of citizens of the type they long for. Accordingly, they will not allow Catholic priests to have any share either in the actual teaching in or in the management and control of schools for the education and instruction of children. In many places they have already succeeded in placing the training of youth exclusively in the hands of laymen, and they have excluded from moral formation any mention of those all-important and most sacred duties of man towards God.

Next comes their political doctrine. In the sphere of politics, the Naturalists lay down that all men have the same rights and that all are equal and alike in every respect ; that everyone is by nature free and independent ; that no one has the right to exercise authority over another ; that it is an act of violence to demand of men obedience to any authority not emanating from themselves. All power is, therefore, in the free people. Those who exercise authority do so either by the mandate or the permission of the people, so that, when the popular will changes, rulers of States may lawfully be deposed even against their will. The source of all rights and civic duties is held to reside either in the multitude or in the ruling power in the State, provided that it has been constituted according to the new principles. They hold also that the State should not acknowledge God and that, out of the various forms of religion, there is no reason why one should be preferred to another. According to them, all should be on the same level.

Now that these views are held by the Freemasons also, and that they want to set up States constituted according to this ideal, is too well known to be in need of proof. For a long time they have been openly striving with all their strength and with all the resources at their command to bring this about. They thus prepare the way for those numerous and more reckless spirits who, in their mad desire to arrive at equality and common ownership of goods, are ready to hurl society into an even worse

condition, by the destruction of all distinctions of rank and property.

**FREEMASONRY'S AIM: ELIMINATION OF SUPER-NATURAL LIFE FROM SOCIETY.**

From the points We have touched upon, it is quite clear what Freemasonry is and what it is aiming at. Its chief tenets are so completely and manifestly at variance with human reason that nothing more wicked can be conceived. To wish to destroy religion and the Church which God Himself has founded, and which He will watch over to the end of time, to strive to bring back, after the lapse of eighteen centuries, the customs and morals of the pagans is the height of folly and outrageous impiety. But it is not less horrible or less intolerable that those benefits should be repudiated which have been mercifully won by Jesus Christ for men, not only as individuals, but also as members of families and States. Even our enemies do not hesitate to give testimony of the very high esteem in which they hold these benefits. In this mad and wicked design, the implacable hatred and thirst for vengeance with which Satan is animated against Our Lord Jesus Christ becomes almost visible to our bodily eyes.

Likewise, another purpose which Freemasonry vigorously strives to attain, is to uproot the fundamental principles of decency and right living and to co-operate with those who want to pass their lives in satisfying their desires as the animals do. This simply means urging the human race, a prey to shame and dishonour, along the path that leads to destruction. The dangers which menace both the family and civil society contribute to make matters worse. As We have pointed out elsewhere, all peoples and all ages agree in recognizing in marriage something sacred and religious, and the law of God has laid down that marriages may not be dissolved. If marriages are deprived of their sacred character, and divorce introduced, trouble and confusion in the family will be the inevitable consequence. Women will be deprived of their dignity. Children

will lose protection and security for themselves and their interests.

To ignore religion in public life, in the management and administration of civil affairs, to pay no more heed to God than if He never existed shows a rashness and a temerity never met with even in the annals of paganism. The pagans had not a merely vague idea about the divinity, but the necessity of public worship was so deeply graven on their minds and hearts that they thought it easier to have a city without material foundations than without God. Human society, for which we are destined by nature, has assuredly been constituted by God, the Author of nature. From Him, as from their principle and source, flow abundantly and continually the innumerable benefits which society confers on us. Accordingly, just as we are individually warned by the very voice of nature to offer to God the holy worship of our pious gratitude, because it is to Him that we owe the gift of life and all the benefits that accompany it, so also and for the same reason a like duty of worship is incumbent upon states and nations.

It is, therefore, clear that those who wish to release civil society from all obligation of religious worship are not only guilty of injustice but also give proof of ignorance and stupidity. By the will of God, men are born to live together in civil society. Authority or the power of commanding is a bond so necessary for every organized community that, if it is taken away, the organization will inevitably begin to break up. Hence it follows that the power of ruling in a society owes its origin to the author of the society. Therefore we see that whoever is invested with authority is the minister of God. Accordingly, as the purpose and nature of human society demand, it is as right and fitting to obey legitimate authority when it prescribes what is just, as it is to obey God to whom all things are subject. Moreover, nothing is further from the truth than to maintain that it depends on the will of the people to withdraw their obedience whenever it pleases them.

In like manner no one doubts that all men are equal in regard to their being of the same race and nature and having the same final end to be attained by each, and as far as the rights and duties that follow from that end are concerned. But as they

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are not all equally gifted, as they differ in qualities of mind and body, and as there exists amongst them almost innumerable distinctions of manners, tastes and characters, nothing is so repugnant to reason as to wish to apply the same measure to all and to introduce a strict mathematical equality into the regulations of civil life. Just as the perfect constitution of a human body results from the union and harmonious functioning of members which have neither the same structure nor the same purpose, but which, by their proper arrangement and association, make the whole organism beautiful in appearance, solid, strong, and apt to render all the services required, so in the organism of human society there is an almost infinite variety of dissimilar members. If these were all held to be equal and if each was to be free to act according to his fancy, the resultant state would be utterly unseemly. If, on the contrary, by a wise and orderly arrangement according to merits, pursuits and crafts, all keep in view the Common Good, they will present the picture of a social organism, well-constituted and completely in accordance with the demands of nature.

### FREEMASONRY AND THE FUTURE OF NATIONS.

From the anti-social character of the errors We have mentioned, it is clear that the greatest dangers are to be feared for States. For once the fear of God and the reverence due to His laws have been taken away, the authority of rulers treated with contempt, free rein and approval given to sedition, popular passions recklessly fanned, and all restraining influences eliminated except the fear of punishment, then, there will necessarily follow a revolutionary upheaval and a period of wholesale destruction of existing institutions.

A complete change and upheaval of this kind is being carefully prepared by numerous associations of Communists and Socialists, in fact, it is their openly avowed aim ; and Freemasonry is not only not opposed to their plans, but looks upon them with the greatest favour, as its leading principles are identical with theirs. If the Freemasons do not immediately and everywhere proceed

to realize the ultimate conclusions contained in these principles, this is not because they are restrained by the discipline of the organization or by lack of determination, but partly on account of the power and virtue of that divine religion which cannot be crushed out of existence; and partly because the more balanced part of mankind are unwilling to sink into slavery under the domination of secret societies, and offer a vigorous resistance to their insane endeavours.

### DECEITFULNESS OF FREEMASONRY.

Would that all men, judging the tree by its fruits, would come to recognize the germ and the source of the evils that weigh upon us and of the dangers that threaten us! We have to battle against deceitful and treacherous enemies who know how to appeal to the feelings of rulers and peoples, and have won the favour of both by soothing speeches and by flattery. By pretending to be the friends and supporters of political rulers, Freemasons have succeeded in ingratiating themselves with them and have striven to make them allies and powerful collaborators in the work of oppressing the Catholic Church. In order to spur on those personages more efficaciously to this work of persecution, the Masons have pursued the Church with the obstinate calumny that she is ever jealous of the power and prerogatives of civil rulers, and enviously wishes to supplant them. Having by these manoeuvres secured impunity for their audacity, they have come to wield a very great influence in the government of States, but they are ready, nevertheless, to shake the foundations of empires, to assail, to denounce and even to dethrone rulers, whenever these latter appear to use their authority in a manner different from what Freemasons would like.

In the same way they have cajoled and deluded the people. Loudly prating about liberty and public prosperity, they have got the people to believe that the Church and the sovereigns are responsible for the fact that the masses have not been set free

from unjust servitude and delivered from poverty and want. And when they have thus aroused in the people the thirst for novelty and change, they urge them to overthrow both the Church and the civil power. Needless to say, the results achieved do not correspond to the hopes and expectations that have been raised. As a matter of fact, the masses are more miserable than they were before. They are compelled to do without a great part of those compensations for their sufferings and miseries, which they would easily have been able to obtain in abundance, if matters had been arranged according to Christian principles. It usually happens that all who strive against the order established by Divine Providence pay the penalty of their pride and find affliction and misery, in the place of the prosperity and the abundance upon which they had rashly counted.

Since the Church is chiefly and especially concerned with urging men to respect the rights of God, the Sovereign Lord of all, it is a calumny to accuse her either of being jealous of the civil authority or of claiming as her own any of the rights of civil rulers. So far is this from being the truth that she teaches that our obligations to the civil power are binding upon us in conscience through a conviction of duty. Since the Church holds that the right to rule comes from God Himself, her teaching enhances greatly the dignity of the civil power and is a considerable help towards securing the submission and good will of the citizens. Always desirous of peace and anxious to maintain concord and harmony, she embraces all in the tenderness of her maternal charity and, exclusively preoccupied with aiding poor mortal men, she teaches that clemency must be allied with justice, authority tempered with equity, and laws administered with moderation. She insists, too, that no man's right may be violated, that order and public tranquillity must be safeguarded, and that the sufferings of those who are in want must be relieved, as far as is possible, by public and private charity. But, to use the words of St. Augustine, "men believe, or would like to have it believed, that Christian teaching is incompatible with the good of the State, because they want the State to rest, not on the solid foundation of virtue, but on the impunity of

vice."<sup>1</sup> All these things considered, if both princes and peoples joined forces with the Church to repel the attacks of Freemasons instead of allying themselves with them to destroy the Church, they would act completely in accordance with the dictates of prudent statesmanship and with the demands of the public welfare.

### PRACTICAL REMEDIES.

No matter what the future may be, it is Our duty, Venerable Brethren, to try to remedy an evil so deplorable and so very widespread. Since We are well aware that Our best and firmest hope of remedy lies in the strength of that divine religion which the Freemasons hate in proportion to their fear of it, We hold it, therefore, to be of supreme importance to utilize all its wonderful salutary power against the common enemy. Accordingly, whatever Our Predecessors, the Roman Pontiffs, have decreed in view of opposing the designs and machinations of Freemasonry, whatever they have enacted to keep men from becoming affiliated to such associations or to withdraw from them, if they have had the misfortune to be already members, all and each of these measures We ratify and confirm by Our Apostolic Authority. Full of confidence in the goodwill of Christians, We beg and beseech each one of them, for the sake of his eternal salvation, to consider it a sacred obligation of conscience never in the least to deviate from what the Apostolic See has enjoined in this matter.

We pray and conjure you, Venerable Brethren, to unite your efforts with Ours and to bring your zeal to bear on the extirpation of this foul pestilence whose poison is circulating through the arteries of the State and is threatening to corrupt it completely. You have to safeguard the glory of God and the salvation of your neighbour. Fighting for these great causes, neither your determination nor your courage will fail. It will be for your prudence to judge what are the most efficacious

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<sup>1</sup> *Epist.* 137 *ad Volusianum*, C.V. n.20.

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means to be employed, in order to overcome the difficulties and the obstacles that may arise. However, given the authority of Our office, it is becoming that We Ourselves should indicate to you the most suitable line of conduct in the circumstances. Therefore, We enjoin the following :

First of all, tear off the mask from Freemasonry and make plain to all what it really is.

Secondly, in your Sermons and Pastoral Letters inform the people of the artifices used by associations of this kind in order to win men over and to induce them to join their ranks. Show them also the perversity of their naturalistic doctrines and the wickedness of their acts. Remind them of what Our Predecessors have repeatedly affirmed, namely, that no Catholic who rightly values the profession of the Catholic faith and his eternal salvation, may, for any reason whatever, become a Freemason. Let nobody be deceived by a false appearance of honesty. It may appear to some that Freemasons do not demand anything that is openly opposed to religion and good morals. Nevertheless, since the fundamental animating principle of Freemasonry is vicious and immoral, to ally oneself with Masons or to help them in any way cannot be lawful.

In addition, by frequent instructions and exhortations, the people must be induced to learn diligently the precepts of religion. In view of this, We strongly advise that, in suitable publications and by sermons at opportune times, the elements of the sacred truths summing up the Christian philosophy of life should be set forth and explained. This will result in men's minds being strengthened by the acquisition of sound knowledge, and in their being fortified against the manifold forms of error and the numerous allurements to vice. This is especially necessary in an epoch like the present, when unlimited freedom of writing is accompanied by insatiable eagerness for learning.

Your task is indeed a formidable one ; but you will be able to count especially upon your clergy as collaborators and sharers in your labours, if you take care to have them well formed in holiness of life and well equipped with the learning their sacred calling demands.

This noble cause of such far-reaching importance calls also



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for the help of zealous laymen, who will combine love of religion and country with an honourable life and sound doctrine. Having thus co-ordinated the forces of both clergy and laity, do all you can, Venerable Brethren, to promote amongst men intimate knowledge of the Church and self-sacrificing devotion to her. For the greater their knowledge and the deeper their love of the Church, the more strongly will they loathe secret societies and keep away from them.

Wherefore We are glad to profit by this new opportunity afforded Us to repeat what We have recommended elsewhere, namely, that the Third Order of St. Francis, whose rules and constitutions We prudently modified a short time ago, should be propagated and favoured. For, according to the designs of its founder, the whole aim of this Order is to draw men to the imitation of Christ, to love of Holy Church, and to a practice of all the Christian virtues. It can, therefore, be of great assistance in overcoming the pernicious influence of these detestable societies. We pray that this holy association may be endowed with new vigour and see its members increase daily. Amongst the many benefits to be expected from it will be one that surpasses all the others, namely, the imbuing of men's minds with the true ideal of liberty, fraternity and equality. For this association imparts a training according to the right ideal that was set before men by Our Lord Jesus Christ and followed by St. Francis, and which is poles apart from what the Freemasons imagine.

The Third Order inculcates the love of true liberty, namely, the liberty of the *Sons of God*, by which we refuse to serve those iniquitous and tyrannical masters, Satan and our passions. It cultivates that true fraternity, which has its source in God, the Creator and common Father of all. It strives for that true equality which, established upon the solid foundation of justice and charity, does not dream of doing away with all distinctions among men, but, out of the immense variety of duties and activities in the social life of a people, brings about an admirable union and harmony which naturally contributes to the progress and the dignity of the State.

Thirdly, there is a form of social organization which was

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created by the wisdom of our ancestors but which was allowed to lapse in the course of time. This might well serve as a pattern and a model for a similar institution at the present day. We mean the workingmen's guilds or associations, destined to safeguard both the interests of the trade or profession and the moral life of the workers, under the guidance of religion. If our ancestors, by the test of long experience came to realize the utility of such associations, our age will perhaps derive still greater fruit from their revival, because of their special fitness to help in the struggle against the powerful influence of secret societies. Those who are obliged to support themselves by manual labour are, owing to their condition, especially deserving objects of charity and kindness on the part of their fellowmen. At the same time, they are the most liable to be deceived by the seductions of the apostles of fraud and deceit. They ought, therefore, to be assisted with the greatest possible kindness, and they should be invited to become members of honourable associations, lest they be enticed to enter evil ones.

On this account, in view of promoting the welfare of the people, We would very much like to see those guilds revived, under the auspices and patronage of the Bishops, with their functioning adapted to the needs of the present day. It has been a great pleasure to Us to see associations of this kind springing up in various places, as well as similar organizations of employers, both groups having for their purpose to help honest workingmen, by watching over and protecting their children and families and by furnishing them with the means of cultivating integrity of life, love of piety and knowledge of Christian doctrine. In this connection, We must make mention of that well-known society which has given such an admirable example of Christian charity to the world and has laboured so well for the poor and lowly, We mean the society which is named after its father, St. Vincent. Its works and its aims are known to all. The efforts of its members are wholly directed towards assisting freely the needy and the unfortunate. They carry on their charitable work with marvellous prudence and admirable modesty, and the more they hide the good they do, the better they are fitted for the practice of Christian charity and for the relief of human suffering.

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Fourthly, in order the more easily to attain the end desired, We commend, in a more particular manner, to your fidelity and vigilance, the young who are the hope of human society. Let their formation be the chief object of your solicitude and let there be no limit to the zeal and watchfulness you display, in order to keep young people away from masters and schools where the pestilential influence of Freemasonry is to be feared. Under your guidance, let parents, religious teachers and priests having the charge of souls, profit by every opportunity, in their explanations of Christian doctrine, to warn their children and their pupils of the criminal character of those societies, so that these may learn at an early age to be on their guard against the many deceitful artifices, by which the recruiting-agents of secret societies are accustomed to ensnare their victims. And those who prepare the young for the fitting reception of the sacraments will act wisely and prudently, if they induce each and all of them to take the resolution never to enter any society without the knowledge of their parents, or without having consulted their parish priest or their spiritual director.

We are well aware, however, that our united labours will be quite unequal to the task of extirpating these pernicious seeds from the Lord's field, if the Heavenly Master of the vineyard does not kindly come to our aid. We must, therefore, with great ardour and earnest supplication, implore of Him the help and assistance rendered necessary by the pressing nature of the danger and the magnitude of the crisis. Proud of its triumphs, Freemasonry bears itself insolently, and its obstinacy in evil-doing seems to be unbounded. United by an iniquitous compact and by their secretly arranged projects, the Freemasons assist one another and urge one another on to strive boldly for the accomplishment of their evil designs.

### UNION AMONGST MEMBERS OF CHRIST.

This violent attack must be countered by an energetic defence. Accordingly, let all good men unite and form an immense association of action and prayer. We beg of them so to unite their minds and hearts that they may be able to stand firm

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and unmoved against the growing power of secret societies. Let them raise their hands to God in mournful supplication and strive to obtain from Him that Christianity may prosper and flourish, that the Church may enjoy the liberty she needs, that those who have gone astray may return to the right path, that truth may at length triumph over error and virtue over vice.

Let us have recourse to the Blessed Virgin Mary, Mother of God, as our Helper and Mediatrix. Victorious over Satan in the very first instant of Her Immaculate Conception, may She show forth Her power over this wicked association, which We clearly see to be animated with the spirit of revolt, and with the incorrigible perfidy and hypocrisy of Satan and his fellow-demons. Let us implore the help of St. Michael, the Prince of the heavenly host, who hurled those rebels down to hell; of St. Joseph also, the Spouse of the Most Holy Virgin, the heavenly Patron and Protector of the Catholic Church; of the great Apostles, SS. Peter and Paul, the indefatigable Propagators and the invincible Champions of the Catholic Faith. Under their protection and by the persevering prayer of all the faithful, We trust that God will mercifully and propitiously come to the help of the human race exposed, as it is, to so many dangers.

As a pledge of heavenly gifts and as a proof of Our benevolence, We lovingly grant in the Lord to you, Venerable Brethern, and to the clergy and to all the people committed to your watchful care, Our Apostolic Benediction.

Given at Rome, at St. Peter's, on the 20th of April, 1884, the seventh year of Our Pontificate, Leo XIII, Pope.

### **SOME REFERENCES TO SECRET SOCIETIES IN LATER PAPAL DOCUMENTS.**

It will be well to quote some passages from more recent Encyclicals in order to show the unchanging attitude of the Holy See towards Secret Societies.

### **EXTRACT FROM THE APOSTOLICAL LETTER, *REVIEW OF OUR PONTIFICATE.***

On the Feast of St. Joseph, March 19, 1902, Pope Leo XIII gave to the world an Apostolic Letter which is usually called

in English *A Review of His Pontificate*.<sup>1</sup> In it he confirms anew what he had written in the Encyclical Letter, *Humanum Genus*, eighteen years before. Part of this Apostolical Letter runs as follows :

"The Church the enemy of liberty ! The idea of liberty, which is one of the most precious gifts of God to man, is travestied when the term liberty is made use of in order to justify abuses and excesses. What is meant by liberty ? Is it exemption from all laws, deliverance from every form of restraint, the right to be guided by mere caprice in every action ? Liberty understood in this sense the Church certainly reproves and so does every good and honourable man. But if by liberty is meant the rational faculty of observing order and doing good with full unhampered control of one's actions, in accordance with the rules laid down by eternal justice, then nobody more than the Church favours or encourages or protects such liberty, which is the only one worthy of man and the only one worthy of society. By the influence of her doctrine and the efficacy of her action, the Church freed humanity from the yoke of slavery. She preached to the world the great law of human equality and fraternity as members of Christ . . . . .

"The Church encroaching upon the rights of the State and invading the domain of politics ! Why, the Church knows well and always teaches that her Divine Founder has ordered to give to Caesar the things that are Caesar's and to God the things that are God's and that He has thus sanctioned the unchangeable principle of the perpetual distinction of the two powers, each of which is sovereign in its own sphere. This distinction has been fruitful in its results and has efficaciously contributed to the development of Christian civilization. The Church is opposed to every design directed against the State and, in her spirit of charity, seeks only to co-operate with the

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<sup>1</sup> Cf. *The Great Encyclical Letters of Pope Leo XIII* (Edition Benziger Brothers). The opening words of the Letter in the Édition de la Bonne Presse are : "Parvenu à la vingt-cinquième année." A note is added in that edition to the effect that the Letter was written in French and Italian, not in Latin.

public authority in the State. The Church is, of course, concerned with the same subjects as the State and with the same society, but in the manner and for the lofty purpose assigned to her by her divine mission.

"Would to God that her action had been welcomed instead of being received with distrust and suspicion, for it would have meant that the numberless benefits mentioned above would have been multiplied. Accordingly, to accuse the Church of ambitious designs is only to repeat a very ancient calumny, a calumny which her powerful enemies have more than once employed, as a pretext to hide their own tyrannous plans. When history is studied without prejudiced ideas against the Church, it clearly shows that, far from oppressing the State, on the contrary, the Church, like her Divine Founder, has been most frequently the victim of oppression and injustice. The reason is that her power is based, not on the force of arms, but on the strength of order and of truth.

"It is clear, therefore, that such accusations are hurled against the Church out of sheer perversity. In carrying out this wicked and treacherous work, one perfidious association is more especially engaged, an association which human society bears within its bosom this many a year, and which, like a deadly pestiferous germ, destroys its prosperity, its fecundity and its life. This association is, as it were, the abiding personification of the revolutionary ideal. Its object is the reversal of order, and for this it aims at exercising an occult suzerainty over the State, for the sole purpose of making war on God and His Church. There is no need to name it, for, by this description, all will recognize Freemasonry, of which We treated especially in Our Encyclical Letter, *Humanum Genus*, of the 20th April, 1884. In that Letter, We denounced Freemasonry's destructive tendencies, erroneous doctrines and pernicious aims. We pointed out that it has cast its nets over almost all nations, and succeeded in establishing relations with other associations which it moves by its hidden influences. It first attracts its adherents and then holds them by the advantages it procures for them. By bending rulers of States to its designs, sometimes by promises and sometimes by threats, it has succeeded in penetrating into all ranks

of society. Thus it forms an invisible and irresponsible State within the body corporate of the lawful State. Full of the spirit of Satan who, according to the expression of the Apostle, knows how to transform himself into an angel of light when he wants to do so, Freemasonry pretends that its object is humanitarian, yet it sacrifices everything to its sectarian designs. It proclaims that it has no political aims, yet in reality it exercises an enormous influence in the legislative and administrative life of States. Loudly professing respect for authority and even for religion itself, its ultimate object, as its own statutes bear witness, is the extermination of sovereigns and priests, in whom it sees the enemies of liberty.

"It is daily becoming clearer that the continual troubles with which the Church is harassed and the renewed vexations of which she has quite recently been the object are mainly due to the inspiration and the co-operation of this association. There are numerous evidences of this. Like a storm in a clear sky, that is to say, without any apparent cause proportionate to the effect, attacks and persecutions have suddenly burst upon the Church simultaneously in different countries. The same means have been used everywhere to prepare these persecutions, to wit, a Press campaign, public meetings and theatrical productions; similar weapons, too, have been employed in every country, namely, the spread of calumnies and the fomenting of popular uprisings. All this points, without a shadow of doubt, to a concerted line of action and to the direction of all these activities by one central authority.

"These events are, in fact, but one phase in the development of a prearranged plan, which is being carried out over an ever-widening area to multiply the ruins of which We have previously spoken. Thus Freemasonry is striving first to restrict and then to exclude completely religious instruction from the schools, in order to educate generations of unbelievers or of utterly indifferent and merely nominal Christians. By means of the daily Press, it is endeavouring to combat Catholic morality, to ridicule the practices of the Church and to profane her solemn feasts.

"Consequently, it is only natural to expect that the Catholic

priesthood, whose mission it is to preach religion and administer the sacraments, should be assailed with special fierceness. In directing their attacks against the priesthood, Freemasons aim at lowering its prestige and its authority in the eyes of the people. Already their audacity increases hourly in proportion as they feel certain of impunity. All the acts of the clergy are maliciously interpreted. They are made objects of suspicion on the slightest indications, and the vilest accusations are hurled against them. In this way, new disabilities are added to those from which they already suffer, both on account of compulsory military service, which is a great obstacle to the preparation for the priesthood, and by reason of the confiscation of ecclesiastical endowments, freely established by the pious generosity of the faithful.

“As regards the Religious Orders and Congregations, the practice of the evangelical counsels made them the glory of society as well as of religion. But this only served to render them more odious to the enemies of the Church, and they have been held up unrelentingly to the contempt and hatred of all. It is a subject of deep grief to Us to have to recall here the iniquitous measures, so completely undeserved, of which the Religious have quite recently been the victims. These measures have been strongly condemned by all honourable men . . . .”

Extract from the Encyclical Letter of Pope Pius XI,

*Caritate Christi Compulsi,*

on

*The Troubles of Our Time*, 3rd May, 1932.

Pope Pius XI points out that secret societies have brought innumerable evils upon the world and that the atheistical Communist movement is particularly favoured by them.

“The leaders and propagators of this iniquitous atheistic movement, utilizing for their own purposes the present state of general want, are wholly intent on getting people to believe, by the help of heinous accusations, that God and religion are the cause of such terrible calamities. They place the Holy Cross of Christ, Our Saviour, the symbol of humility and poverty,



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on the same level as the symbols of the modern lust for power, as if forsooth religion were in friendly alliance with those secret associations which have brought such a multitude of evils upon the world. In this they strive, and with disastrous results, to combine an impious war against God with men's struggle for their daily bread, with their desire to possess land of their own, just wages and decent homes, in a word, a condition of life befitting human beings . . . . .

"Now, it is deeply to be regretted that multitudes of men, under the impression that they are struggling for the means of subsistence, embrace those theories, in which the truth is completely subverted, and hurl insults at God and religion. Nor are these attacks directed exclusively against the Catholic religion, but against all religions which still acknowledge God as the Creator of this visible world and the Supreme Ruler of all things. And the secret societies, ever prompt to help the enemies of God and the Church, no matter who they may be, strive to enkindle ever more this mad hatred which can bring neither peace nor happiness to any class of society but will inevitably cause the ruin of States."

Extract from the Encyclical Letter of Pope Pius XI  
on

*The Persecution of the Church in Spain*, 3rd June, 1933.

Pope Pius XI declared that the persecution of the Church then raging in Spain, as well as those in Russia and Mexico, were instigated by secret societies.

"Everyone knows that the Catholic Church does not prefer one particular type of government rather than another, provided the rights of God and of the Christian conscience be safe-guarded and respected, and that she never places any difficulty in the way of agreement with any kind of civil society, whether it takes the form of a monarchy or of a republic, whether it rests on the supremacy of the nobility or on that of the populace . . . . . We are amazed and deeply grieved that some, as if trying to justify the wicked persecution that is being waged against the Church in Spain, should have publicly declared that the need

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of protecting the new republic called for the measures adopted.

"This sort of argument is so clearly false and calumnious that one can justly infer from it that this persecution of the Church in Spain has been set on foot, not so much from ignorance of Catholic teaching and of its benefits, as from the hatred and enmity which the destroyers of all order, religious and civil, banded together in secret societies as in Mexico and Russia, cherish and stir up against the Lord and against His Christ."

Extract from the Encyclical Letter of Pope Pius XI, *Divini Redemptoris*, On Atheistic Communism, 19th March, 1937.

Pope Pius XI returns to the alliance between secret societies and the Communist movement.

"Another factor which has powerfully contributed to the spread of Communism is certainly to be found in the fact that a great part of the daily Press of the world, which does not accept Catholic precepts and principles, of set purpose never mentions Communism. We say of set purpose, for otherwise it is not easy to understand how those writers who so eagerly seize upon and publish accounts of events of less importance have so long remained silent about the atrocious crimes perpetrated in Russia, in Mexico and in a great part of Spain; and how they have so little to say, considering the importance of the matter, about the Communist Association which is in power in Moscow and which has ramifications far and wide all over the world. All are aware that this silence is due, in great part, to an imprudent political policy; and also that it is favoured and recommended by various secret forces which have long been working for the overthrow of the Christian organization of States."

### THE NATURALISM OF FREEMASONRY FROM ANDERSON'S CONSTITUTIONS.

Let us now set forth the Naturalism of Anderson's *Constitutions of the Freemasons*.<sup>1</sup>

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<sup>1</sup> Anderson's *New Book of the Constitutions* is the oldest and most important official publication of the Grand Lodge of England.

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The first of the charges or obligations of the Freemasons, namely, that concerning God and Religion, in Anderson's Constitutions (edition of 1723), reads as follows : " A Mason is obliged by his tenure, to obey the moral law<sup>1</sup> : and if he rightly understands the Art, he will never be a stupid Atheist nor an irreligious Libertine. But though in ancient times Masons were charged in every country to be of the Religion of that country or nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all men agree, leaving their particular opinions to themselves ; that is, to be *good men and true*, or men of Honour or Honesty, by whatever Denominations or Persuasions they may be distinguished; whereby Masonry becomes the Center of Union, and the means of conciliating true Friendship among persons that must have remained at a perpetual Distance." Later on in Section VI on *Behaviour*, we read : " . . . no private Piques or Quarrels must be brought within the door of the Lodge, far less any Quarrels about *Religion*, or *Nations*, or *State Policy*, we being only as Masons, of the Catholick Religion above mentioned ; we are also of all Nations, Tongues, Kindreds, and Languages, and are resolved against All Politicks, as what never yet conduc'd to the welfare of the *Lodge*, nor ever will. This charge has always been strictly enjoined and observed ; but especially ever since the Reformation of Britain, or the Dissent and Secession of these Nations from the Communion of Rome."

Two points in these "Charges" must be stressed. First of all, belief in the existence of God is not clearly demanded or enjoined. The whole wording is redolent of that ambiguity which is so calculated to deceive the ignorant and unwary. "Atheism is not condemned, but just sufficiently disavowed to meet the exigencies of the time, when an open admission of it would have been fatal to Masonry. It is not said that Atheists

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<sup>1</sup> *The Constitutions of Freemasonry or Ahiman Rezon*, published by the Grand Lodge of Ireland, in 1858, adds on here "as a true Noachida." In a note it is stated that this means Sons of Noah, the first name of Freemasons. The text of these Constitutions is that of Anderson's second edition of 1738.

cannot be admitted or that no Mason can be an Atheist, but merely that if he understands the Art, he will never be a stupid Atheist, that is to say, he will not hold or profess Atheism in a stupid way, for instance, by statements that shock religious feeling and bring Masonry into bad repute. And even such a stupid Atheist incurs no stronger censure than the simple ascertaining of the fact that he does not rightly understand the Art, a merely theoretical judgment without any practical sanction. Such a disavowal tends rather to encourage modern positivist Atheism."<sup>1</sup> The same writer goes on to say: "Scarcely more serious is the rejection of Atheism by the British, American and German Grand Lodges in their struggle with the Grand Orient of France. The British Grand Lodge, it is true, in its quarterly Communication of 6th March, 1878 (Chr., 1878, I, 161), adopted four resolutions, in which belief in the Great Architect of the Universe is declared to be the most important ancient landmark of the Order, and an explicit profession of that belief is required of visiting brethren belonging to the Grand Orient of France, as a condition for entrance into the English Lodges. Similar measures were taken by the Irish, Scottish, and North American Grand Lodges. But this belief in a Great Architect is so vague and symbolical, that almost every kind of Atheism and even of 'stupid Atheism' may be covered by it. Moreover, British and American Grand Lodges declare that they are fully satisfied with such a vague, in fact, a merely verbal declaration, without further inquiry into the nature of this belief, and that they do not dream of claiming for Freemasonry that it is a 'church,' a 'council,' a 'synod.' Consequently, even those are acknowledged as Masons who, with Spencer and other Naturalist philosophers of the age, call God the hidden all-powerful principle working in nature."

Father Gruber then quotes extracts from various Masonic writers and orators to show how vague an affirmation about God will satisfy the Masonic authorities. For example, an

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<sup>1</sup> Article on "Masonry" in *The Catholic Encyclopaedia*, by Rev. H. Gruber, S.J. Father Gruber's knowledge of the subject is unquestioned.

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American Grand Orator, Zabriskie of Arizona, on 13th November, 1889, proclaimed that "individual members may believe in many Gods, if their conscience and judgment so dictate." Father Gruber then concludes: "Thus the whole controversy turns out to be merely nominal and formal. Moreover it is to be noticed that the clause declaring belief in the Great Architect a condition of admission, was introduced into the text of the Constitutions of the Grand Lodge of England only in 1815, and that same text says: A Mason, therefore, is particularly bound never to act against the dictates of his conscience, whereby the Grand Lodge of England seems to acknowledge that liberty of conscience is the sovereign principle of Freemasonry prevailing over all others when in conflict with them . . . . Thus the Grand Orient of France is right from the Masonic point of view as to the substance of the question; but it has deviated from tradition by discarding symbolical formulæ which, if rightly understood, in no way imply dogmatic assertions and which cannot be rejected without injuring the work of Masonry, since this has need of ambiguous religious formulæ . . . . From this point of view, the symbols of the Grand Architect of the Universe and of the Bible are indeed of the utmost importance for Masonry."

The second point that needs to be stressed in connection with these "Charges" is the fundamental error of Masonry, namely, its Naturalism. The order of the world, as has been already stated, demands the acceptance by all men of Supernatural Life which is a participation in the Inner Life of the Blessed Trinity. It is only through that Divine Life that our natural life, individual and social, can be lived in order. The Unique Source of that Life is Our Lord Jesus Christ, and human beings are intended to receive communication of that Life by being incorporated into Him through Membership of the supernatural, supranational society of His Mystical Body, the Catholic Church. All nations are meant to enter the Mystical Body of Christ and to organize their national life in accordance with the Divine Plan. Now Masonry everywhere, English Masonry as well as French Masonry, refuses to accept the Divine Plan for

order ; it puts itself above the Mystical Body of Christ and aims at drawing all States and Nations into a naturalistic, supra-national unity.

How do we prove that Masonry refuses the Divine Plan ? According to the section of Anderson's Constitutions which we have quoted, the Masonic Society obliges its members to observe the moral law and to be good men and true, but insists that in order to be morally good men, it is a matter of indifference whether God's Plan for the restoration of our Supernatural Life, through Our Lord Jesus Christ, is accepted or not. Now, by original sin we lost Supernatural Life and we need Divine Grace that we may live an ordered life, yet this society proclaims that one can be a good man and a true man, while remaining utterly indifferent to the Unique Source of Grace, Our Lord Jesus Christ and to His Divinity. That is equivalently a denial of the Fall and is pure Naturalism.<sup>1</sup> The importance of the Masonic Society in the world, as the only body capable of bringing about union amongst men, divided by their allegiance to relatively unimportant warring sects, is implicitly understood in every line of the Constitutions. It is explicitly affirmed in

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<sup>1</sup> In the 1738 edition of Anderson's Constitutions, the naturalistic or purely rational non-Christian character of Freemasonry is even more strongly emphasized than in the 1723 edition. "In ancient times," we there read, "the *Christian* Masons were charged to comply with the *Christian usages* of each country where they travelled or worked ; but Masonry being found in all nations, *even of diverse religions*, they are now generally charged to adhere to that religion, in which all men agree, leaving each Brother his own particular opinion." *The Constitutions of Freemasonry or Ahiman Rezon*, published by the Grand Lodge of Ireland in 1858, as already stated, follows the 1738 edition of Anderson's Constitutions. In this volume an apt illustration of the Naturalism of Freemasonry, that is, of its systematic inculcation of indifference to Our Lord, the Unique Source of Supernatural Life, is to be found. The prayers to be used in the various Lodges and Royal Arch Chapters and Encampments of High Knights Templars are almost all in two alternative forms. One of these is purely naturalistic : the other makes mention of Our Lord Jesus Christ.

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such places as the Fellow-Crafts' or Companion Masons' song, part of which runs as follows :

### I.

Hail Masonry : thou Craft divine :  
    Glory of Earth, from Heav'n revealed ;  
Which dost with jewels precious shine,  
    From all but Masons' eyes concealed.

### II.

As men from Brutes distinguished are,  
    A Mason other men excels ;  
For what's in Knowledge choice and rare  
    But in his Breast securely dwells.

In virtue, then, of knowledge revealed from heaven, communicated to men by this Society which professes indifference to the Divinity of Our Lord Jesus Christ, a Mason is raised as far above a man who believes in the Divinity of Our Lord and accepts His teaching, as a human being is above a brute beast. The folly of attaching importance to membership of the Mystical Body of Christ, in comparison with membership of Freemasonry, could hardly be more strongly emphasized. Thus we see that Freemasonry not only inculcates indifference to the Divine Plan for order through membership of the Mystical Body of Christ, but even puts itself above the Mystical Body.

Again, the whole force of the arguments, used by the Masons on behalf of the beneficent, unifying influence of Masonry, seems to repose on the assertion that human reason inculcates religious indifference. For example, Lord Ampthill, Pro-Grand Master, in a speech quoted in the *History of the Bank of England Lodge*, declares : " I have said enough to remind you that the purpose of Freemasonry is religious ; for what is religion except the service of God . . . . But do not misunderstand me ; I am not saying or thinking that Freemasonry is a religion, or that it can take the place of any dogmatic religion that has a name, a definite

existence and a creed. What I do say, and firmly believe is, that the object of Freemasonry is to assist men of all creeds to live religious lives and to practise more truly the religion which they profess."<sup>1</sup> Hence this society, which professes itself deeply religious and respectful of the service of God, avoids awakening the minds of its members to the great objective truth that the Second Person of the Blessed Trinity has come down into the world to indicate precisely how God in Three Divine Persons ought to be worshipped and served. Not only does it thus avoid calling the attention of its members to the importance of discovering which is the One True Religion established by God become Man, but it urges them to disregard the matter and gloss over it as unimportant. Hence it attempts to drive home in practice the pernicious error that, according to the natural law, one religion is as good as another.

The plague of religious indifference has so weakened men's minds with regard to God's designs that they are almost incapable of seeing the awful disorder of such Naturalism. It will, therefore, be well to dwell upon it a little.

To enter a society in which men surrender their wills unreservedly to the heads of the society, by taking an oath of blind obedience, is an immoral act, contrary to man's God-given rational nature. The revolt is, however, still more heinous, when it is question of entrance into a society making open profession of Naturalism. As there are only two camps here below, revolt against Christ the King is, objectively, entrance into the camp of Satan. This Naturalism is the fundamental error of Masonry, and it is common to all the sections of Masonry, Anglo-Saxon, French, Italian and Spanish. Corruption of the idea of God has inevitably followed on the rejection of the one way instituted for return to God, namely, membership of the Mystical Body of Christ. The French Grand Orient has betrayed the presence of this corruption and degradation with regard to God, more openly than English or Irish Masonry. That is the whole significance of the controversy about the deletion of

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<sup>1</sup> *History of the Bank of England Lodge*, pp. 11, 12, by Stephen A. Pope.



the expression, The Great Architect of the Universe, by the French Grand Orient.<sup>1</sup>

The retention by the Grand Lodge of England of the article relating to the Great Architect of the Universe does not signify that English Masonry is Christian, for English Masonry does not accept the supremacy of the Mystical Body of Christ. On the contrary, English Masonry is anti-supernatural and anti-Christian like the other sections of the Masonic Brotherhood, for it puts Mahomet and Buddha on the same level as Christ, thus denying Christ's rôle as the One Mediator.<sup>2</sup>

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<sup>1</sup> The Manifesto published in 1938, by the Duke of Connaught, in his capacity as Grand Master of English Masonry, re-affirms the necessity of faith in the Supreme Being for recognition by the Grand Lodge of England, but it leaves the question exactly where it was.

<sup>2</sup> In *The Freemason* of August 14th, 1926, we read : " At a Masonic service . . . . . in Parish Church of St. Andrew, Ramsbottom, . . . Bro. the Bishop of Hulme, Past Prov. Grand Chaplain, Worcester, said the true spirit of Freemasonry was Charity. Freemasonry was not of necessity Christian. The Name of the Lord Jesus Christ would not be found in the prayers, nor in the offerings of praise, but any one who recognized the supreme Being of God, if nothing else disqualified him, might become a member of the great order. Though Freemasonry was not Christian, at least it was true to say it was religious." In the same issue of March 26th, 1927, of the same periodical we read : " Bishop Welldon, P.G.C., erstwhile Bishop of Calcutta and Metropolitan of India, in his 'Recollections and Reflections,' says that 'Freemasonry, which is so great a power in India, may be taken to establish the possibility of uniting the votaries of many different religions in the common worship of one Almighty Creator.' " Again *The Freemason* of 3rd Nov., 1917, gives an account of the installation of a Mohammedan, Brother .'. Anik, as Venerable of the Wantage Lodge of London, treating the event as a new title to glory on the part of English Masonry. The Grand Master, the Duke of Connaught, expressed his regret at not being able to assist at the ceremony.

In the section "Notes on the Book of Constitutions," 1922 edition, of *The Masonic Record*, Sept. 1927, we find, the following comments :

" (3) Charges concerning God and Religion.

" Let a man's religion or mode of worship be what it may, etc.

" Hence not necessarily Christian.

(Contd. on next page.)

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Neither does this article mean that English Masonry professes belief in a transcendent God, as we know Him, for it is compatible with acceptance of Pantheism, that is, with the identification of God with man. French (Grand Orient) Masonry has shown this Pantheistic conception of the idea of God more fully and more explicitly than English Freemasonry. An open avowal of Atheism or of the deification of man would have been impolitic in England in 1878, when the French Grand Orient deleted from its Constitutions the paragraph referring to the existence of God. The retention of the vague term, "Great Architect of the Universe," enabled English Freemasonry to pose as religious, while continuing its work of sapping the belief of Englishmen in the Divinity of Our Lord Jesus Christ and in the reality of that Supernatural Life of Grace coming to us from Him, by which we are true men as we ought to be.

The opposition of all the branches of Freemasonry to the Catholic Church is thus essential and ineradicable, for it is the opposition of Naturalism to the Supernatural Life which comes from Our Divine Lord. It is, in other words, the opposition of Anti-Christ to Christ. It has been thought necessary to stress this great truth because of the statements one sometimes hears, even from Catholics, that Continental Freemasonry is quite different from English Freemasonry. The latter, they say, has no connection with the former and is merely a benevolent association, in which non-Catholics find friendship and help,

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*(Note 2 contd. from previous page.)*

"Therefore the Sacred Book is that which contains the Sacred Law of the individual concerned.

"When any Sacred Book other than the Bible is used for the purpose of obligating any member of the non-Christian faith the V.S.L. must be in the Lodge and must be opened; for any Brother who has been O.B. [obligated a Brother] on the V.S.L. [Volume of the Sacred Law] has the right to insist on its presence in the Lodge. The use of the other sacred writings is for the convenience of the candidate.

"There is nothing to prevent a man believing also in one or more inferior Gods provided that he acknowledges One Supreme God."

*Cf. Reflections on Freemasonry, by an Anglo-Catholic, pp. 52-60.*

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but which Catholics may not enter because of the oath of secrecy imposed on its members. Statements such as these are utterly misleading. They betray complete ignorance of that which constitutes the essential defect in all forms of Freemasonry, namely, its *Naturalism*. They betray ignorance also of the fact that, when Pope Leo XIII condemned Freemasonry, he made no distinction between the disputants in the Masonic quarrel about the Great Architect of the Universe.<sup>1</sup> He condemned the whole association, both the section that retained the vague "landmark" and the section that rejected it.

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<sup>1</sup> The "dispute" had reached the acute stage in the years 1877-1878, about six years before the appearance of the Encyclical, *Humanum Genus*.

## CONTRASTING PROGRAMMES

*Programme of Christ the King through His Mystical Body, the Catholic Church.*

### FIRSTLY

(I) The Union of States and Nations must be brought about through the acknowledgement of the *One Way* established by God for the ordered return of human beings to Him, the *Catholic Church, Supernatural and Supranational*.

### SECONDLY

(II) The Catholic Church must be acknowledged as the *sole divinely-appointed Guardian* of the whole moral law, natural and revealed.

### THIRDLY

(III) The *Unity and Indissolubility* of Christian marriage, as the Symbol of the union of Christ and His Mystical Body, must be acknowledged.

### FOURTHLY

(IV) *Children* must be educated as *members of Christ's Mystical Body* and trained to envisage all questions from the supernatural standpoint.

*Programme of Freemasonry.*

### FIRSTLY

(I) The Union of States and Nations must be brought about through the establishment of some form of *Naturalistic Supranational Organization*, political and economic. All religions must be on the same level in States, but with discrimination against the Catholic Church.

### SECONDLY

(II) The *Naturalistic Supranational Organization*, which *Freemasonry* will establish, must decide all political and economic questions between States, without any regard for the moral law as laid down by the Catholic Church. The Catholic concept of native land will not be respected.

### THIRDLY

(III) Marriage must be brought down to the level of a purely civil contract, terminable by a simple State formality.

### FOURTHLY

(IV) *All trace of membership of Christ and of the Supernatural Life of Grace* must be eliminated from education. Priests and religious must be excluded from teaching. All distinction between the sexes in education must be done away with. Unrestrained liberty of the Press, the Cinema and the Radio must be introduced.

**FIFTHLY**

(V) Ownership of property ought to be widely diffused. Unions of owners and workers in Guilds will reflect the solidarity of the Mystical Body of Christ.

**SIXTHLY**

(VI) The Monetary System of States ought to be at the service of production, in view of the happy family life of members of Christ. Each State must aim at keeping its internal price-level stable. International trade is meant to be an exchange of goods and services between nations, to their mutual advantage, not a financial war.

**FIFTHLY**

(V) *Socialization of Property* and increasing bureaucratic control must be aimed at, so that a small group may wield power. Guild-organization will be opposed.

**SIXTHLY**

(VI) Instead of the correct order of finance for production and production for members of Christ, the rejection of the Supernatural Life and order inevitably leads to the reversal of order, in which men are sacrificed for production and production for finance. This disorder will be specially disastrous for agriculture. The Naturalistic Supranational Organization must aim at financial control, in order to maintain political and economic control.

## CHAPTER VI.

### An Outline of the Theology of History

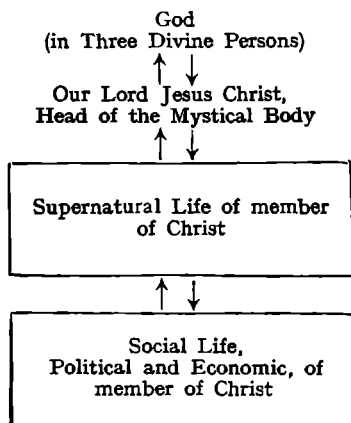
#### ACCEPTANCE OF THE DIVINE PLAN FOR ORDER IN THE THIRTEENTH CENTURY.

**T**HE Kingdom of God on earth consists, as we have seen, *essentially and principally* in the supernatural society of the Catholic Church, secondarily and as a *consequence* of the influence of the Catholic Church, in an organization of the social life of States, political and economic, in accordance with the Divine Plan for order. God in Three Divine Persons is Subsistent Love of order. Accordingly, as there is not opposition and separation between invisible Grace and visible organization, between interior liberty and external power, between the supernatural world and the material universe, the social organization of men, called upon to share in the Inner Life of God through membership of Christ, will reflect the Divine Love of order.

God came on earth in the Person of Our Lord Jesus Christ and put before the Jewish nation, from which He had taken His Sacred Humanity in the chaste womb of the Blessed Virgin Mary, the divine programme for the ordered organization of the world, asking them at the same time to be its heralds. The crucifixion of Our Lord was the rejection by the Jewish nation of God's programme for order. They refused to accept that there was any life higher than their national life, and they would not hear of the non-Jewish nations coming in as members of the Messianic Kingdom, on the same level as themselves. In spite of the naturalistic opposition of the Jewish Nation and notwithstanding the weakness of fallen human nature, Western Europe in the thirteenth century had come to acknowledge God's Rights in the way He Himself had laid down, and had organized society on the basis that man's supreme dignity was his supernatural and supranational life as a member of Christ. The following diagrammatic expression of the Catholic ideal of the life of the individual Christian may help to show how the supernatural outlook permeated the whole of life at that epoch. The position of the rectangles and the arrows tending downwards indicate that Supernatural Life is meant to permeate and animate all the activities of social life. The arrows tending upwards indicate that social life is meant to aid in the develop-

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ment of the personality of members of Christ and thus contribute to the formation of the Mystical Body in Heaven. In this way, the social life of the *Citizen* is fully subordinated to the Supernatural Life of the *Christian*. His environment aids him to act as a member of Christ instead of being a hindrance thereto. Thus, too, God's Rights are fully respected.



Accordingly, at that epoch, there was no separation between the Christian and the Citizen either in education or in social life. Education was understood to be the training of the intelligence of Christ's members to grasp the order of the world around Christ and the disciplining of the will to observe that order in relation to God, their fellow-members of Christ's Mystical Body and themselves. Social life, in which politics and economics would be put into a watertight compartment and sectioned off from the life of members of Christ, was completely alien to such minds. They knew that in the Holy Sacrifice of the Mass, they pledged themselves to work with Christ, their Head, to mould the world in accordance with His Divine Plan for order. The Guilds were an application of this great doctrine of human solidarity in Christ to economic affairs.

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By the grace of Headship of the Mystical Body, our Lord Jesus Christ is both Priest and King of redeemed mankind and, as such, exercises a twofold influence upon us. Firstly, as Priest, He communicates to us the Supernatural Life of Grace by which we, while ever remaining distinct beings from God, can enter into the vision and love of the Blessed Trinity. We can thus become one with God, not, of course, in the order of substance or being, but in the order of operation, of the immaterial union of vision and love. The Divine Nature is the principle of the Divine Vision and Love, and by Grace we are "made partakers of the Divine Nature" (2 Peter, I, 4). This pure Catholic doctrine is infinitely removed from Masonic Pantheism. Secondly, as King, our Lord exercises an exterior influence on us by His government of us. As King, He guides and directs us socially and individually, in order to dispose all things for the reception of the Supernatural Life which He, as Priest, confers.

Society had been organized in the thirteenth century and even down to the sixteenth, under the banner of Christ the King. Thus, in spite of deficiencies and imperfections, man's divinization, through the Life that comes from the Sacred Humanity of Jesus, was socially favoured. Modern society, under the influence of Satan, was to be organized on the opposite principle, namely, that human nature is of itself divine, that man is God, and therefore, subject to nobody.

### THE LUTHERAN REVOLT AGAINST THE DIVINE PLAN FOR ORDER.

The so-called Reformation sectioned off the *Christian* life from the life of the *Citizen*, so that political and economic organization left membership of Christ out of account. Lutheranism initiated that dualism, which separates life into two halves so independent that they have only accidental relations with each other, and thus prepared the way for Liberalism. This is the application of Naturalism to morality, politics and economics. This was the result of the separation of Grace and nature (the latter being intrinsically corrupt), faith and works. According



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to Luther, while the natural equipment of each individual remains intrinsically corrupt, he can, by an act of blind confidence, hold up the justice of Christ as a fire-screen between God's anger and his own abiding corruption. This was the origin of the theory of the Invisible Church of believers in Christ, the One True Visible Church, through which alone (*in re* or *in voto*) one becomes a member of the Mystical Body of Christ, being done away with.<sup>1</sup> This is the invisible Church of human relations with God and of divine action. All the rest, all that concerns the life and action of the external man, including the ecclesiastical organizations entered into in order to stir up faith in Christ, in a word, all the affairs of this world, are relegated to the State. So there is a clear-cut separation between the Christian and the Citizen. "You are a prince or a judge," said Luther, ". . . . you have people under you and you wish to know what to do. It is not Christ you are to question concerning the matter but the law of your country . . . . . Between the Christian and the Ruler, a profound separation must be made . . . . . Assuredly, a prince can be a Christian, but it is not as a Christian that he ought to govern. As a ruler, he is not called a Christian but a prince. The man is a Christian, but his function does not concern his religion . . . . . Though they are found in the same man, the two states or functions are perfectly marked off one from the other, and really opposed."<sup>2</sup>

Hence all man's external activity, springing from a nature deprived of Supernatural Life and subject to the dictates of a ruler who must look upon himself not as a Christian but as a ruler, is completely naturalistic. By this individualism and separatism, the way is made smooth for modern Naturalism and Liberalism. If we bear in mind that, according to Luther, Our Lord Jesus Christ is no longer the Source of Sanctifying

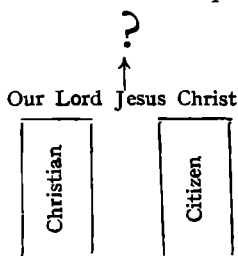
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<sup>1</sup> We may render *in re* by *in actual fact* and *in voto* by *in desire* or *in intention*.

<sup>2</sup> *Luther's Works* (Weimar Edition) XXXII, pp. 391, 439, 440.

Again he writes in his Commentary on the Epistle to the Galatians: "Conscience has nothing to do with the Law, works or earthly justice" (Gal., c. II, v. 14, quoted by l'abbé Paquier in *Luther et l'Allemagne*, p. 166).

Grace, the Intrinsic Principle of Life of the Mystical Body, we may express the disordered Lutheran separatist ideal as follows :



The note of interrogation at the head of the diagram is meant to emphasize the fact that those who are not in the order laid down by God for return to Him are objectively in disorder.

Each Protestant State, after the Peace of Westphalia in 1648, expressed this separatist ideal by organizing its particular form of religion as a State *Department*, such as looked after agriculture or any other section of the nation's life. It is true that the Protestant States, as organized bodies, still acknowledged in this way that they had a duty to God and, at the beginning at least, maintained the great truth of the Divinity of Our Lord Jesus Christ, though rejecting the order established by Him for the full recognition of God's Rights. Decay in regard to the order of the world and in respect for human personality was inevitable, seeing that the guidance of the Vicar of Christ, the divinely-instituted infallible Guardian of the moral law, had been rejected.

#### POLITICAL CONSEQUENCES OF THE PROTESTANT REVOLT.

The first result was an enormous increase in the power of the Temporal Rulers, in fact a rebirth of the pagan *régime* of Imperial Rome.<sup>1</sup> The Spiritual Kingship of Christ, participated

<sup>1</sup> From the eleventh century onwards, the first law school of Europe, that of Bologna, propagated the cult of Roman Law. The legists, imbued with the idea of the will of the Roman Emperor as law, were a potent influence in urging rulers to revolt against the Mystical Body. Cf. *The Church at the Turning Points of History*, by G. Kurth, pp. 86-122. Of course, the Renaissance movement helped to strengthen that spirit.

in by the Pope and the Bishops of the Catholic Church, being no longer acknowledged, authority over spiritual affairs passed to the Temporal Rulers. They were thus, in Protestant countries, supposed to share not only in the Temporal Kingship of Christ the King, but also in His Spiritual Kingship. As there was no Infallible Guardian of order above the Temporal Rulers, the way was paved for the abuses of State Absolutism. The Protestant oligarchy who ruled England with undisputed sway, from Charles the Second's time on, and who treated Ireland to the Penal Laws, may be cited, along with that cynical scoundrel, Frederick of Prussia, as typical examples of such rulers. Catholic monarchs, like Louis XIV of France and Joseph II of Austria, by their absolutist tendencies and pretensions to govern the Catholic Church, show the influence of the neighbouring Protestant countries. Gallicanism and Josephism are merely a revival of Roman paganism.

The first political consequence of the Protestant rebellion against order was, accordingly, the extreme error of State Absolutism. The principle of private judgment prepared the way for the opposite extreme error of "holy rebellion" and the "right" of the people to overthrow authority whenever it displeases them. The doctrine that all men are equal in the Mystical Body and are their own priests, sowed the seeds of that spirit, which was given a body in the naturalistic Masonic society, when the advance of time had brought about the decay of belief in the Supernatural Life. When the favourable moment had arrived, the Masonic divinization of human nature found its expression in the Declaration of the Rights of Man of 1789. The French Revolution ushered in the struggle for the complete organization of the world around the new divinity—Humanity.

#### ECONOMIC CONSEQUENCES OF THE PROTESTANT REVOLT.

When men lived the life of the Mystical Body, looking upon themselves as Christ's members, they evolved economic organizations in accordance with their inner convictions. The Guilds of the Middle Ages were the economic expression of accepted solidarity in Christ. They are not to be looked upon as primarily

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economic organizations to which religious practices were super-added. No, by them men gave expression, in their arrangements for the production and distribution of what the body needs, to their full acceptance of the Divine Plan for ordered life. The rending of the Mystical Body by the so-called Reformation movement has resulted in the pendulum swinging from the extreme error of Judaeo-Protestant Liberalistic Capitalism or Individualism to the opposite extreme error of the Judaeo-Masonic Communism of Karl Marx.

Liberalism does not consist merely in withdrawing economics from subordination to politics, but in the further step of withdrawing both politics and economics from subjection to the moral law binding on members of Christ. Perhaps we may best describe it by saying that it consists in erecting some particular section or aspect of human activity, economic or political, into a separate domain with its own autonomous end, completely independent of the final end of man as a member of Christ.

The Spiritual Kingship of Christ being no longer acknowledged, authority over spiritual affairs, including the right to interpret and apply the moral law, was vested in the Temporal Rulers of the Protestant States. Given human frailty, we need not be surprised at the deviations from the moral law which met with the approval of those Rulers from the sixteenth century onwards. It is not necessary for our purposes to investigate how far the self-interest of the Rulers inclined them to accept the doctrine of the orthodox English and French Political Economists, Adam Smith, Malthus, Ricardo, Stuart Mill, Bastiat, J.B.Say and the Physiocrats, namely, that *Economic affairs, including, of course, the manipulation of money or exchange-medium, are governed by Physical Laws of nature*, to which no political law should attempt to do violence.

We have seen the great liberalistic principle that Economic affairs are governed by Physical Laws which no political law should attempt to regulate in view of favouring membership of Christ. In the name of this principle, organized Naturalism worked for the destruction of the Guilds of the Middle Ages at the French Revolution, and naturalistic Liberalism resisted the trade-union and reform movements. Every movement

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of resistance to social amelioration and professional organization was made in the name of this liberalistic Economic Science.<sup>1</sup> In this way, Liberalism sacrificed the weak to the strong and obliged the former to respect the contracts made with the latter out of dire necessity, though with all the external marks of liberty. Accordingly, in practice, Liberalism led to the disregard of the fundamental equality of human *persons* and to the treatment of human beings as mere *individuals*.

There is a second consequence of the decay in regard to the Divine Plan for order. The suppression of the economic structures based upon the acceptance of our supernatural solidarity in Christ, namely, the Guilds, has simply been the prelude to a prolonged attempt to impose an anti-supernatural reaction. Liberalism stressed the first part of Article I of the Declaration of the Rights of Man, namely, "men are born free." The resultant oppression of the weak by the strong led to the coalition of the weak in an endeavour to defend the fundamental rights of human nature in which all are equal. Unfortunately, the leadership of this reaction was seized by Socialists and Communists, impregnated with the same revolutionary doctrine as the Liberalists, namely, the doctrine of the "autonomy of the individual" or "the unconditioned liberty of the individual fallen human being." By stressing the second part of Article I of the Declaration of 1789, namely, "men are born equal," they have inaugurated a system as anti-social as the other. In the name of the essential equality of *human nature*, they aim at suppressing the inevitable accidental inequality of *human conditions*. The only way to succeed in this is to suppress the actual organization of society in which the law maintains the inequality of conditions, especially through the possession of private property, and reconstruct a society in which all the citizens shall be equal not only *de jure* but *de facto*. For this

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<sup>1</sup> "At the time when the new social order was beginning, the doctrines of rationalism had already taken firm hold of large numbers, and an economic science alien to the true moral law had soon arisen, whence it followed that free rein was given to human avarice" (Pope Pius XI, Encyclical Letter, *Quadragesimo Anno*).

they have stirred up the class-war and aroused envy and hatred. In their ideal society, the State shall own everything and shall oblige all, without distinction of classes, to work for the Common Good, distributing to each his proper share of the common store.

Given the false foundation of both the Liberalist and the Socialist doctrines, namely, the Rousseauist-Masonic deification of the individual, there is no equitable solution of the problem. If society is conceived to be, as the Declaration of Rights of 1789 and the Social Contract of Rousseau suppose, a simple material juxtaposition of autonomous individuals, then, either *in the name of liberty*, the strong will oppress the weak, or *in the name of equality*, the manipulators of the coalition will oppress everybody. In both cases, human beings will be treated as mere *individuals*, not as *persons*.

Whenever man revolts against the Divine Plan for order and rejects the Supernatural Life of Grace, he sinks down to an infra-human level and becomes anti-natural as well as anti-supernatural. This is the ultimate reason for the abuses and enormities of modern economic social arrangements, so deplored by Popes Leo XIII and Pius XI. The swing of the pendulum of human striving for social justice, from anti-supernatural (and anti-natural) Liberalism to anti-supernatural (and anti-natural) Communism, has been wittily described by Christopher Hollis. "It is clear," he writes, "that the battle between Capitalism and Communism, so far from being the eternal struggle of our race, was in reality little more than a family quarrel between two Jews for the divine right to deceive mankind—between the Dutch Jew Ricardo and the German Jew Marx."<sup>1</sup>

We have seen that one result of the Lutheran revolt was the division between the Christian and the Citizen. According to the Catholic ideal, the whole life of a member of Christ is meant to be subjected to Christ and animated with the meritorious Supernatural Life of Grace, just as all movements of the hand or of any other member are subject to the head in the physical

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<sup>1</sup> *The Two Nations*, p. 131. For the development of the ideas outlined here, cf. *The Mystical Body of Christ and the Reorganisation of Society*, Part IV, and *The Workingmen's Guilds of the Middle Ages*.

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body. According to the Lutheran ideal, all the activity of a Christian in the world is withdrawn from the rule of Christ and given over to Naturalism. "They who are just," says Luther, "*observe the law, not because they are thereby justified before God, but for the sake of civil order, and because they know that such obedience is well pleasing to God, and a good example and pattern for the improvement of others.*"<sup>1</sup> To earthly activity was thus ascribed a merely earthly, naturalistic value. Calvin agreed with this, maintaining the sectioning or division of life, but he added powerful incentives to the observance of natural morality and the pursuit of wealth. He taught that moral life and success in business were a proof of one's election to salvation, a clear indication that the purely interior act of faith-confidence in Christ had been rightly performed, and that on the other hand, lack of honesty and ill-success were a proof of eternal damnation. Accordingly, political action and business dealings, instead of being vivified with the supernatural love of one's fellow-members of Christ, actual or potential, were left to the guidance of private judgment, that is, inevitably, to the promptings of self-interest. Thus, individualism in religion prepared the way for individualism and separatism in political and economic activity. Naturalism grew apace.

Meanwhile, the uprise of a multitude of sects, which was the inevitable consequence of individualism and private judgment, favoured Naturalism after another fashion. Satan urged the desirability of setting up a society, based upon that natural religion in which all men agree, as a remedy for the divisions arising from the quarrels between Christian denominations. Thus, the tempter whispered, since human beings are rational, you can make them good and true and at the same time re-establish the brotherhood of men of all nations, so much endangered by all these quarrels. Satan pleaded, too, for an oath of secrecy because of special knowledge to be safeguarded, knowing the force of such an appeal and its efficacy in keeping men in subjection. In this wise, Freemasonry, a naturalistic caricature of the Mystical Body of Christ, was brought into existence.

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<sup>1</sup> Quoted by Rev. Eustace Dudley in *National Resurrection*, p. 39.

## THE SIGNIFICANCE OF THE FRENCH REVOLUTION OF 1789

The so-called Reformation had not attempted to set up a supranational organization in the place of the Catholic Church. That was reserved for the French Revolution, in which we behold the first appearance in public of the new ideal of a purely naturalistic society striving for the universality that belongs only to the Catholic Church. The State or Nation, falsely holding that it is not obliged to make profession of any religion, proclaims that religion is a private matter and, after the model of the Masonic Society, declares itself superior to the Mystical Body of Christ and to all the various man-made forms of religion professed by its individual subjects.

Modern History since 1789 is, to a large extent, the account of the domination of State after State by the naturalistic supranationalism of Freemasonry, behind which has been steadily emerging the still more strongly organized naturalistic supranationalism of the Jewish Nation. That is why the post-revolutionary epoch has witnessed, in country after country, persistent attacks on the programme of Christ the King, in regard to the Church, the State, the Family, Education, the Religious Orders, Secret Societies, the Press and Private Property. After every successful Masonic Revolution, since the first in 1789, down to and including the Spanish Revolution of 1931, the world soon began to hear of the country's entering upon the path of "progress," by the introduction of "enlightened" reforms, such as, the separation of the Church and State or the putting of all religions on the same level, the legalization of divorce, the suppression and banishment of religious orders and congregations, the glorification of Freemasonry, the secularization of the schools, the nationalization of property and the unrestrained licence of the press. These were, of course, simply the results of Satan's utilization of his visible instruments in order to eliminate the influence of Christ the King. Satan knows well that the carrying out of his programme can only lead to savagery and chaos, through the ruthless enslavement of the many by the few. Most of his subordinates, however, do not grasp this. Blinded by the suggestions of the tempter



and by their own pride, men overthrow the bulwarks of society reared on faith in Christ and on our membership of Him, with disastrous results, especially for the poor and the lowly.

Thus, in practically every country in Europe, in which the whole people once worshipped the Blessed Trinity in union with Christ as Priest in Holy Mass and strove to organize their social life under Christ the King in accordance with that protestation of homage, Satan has succeeded at one time or another in setting up a *native* Government hostile to the Mass and to the rule of Christ the King. There are still two exceptions—Poland and Ireland. In these two countries, Satan cannot yet boast that he has succeeded in getting a *native* Government to insult the Mass and attack the formation of children as members of Christ. But these two countries, so remarkable for their traditional loyalty to God the Father and Our Lord Jesus Christ, Whom He has sent, are weakening in their grasp of order. While some of the other countries that had succumbed to the wiles of Satan and his emissaries in the past, have begun to react and are returning to Our Lord and His Church, these two countries have declared themselves *indifferent* to Him.

Article 114 of the Polish Constitutional Law of March 17th, 1921, re-enacted by the Constitutional Law of April 23rd, 1935, states: "The Roman Catholic Faith, being the religion of the great majority of the nation, occupies a leading position in the State among other religions, which, however, enjoy *equal* rights." In Ireland, by Article 44 of the Constitution in operation from December 29th, 1937, "The State recognizes the special position of the Holy Catholic Apostolic and Roman Church as the guardian of the faith professed by the great majority of the citizens" and *recognizes equally* the Protestant Sects and the Jewish Congregations as the Churches of the minorities. Thus the Polish State and the Irish State, to put the matter succinctly, declare themselves, as such, indifferent to the struggle between the True Supernatural Messiah and the natural Messias.<sup>1</sup>

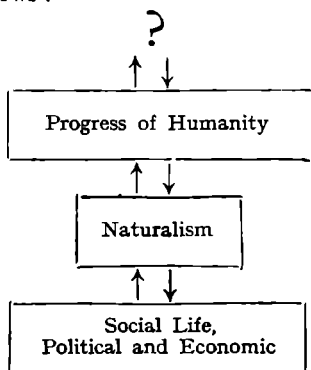
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<sup>1</sup> Cf. quotations from the Encyclical Letter, *Immortale Dei*, *On the Christian Constitution of States*: "The Church deems it unlawful to place the various forms of divine worship on the same footing as the true religion," etc., pp. 30, 31. Cf. also the Encyclical Letter, *Humanum Genus*, Chapter V, p. 69.

The word Revolution may be taken in two senses. The primary signification is that of a radical transformation of society, undertaken for the purpose of destroying the ancient order which was based on the recognition of the Rights of God through the Mystical Body of Christ and of the reality of the Supernatural Life of Grace as our highest and noblest life. The second signification is derived from the former. According to it, the word is applied to the doctrines or principles in the name of which the social transformation is accomplished and to the new institutions set up in the place of those overthrown. The aim of revolution, therefore, is based on the negation of God's Rights and of our Supernatural Life and is the enthronement of man's reason as supreme. In other words, it is the inauguration of the reign of Naturalism or Rationalism.

The French people had grasped the truth of the Divine Plan for order and had stood for the Rights of God. By leaving Our Lord Jesus Christ out of account and passing over in silence the Rights of the Head of the Mystical Body, they committed apostacy and ushered in a long period of disorder under the sway of the promoters of Naturalism. When men reject Our Lord Jesus Christ, they tend inevitably to put themselves in the place of God. This is what the French Masons had done and this is what they succeeded in doing officially in the name of France in 1789. It is precisely in this putting of human reason in the place of God that Rationalism consists, and this is what we find in the Declaration of 1789.

We may now express the naturalistic significance of the Revolution as follows :



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The individual Christian, actual or potential, becomes a mere Citizen, and the State organizes the whole of life on purely naturalistic lines. The kind of organization set up and the moulding process applied to the ordinary man as a consequence will vary according to the disorder of the fundamental conception in question. But the result will invariably be, as has been already remarked, that the Citizen will be treated as a mere *Individual*, not as a *Person*. Man can consistently maintain the supremacy of reason over sense in social organization, only on condition of maintaining the subjection of his reason to God, through Our Lord Jesus Christ.

### SOME NATIONAL REACTIONS<sup>1</sup>

We have seen that Modern History since 1789 has been to a large extent the account of the domination of State after State by the *naturalistic* supranationalism of Freemasonry, behind which has been gradually and steadily emerging the still more strongly organized *naturalistic* supranationalism of the Jewish Nation. Now, since human society, just like individual men, cannot avoid essential deviations from order unless it submits to God through Our Lord Jesus Christ, the anti-supernatural revolt has brought about inevitable disorder and decay, even in the natural life of nations. The imposition of an anti-supernatural form has inevitably resulted in natural decline. This has shown itself especially in the Catholic countries, because the naturalistic forces have devoted particular energy to the attack on the elements of supernatural organization still to be found in these countries, with disastrous consequences for the national life. But the Protestant countries have not been spared. In them, however, by the fact of the accepted separation of the Christian and the Citizen, the de-supernaturalizing process was already well on its way. It has been continued by the widespread legalization of divorce, the elimination of true Christian education, and especially by the

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<sup>1</sup> Cf. *The Mystical Body of Christ and the Reorganization of Society*, Chapter XVI, where these national reactions are treated at greater length.

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developing domination of money, with its complete reversal of order. This reversal of order involves the subordination of members of Christ, actual or potential, to the production of material goods, and of production to finance. The results are to be seen, in the treatment of human beings as mere *individuals*, not as *persons*, in the decay of family-life, in the increasing socialization of property, and in the subjection of nations to those who control money.

For the past twenty years, thinking men in every country have begun to see the need for national reactions against the consequences of Naturalism, in order to safeguard their national life and maintain their independence. A complete reaction on the part of a country would mean a return to full acknowledgement of all that we have seen implied in the Kingship of Christ in its integrity. That would mean not only the rejection of the domination of the naturalistic or anti-supernatural forces of the Jewish Nation and Freemasonry, but also the acknowledgement of the Divine Plan for order, by acceptance of the Catholic Church's mission and teaching on the relation of Church and State, on the Catholic Church as the divinely-appointed Guardian of the moral law, on the Sacrament of Matrimony and Family Life, on the Catholic Education of Youth as Members of Christ, on Private Property and the Function of Money.

### SPAIN'S REACTION

Spain's reaction against the principles of the French Revolution has been the most poignant and the most thorough, for, after Russia, it was in Spain that the "rights of man" came nearest to the complete overthrow of the Rights of God. The history of Spain and Portugal, since the beginning of the nineteenth century, may be well summed up in these words of Père Deschamps: "The revolutions which have succeeded one another in these countries [Spain and Portugal] have been caused for the most part by the rivalry between different sections of Freemasonry. These work together harmoniously in the struggle against Christian social order but tear one another

to pieces when they have attained power. The same holds true for Mexico . . . . ."<sup>1</sup>

The Spanish Revolution of 1931 was a Masonic Revolution. A Masonic bulletin published by M. Léon de Poncins proclaims it to the world: "The new Republic," we read therein, "is the perfect embodiment of our doctrines and our principles. It would be impossible to bring about a political revolution more completely Masonic than the Spanish Revolution."<sup>2</sup> The Masonic Revolution was intended to be only the forerunner of the Communist revolution, but General Franco rose to do battle for the Rights of God and saved Spain for Christ the King.

### PORTUGAL'S REACTION

Portugal's reaction against Judæo-Masonic disorder has been on the whole peaceful, but it is well to have it known that if General Carmona and Dr. Salazar have been able to continue their work of orderly reorganization, Freemasonry has not been idle. In 1931, and again in 1935, the Grand Orient attempted to get rid of them but failed. Everybody knows that the revolution of 1910, which put an end to the Monarchy, was the work of Freemasonry.<sup>3</sup>

In regard to the points of the Divine Plan for order concerning the relation of the State to the Catholic Church, the Family, and the Education of members of Christ, the Portuguese

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<sup>1</sup> *Les Sociétés Secrètes et la Société*, Vol. II, p. 668. On pages 668-680, the author quotes a number of Masonic documents concerning the secret history of Spanish and Portuguese revolutions.

The remark made about Mexico receives ample confirmation in *Mexico, the Land of Blood-drenched Altars*, by Francis C. Kelly, and in *No God next Door*, by Rev. M. Kenny, S.J. Father Kenny gives an excellent summary of the responsibility of the United States and of American Freemasonry for the persecution of the Catholic Church in Mexico.

<sup>2</sup> *Histoire Secrète de la Révolution Espagnole*, by M. Léon de Poncins, p. 24. This work and that of M. Jean Marquès-Rivière, *Comment la Franc-Maçonnerie fait une Révolution*, contain details and documents.

<sup>3</sup> Cf. *Le Portugal Renait*, by L. de Poncins.

Constitution favours the return to order, while considering it prudent to take account of the results of decay and to await the development of the right mentality towards the Divine Plan through education. Thus "the State shall maintain the régime of separation in relation to the Catholic Church and any other religion or cult practised within the Portuguese territory,"<sup>1</sup> but will keep up diplomatic relations with the Holy See with reciprocity of representation. Civil marriage and civil divorce are allowed, but the State will not permit Catholics married by the Church to apply for civil divorce. The State will not, therefore, aid the revolt of Catholic members of Christ against Christ.

The Portuguese Corporative State rises superior to the Italian, because it fully recognizes the fact that man is not only an *individual* subordinate to the State but also a *person* for whose well-being and development the State itself exists.

### IRELAND'S REACTION

The struggle against England on the national level has so absorbed the attention of Irishmen that relatively few of them ever envisage that struggle in its full relation to the vaster and more intensely real conflict waged between Our Lord Jesus Christ and Satan. They know that when England embraced the heretical doctrines of the so-called Reformers in the sixteenth century, Ireland remained steadfast in its hold on order, but they do not accurately know what has been the effect of the French Revolution on Ireland, considered from the point of view of the vital struggle between Christ and Satan which is being waged in the world. We have seen that the progress of the French Revolution has meant the successive renunciation

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<sup>1</sup> *Political Constitution of the Portuguese Republic* (Editions SPN, Lisbon, p. 17). Article I of the Concordat of 1940 runs as follows: "The Portuguese Republic recognizes the personality in law of the Catholic Church. Friendly relations with the Holy See shall be maintained in the traditional manner, by the appointment of an Apostolic Nuncio to the Portuguese Republic and of a Portuguese Ambassador to the Holy See."

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by States of all acknowledgement of the Mystical Body of Christ and the Supernatural Order, under the influence of the naturalistic supranationalism of Freemasonry and the Jewish Nation. As a consequence all religions are placed on the same footing, that is, the Catholic Church is placed "on the same level as heretical sects and even as Jewish perfidy," to use the expression of Pope Pius VII.<sup>1</sup> The State thus declares itself indifferent in the struggle between Our Lord Jesus Christ and the New Messiah and we know that "he who is not with me is against me" (St. Matt., XII, 30).

The widespread ignorance in Ireland of the meaning of Naturalism and of the significance of the principles of 1789 is shown by the repeated exhortations to Irishmen to accept without discrimination all the principles of Wolfe Tone and James Connolly. One of the great tragedies of these men's lives was that they were caught up in movements whose inner significance and ultimate orientation they were far from realizing. This tragedy is even more poignant in the case of James Connolly than in that of Wolfe Tone, for James Connolly's devout reception of the Sacraments and recital of the Rosary before death showed that he believed firmly in the divinity of Our Divine Lord and honoured His Blessed Mother.<sup>2</sup>

### GERMANY'S REACTION

In order to understand the different currents in the German Reaction against Judæo-Masonic influences, we must bear well in mind that the Jewish Nation and Freemasonry are working in the camp of Satan for the reign of Naturalism, that is, for the disruption of the Divine Plan for order and the elimination of Supernatural Life and Love from the world. They will hotly deny this or scoff at it, but the objective order of the world is a fact. Further, the leaders of the Jewish Nation aim at the inauguration of the reign of the natural Messiah and the rejection of Our Divine Lord, in view of their own

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<sup>1</sup> Letter, *Post tam diuturnas*.

<sup>2</sup> Ireland's attitude towards the Kingship of Christ will be dealt with in a later pamphlet.

domination, and they use their undeniable influence in Freemasonry for that purpose. Accordingly, we must be prepared to see these naturalistic forces favour Protestant powers like England and Prussia, in so far as they may be useful instruments in propagating Naturalism, and at the same time seek to use them for the ulterior schemes of Judæo-Masonry. We must be prepared, too, for reactions, when these Protestant countries perceive that what they consider their national interests have been sacrificed on various occasions to Jewish interests and that their national life is in danger of corruption and decay.

We need not be astonished, then, to find, on the one hand, in books like *Les Sociétés Secrètes et la Société*, by Père Deschamps, S.J., and *Les Pourquoi de la Guerre Mondiale*, by Mgr. Delassus, lengthy accounts of the different ways in which Jewry and Freemasonry favoured the hegemony of Prussia over the German countries and the substitution of Berlin for Vienna as the cultural centre of the German-speaking peoples. On the other hand, we find in books like that of Dr. Friedrich Wichtl, *Weltfreimaurerei, Weltrevolution, Weltrepublik*,<sup>1</sup> the accusation levelled at Jewry and Freemasonry of having continually worked against the interests of Germany. For example, Wichtl shows that Freemasonry throughout the world turned against Germany during the Great War (1914-1918). In particular he proves that it was through Masonic pressure that Italy entered the war against Austria and Germany. He shows also that the Communist Republic in Munich and the whole Communist movement in Germany and Russia, after the Great War, were the work of Judæo-Masonry and Brothers. ∴ Toller, Levien, Axelrod, Wadler, Ewinger, Lenin, Trotsky, etc., etc.<sup>2</sup> On page 286, he gives as his conclusion, that "neither we, Germans, nor the visible Governments of our enemies are responsible for the terrible slaughter of the Great War, but that dark, secret power which we have called World-Masonry, behind which is hidden the invisible ruler of the destinies of all States and peoples, World-Jewry."

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<sup>1</sup> *World Masonry, World Revolution, World Republic.*

<sup>2</sup> Op. cit., pp. 211-231, 278-281.



In their books, Père Deschamps, S.J., and Mgr. Delassus stress the fact that the organized naturalistic forces favoured Prussia, in view of utilizing that Power's anti-Catholic attitude for the elimination of the spirit of the Mystical Body of Christ from Germany. Wichtl insists upon the fact that in the end, Prussia began to see that she was being sacrificed in her turn for "higher interests." One is strongly reminded of a remark made to the distinguished historian, Cardinal Pitra, at Vienna, in 1889. A highly-placed personage, whose name he does not give, said to him: "The Catholic Nations must be crushed by the Protestant Nations. When this result has been attained, a breath will be sufficient to bring about the disappearance of Protestantism. Thus we shall arrive at State Atheism."<sup>1</sup> Hence the points of view defended by these two groups of writers are complementary.<sup>2</sup>

The German reaction against the corrupting naturalistic influence of Jewry and Freemasonry, instead of inaugurating the return of the whole German nation to the Divine Plan for order, from which North Germany turned aside in the sixteenth century, has intensified the disorder. The reaction is a purely naturalistic one by which the German Race is put in the place of the Mystical Body of Christ, German Blood is substituted for Sanctifying Grace, the Life-blood of the Mystical Body, and the instinctive aspirations of the German racebound, national soul, as interpreted by the Leaders of the race, replace the moral law. In the place of the supernatural, supranational Mystical Body of Christ, the Jews also put their race and their

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<sup>1</sup> Quoted by Mgr. Delassus, *op. cit.*, Vol. II, p. 48.

<sup>2</sup> Wichtl exaggerates when he asserts (*op. cit.*, p. 186) that, though Frederick the Great was a Freemason, he was never admitted to the real secrets of the Lodges. As the founder of the Ancient and Accepted Scottish Rite (to which, however, additions were made at the end of the 18th century), Frederick was well aware of the inner meaning of Masonic Naturalism. In fact the Mason, Bluntschli, claims for him the honour of being the initiator of the revolutionary era, which, he says, should date from the year of Frederick's accession, namely, 1740, rather than from 1789. The modern State, "independent of all theocracy," that is, owing no submission to the divine law, began with Frederick, he maintains. Cf. Deschamps, *op. cit.*, Vol. II, p. 19.

Nation, thus declaring that order is to come to the world through all nations being moulded by the Jewish Nation. Instead of drawing the obvious lesson from the Jewish rejection of Christ and striving to bring Germany to accept His Divine Plan, the National-Socialist movement has denounced the whole Christian revelation as a superimposed deformation of the German national soul and set up the German race and its national aspirations, in the place both of the Mystical Body of Christ and *a fortiori* of the Jewish race and nation.

Accordingly, National-Socialism substitutes the German race and its exigencies of social organization for the supernatural, supranational Mystical Body of Christ and its exigencies of social organization, expressed by the Indirect Power of the Church, Christian Marriage as the union of members of Christ, and Christian Education as the formation of members of Christ. One can readily conclude that the National-Socialist reaction against the corroding influence of Jewish Naturalism on German national life leads, not only to measures of repression against the Jews, but to a dire persecution of the Catholic Church.<sup>1</sup> The deified German race has attacked directly the rival natural deity, the Jewish race, and has proceeded systematically to get rid of it as corrupting the very fount of deity, German blood. It also systematically undermines and seeks to eliminate the supernatural, supranational Catholic Church. Catholics are still allowed to profess at Mass that they will endeavour to live their lives as members of Christ and that they will strive to organize society so as to be aided in so doing. But, from the moment Catholics in Germany and Austria leave the church

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<sup>1</sup> In *The Rulers of Russia* (pp. 74-77), two quotations are given from distinguished German Catholic writers to show the enormous extent of Jewish influence in Germany. Dr. Kurt Ziesché, Professor in the University of Breslau, insists upon the prevalence of Jewish Naturalism in the political and economic life of the country, in his book, *Das Königtum Christi in Europa*, published in 1926. Dr. Eberle, the Editor of *Schönere Zukunft*, sets out in 1927 the actual power and might of Jewish influence in banking, in publishing and commercial life, etc., etc. Cf. *The Mystical Body of Christ in the Modern World*, p. 310.

after Mass, they find society organized on the principle that the highest form of life is German national life and that German blood is higher and nobler than Sanctifying Grace, the life-blood of the Mystical Body. National-Socialism demands an education which forms the young to regard membership of the German race, not membership of Christ's Mystical Body, as the highest good. The moral law of which the sole divinely appointed guardian is the Catholic Church is replaced by the exigencies of German blood, as declared by the leaders of the people. Thus the whole social organization of German life and the ideals animating it are completely anti-Catholic.

The radical opposition of German racial theories to Catholic teaching is made clear in the instruction to combat them, issued by the Sacred Congregation for Seminaries and Universities to Rectors of Seminaries and Catholic Universities. The document, which was sent on April 13th, 1938, runs as follows: "Last year, on Christmas Eve, Our august Pontiff and gloriously reigning Pope, in his allocution to the Cardinals and Prelates of the Roman Curia, referred in grave and sorrowful terms to the grievous persecution of the Catholic Church in Germany. It was a cause of the greatest pain to the heart of the Holy Father that, in order to excuse such flagrant injustice, bare-faced calumnies were invented, and most pernicious doctrines, falsely alleged to be scientific, were spread far and wide, with the intention of creating dire confusion in minds and uprooting the true religion. In view of this state of things, the Sacred Congregation of Studies urges Catholic Universities and Faculties to direct all their resources and efforts to the defence of truth against the inroads of these errors. Accordingly, those who are teaching in these centres of higher studies must mobilize all the means at their command in biology, history, philosophy, apologetics, legal and moral science, and thus forge the weapons with which to refute decisively and expertly the following absolutely untenable and erroneous doctrines:

"1. The human races, by their natural and immutable characters, are so different, one from another, that the lowest of them is further removed from the highest than it is from the highest species of animal.

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" 2. The vigour of the race and blood-purity must be preserved and cultivated by every means. Anything that conduces to this end is, by the very fact, honourable and permissible.

" 3. The intellectual and moral qualities of man come mainly from his blood, the source of racial characteristics.

" 4. The essential aim of education is to develop the characters of the race and to inflame men's minds with a burning love of their own race as of the supreme good.

" 5. Religion is subject to the law of race and must be adapted to it.

" 6. The primary source and supreme rule of the whole juridical order is the racial instinct.

" 7. Only the Cosmos or Universe exists, a living being ; all things, man included, are only diverse forms, increasing through the ages, of the Universal Living Being.

" 8. Individual men exist by the State and for the State : whatever rights they possess come to them exclusively through a concession from the State . . . . ."

The following phrases of the Encyclical of Pope Pius XI, *On the Persecution of the Church in Germany*, must be read in conjunction with the above propositions, especially with Nos. 5 and 6 : " He who takes the race, or the people, or the State, or the form of Government, the bearers of the power of the State or other fundamental elements of human society—which in the temporal order of things have an essential and honourable place—out of the system of their earthly valuation, and makes them the ultimate norm of all, even of religious values, and deifies them with an idolatrous worship, perverts and falsifies the order of things created and commanded by God. Such a one is far from true belief in God and a conception of life corresponding to true belief . . . . . We have done everything to defend the sanctity of a word solemnly pledged, to protect the inviolability of obligations freely undertaken, against theories and practices which, if officially approved, must destroy all confidence and render valueless any word that might also be pledged in the future."

In *The Rulers of Russia*, I quoted an author to the effect that the German monetary system was a reaction against the fallacy

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of making the volume of a country's money or exchange-medium depend on the amount of gold the government of the country could control.<sup>1</sup> It is quite true that the volume of money or exchange-medium ought to be proportioned to the development of a country's capacity for production, not to the amount of gold that may happen to be in its Central Bank. But the German financial system, as a whole, is far from being in harmony with the principles of St. Thomas; in conjunction with the racial theory, it will tend to the treatment of the human *person* as a mere *individual*. The German Government controls the creation of bank credit by the Reichsbank, and allows this new bank credit to reach the channels of trade by granting *loans* of it to whatever businesses it favours. Now, when the Government takes over exclusive control and management of the lending business, we have, in practice, Socialism or Communism. For a Government to create bank credit and lend it to whom it chooses is even more vicious than for private banks to create money as loans. In the case of private banks, arbitrary discrimination is not the primary motive in denying loans. The German Government determines what businesses may or may not borrow and thus exercises the power of life and death over them. This power tends to reinforce the treatment of subjects as mere *individuals*, not as *persons*.

With regard to the appeals to God in the mouths of National-Socialist orators, the following words of Cardinal Pie of Poitiers are apposite. "There are men," writes the great Cardinal, "who speak emphatically of God. That does not demand any great sacrifice. *For them, God is a sort of abstraction . . .* But Jesus Christ, that is, God become Man, God here upon earth, God speaking, commanding, threatening, that is quite another matter . . . 'We will not have this man to reign over us.'<sup>2</sup> Others again admit Our Lord Jesus Christ and His Gospel. Our Lord has given proofs of His Divinity. He must be believed. He has given us the Gospel. It must be accepted . . . But

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<sup>1</sup> 3rd Edition, Revised and Enlarged, November 1939, p. 74.

<sup>2</sup> St. Luke, XIX, 14.

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the claims of the Catholic Church and of its Supreme Head, the Pope, the Vicar of Christ, cannot be tolerated. 'We will not have this man to reign over us.'"<sup>1</sup>

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<sup>1</sup> *The Kingship of Christ according to Cardinal Pie of Poitiers*, p. 34.

For Cardinal Pie, "God reigns visibly on earth, when the Incarnate Son of God rules, and the Incarnate Son of God rules, when the rule of His Church is definitely acknowledged" (op. cit., p. 32). Cf. Pius XI, Encyclical Letter, *Ubi Arcano Dei, On the Peace of Christ*.

## CHAPTER VII.

# The Kingship of Christ and the Duty of Catholics

### POPE PIUS XI AND THE DUTY OF CATHOLICS

WHEN instituting the Feast of the Kingship of Christ, Pope Pius XI insisted upon the duty of Catholics to combat bravely for the Rights of God by proclaiming Christ's Kingship over States and Nations. "The annual and universal celebration of the Feast of the Kingship of Christ," he wrote, "is very much calculated to fix men's attention on, and remedy in some way, this public revolt from Christ that may be traced to secularism, to the great ruin of society. While nations insult the sweet name of Our Redeemer by suppressing all mention of it in their conferences and parliaments, we ought all the more loudly acclaim it, and all the more universally affirm the Rights conferred on Him by His royal dignity and power . . . . We earnestly hope that the Feast of the Kingship of Christ, which in future will be yearly observed, may hasten the return of society to our loving Saviour.

"It would be the duty of Catholics to do all they can to bring about this happy result. Many of them, however, do not seem to occupy the position in the social scale or to wield the influence befitting those who bear the torch of truth. This disadvantage may, perhaps, be due to slowness and timidity on the part of good people, who shrink from resistance or make but a feeble struggle, with the result that the enemies of the Church become more and more reckless and more daring in their attacks. But if the faithful would generally understand that it is their duty to fight bravely and continually, under the banner of Christ their King, then fired with apostolic zeal, they would endeavour to win over to Our Lord those who are estranged from Him or know Him not, and would endeavour to maintain His Rights intact."<sup>1</sup>

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<sup>1</sup> Encyclical Letter, *Quas Primas, On the Kingship of Christ.*

## CARDINAL PIE OF POITIERS AND THE KINGSHIP OF CHRIST

Cardinal Pie of Poitiers (1815-1880), one of the great champions of the Kingship of Christ during the 19th century, again and again urged Catholics never to relinquish the struggle for God's Rights, never to become resigned to the dethronement of Christ the King.

Speaking of the Church's mission to the nations of the world, the Cardinal said : " Remark the last words addressed by Our Lord to His Apostles before He ascended into heaven : ' All power is given to me in heaven and on earth. Going therefore, teach ye all nations.' Notice that Our Lord Jesus Christ does not say all men, all individuals, all families, but all nations. He does not merely say : Baptize children, teach the catechism, bless marriages, administer the sacraments, give religious burial to the dead. Of course, the mission He confers on the Apostles comprises all that, but it comprises more than that, for it has a public and social character. Jesus Christ is King of peoples and nations."<sup>1</sup>

Again, when commenting on the first three petitions of the Our Father, " Hallowed be Thy name, Thy Kingdom come, Thy Will be done on earth as it is in heaven," he insisted that all these demand the public social reign of God, through the acknowledgement of Our Lord Jesus Christ, Whom the Father has sent. The Name of God is not hallowed as It should be, if It is not hallowed publicly and socially. Our Lord's Kingdom is meant to come, not only in individual souls and in heaven, but on earth, through the submission of States and Nations to His rule. The will of God is not done on earth as it is in heaven, if organized societies here below do not acknowledge their duties to God through Our Lord Jesus Christ. " The Catholic," he goes on to say, " is not a being who shuts himself up in an oratory, from which the tumult of the world is carefully excluded and who, occupied exclusively with saving his own soul, takes no interest in the way the world is going . . . . When Our Lord taught His Apostles the Our Father, He made

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<sup>1</sup> *The Kingship of Christ according to Cardinal Pie of Poitiers*, pp. 24, 25.



it clear that none of His followers could accomplish the first act of religion, which is prayer, without putting himself in relation with all that can advance or retard, favour or hinder, the reign of God on earth, and he must do this in proportion to his intellectual attainments and to the extent of the horizon open before him . . . . As long as this world lasts, let us never consent to limit the reign of God to heaven or even to heaven and the interior of souls. 'Thy will be done on earth as it is in heaven.' The dethronement of God on earth is a crime, to which we must never become resigned. Let us never cease to protest against it."<sup>1</sup>

This is especially necessary nowadays when proposals are being made in view of remedying economic and financial evils, while leaving God's Rights and Our Lord's Programme for their orderly acknowledgement out of account. "There would be to-day neither Socialism nor Communism," wrote Pope Pius XI, "if the rulers of the nations had not scorned the teachings and maternal warnings of the Church. On the basis of Liberalism and Laicism, they wished to build other social edifices which, powerful and imposing as they seemed at first, all too soon revealed the weakness of their foundations, and to-day are crumbling one after another before our very eyes, as everything must crumble that is not grounded on the one corner stone which is Christ Jesus."<sup>2</sup>

#### SOLIDARITY OF CATHOLICS AS MEMBERS OF CHRIST

The reaction against the organized propagation of Naturalism will demand an integral grasp of our corporate oneness with Christ. We come into union with Our Lord, not as isolated individuals, but as members of a supernatural organism, the Mystical Body of Christ. Each baptized Christian enters into an interior vital relation with Christ through being incorporated into the organism of which Christ is the invisible Head. Or, to express it more in accordance with reality, Christ unites each baptized Christian with Himself by incorporating him or her

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<sup>1</sup> *The Kingship of Christ according to Cardinal Pie of Poitiers*, pp. 26, 92.

<sup>2</sup> Encyclical Letter, *Divini Redemptoris*, On Atheistic Communism.

into a living organism, of which He is the invisible Head. That organism, supernatural and supranational, is destined to permeate the whole social life of States and Nations with the spirit of supernatural solidarity in Christ. Of course, the end aimed at by this supernatural organism, in its permeation of society, is the development of the individual member's personality through interior union with Christ. But the individual member will develop his interior personal life only in proportion as he forgets self for the sake of the Head and the whole Body. All of us, as members of Christ, must strive to realize the fulness of St. Paul's expression : " I live, now not I ; but Christ liveth in me " (Gal., ii, 20).

In the physical body, an individual member can attain its full development, only by fulfilling its function in perfect subjection to the head and in complete harmony with the other members, thus co-operating for the good of the whole body. Analogously, in the Mystical Body of Christ, an individual member must, as it were, lose himself in order to find himself really. Many Catholics, unconsciously influenced by Protestant individualism, not only consider themselves as imitating Christ, our Model, from outside, so to say, but regard themselves as having an isolated individual relation with Christ. They do not bring home to themselves sufficiently that all Christ's members form one organism under Christ, battling for the Divine Order of the world, and that they can grow up in Christ, only by supplying their quotas of self-sacrifice in their places, in the supernatural organism of His Mystical Body.

Other Catholics seem to be unconsciously influenced by the Lutheran separation of the Christian and the Citizen and consider their spiritual life as a purely interior relation with Christ. Their spiritual life is, as it were, sectioned off from ordinary everyday life. They are in danger of allowing the world around them to be organized against Our Lord's Programme for order, while they continue to practise their religion more or less unconcernedly. They do not sufficiently realize that we enter into vital relation with Christ, through being incorporated into a visible organism, and that we must take as the starting-point of our spiritual life the objective fact of this incorporation.

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We must not initiate our spiritual life by the soul's looking at itself somewhat after the subjective fashion in which Descartes started intellectual life. The spiritual life is not the life of a "soul," but the life of a member of Christ, composed of soul and body, occupying a place in an organic unity destined to mould the world for Christ.

The whole body grows in charity and union with Christ, when each part supplies what it is destined to give, according to its position and function. In Chapter IV of the Epistle to the Ephesians, especially in verses 11, 12, 15, 16, St. Paul insists upon this positional development. We have grown accustomed to considering ourselves as separate individuals looking at Christ from outside, each one living his or her individual life with Christ. We must consider ourselves as we really are, that is, as one with Christ and as being moved by Him as a body, for the moulding and transformation of society.

### CATHOLICS AND THE NATURALISM OF THE JEWISH NATION

The Jewish Nation has gradually become the most strongly organized, non-secret, visible force working for the elimination of the supernatural outlook in society and for the installation of Naturalism. The supernatural outlook insists that we are a race whose highest life, the Divine Life of Grace, by which the Blessed Trinity dwells in our souls, was lost by the fall of Adam, but restored by Our Lord Jesus Christ. Naturalism denies the existence of any life higher than natural life and maintains that social relations must be organized on that basis. As members of Christ, we are bound to work for the return of society to our loving Saviour, so that social organization may be permeated with the reality of the Supernatural Life of Grace. Pope Pius XI insists on this in the Encyclical on the Kingship of Christ. Let us now take two examples of how our efforts to combat Naturalism will bring us into conflict with the Jews in their preparations for the naturalistic Messias. The first example will deal with the political, the second with the economic organization of the world.

States and nations are bound to acknowledge the Catholic Church as the One True Church. Pope Pius XI shows that

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the naturalistic spirit has gradually come to infect society, because "by degrees the religion of Christ was put on the same level as false religions, and placed ignominiously in the same category with them."<sup>1</sup> Previously Pope Pius VII had written: "By the fact that the freedom of all forms of worship is proclaimed, truth is confused with error, and the holy and immaculate Spouse of Christ, outside of which there can be no salvation, is placed on the same level as heretical sects, and even as Jewish perfidy."<sup>2</sup> We have seen that Pope Leo XIII insists that "the Catholic Church deems it unlawful to place the various forms of divine worship on the same footing as the true religion."<sup>3</sup> Now since the French Revolution, States have placed all forms of error on the same level as the Mystical Body of Christ, and Jews have been admitted as full citizens of the once Christian States.<sup>4</sup> By granting full citizenship to members of the Jewish religion, the State, to all intents and purposes, gives free rein to the naturalistic moulding process pursued by the Jewish Nation, in view of the elimination of membership of Christ and of the inauguration of the new Messianic era. It thus shows itself indifferent in the struggle between the true Supernatural Messiah, who has come, and the naturalistic Messiah, to whom the Jews look forward.

In regard to the economic organization of the world, Pope Pius XI insists that "then only will it be possible to unite all in harmonious striving for the Common Good, when all sections of society have the intimate conviction that they are all members of a single family and children of the same heavenly Father, and further, that they are one body in Christ, and everyone members one of another"<sup>5</sup> (Rom., XIII, 5). To have lasting

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<sup>1</sup> Encyclical Letter, *Quas Primas*, On the Kingship of Christ.

<sup>2</sup> Letter, *Post tam diuturnas*.

<sup>3</sup> Encyclical Letter, *Immortale Dei*, On the Christian Constitution of States.

<sup>4</sup> "The sententious maxims which in 1789 were declared to be the synthesis of the *Rights of Man*, were in point of fact, merely the *Rights of the Jews*, to the detriment of those peoples amongst whom those 'Rights' were enthroned" (Article in the *Civiltà Cattolica*, *Della Questione Giudaica in Europa*, November 15th, 1890).

<sup>5</sup> Encyclical Letter, *Quadragesimo Anno*, On the Social Order.

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peace in society we Catholics, then, must strive to bring back the great truth that employers and employed must treat one another as members of Christ. It is, as we have seen, part of what we promise *Christ as King*, when we make submission to our Heavenly Father along with *Christ as Priest* at Mass. Now, the aim of the Jewish Nation is to substitute for the Supernatural Messiah in whom we are members of one Body, the rule of the natural Messiah. Accordingly, in virtue of Catholic principles, we must oppose the efforts of the Jews to get control of the economic organization of society. How can we succeed in getting employers and employed to treat one another as members of Christ, if we allow social organization to pass into the hands of those who have persistently denied and rejected His Divine Mission and for whom the supernatural Kingdom of His Mystical Body is simply a fraudulent attempt to turn Israel aside from its destiny?

We have, therefore, a twofold programme set out before us. We must, on the one hand, defend Our Lord's Rights and, on the other, seek to tear away the veil from the eyes of those whose blindness hurts Him in a special way.

On the one hand, we have to stand valiantly for the Divine Personality of Our Lord and for the transcendent claims of His Mystical Body, the Catholic Church, in which He continues to live and into which all must enter in order to be one with Him. The Personality of Our Lord, True God as well as True Man, is not merely the subsistence of a created soul: it is the Personality of the Second Person of the Most Holy Trinity. The Jews, as a nation, have always rejected that Divine Personality, and their efforts are directed to combating the influence of the Supernatural Life which He seeks to diffuse through the Catholic Church. We have to stand, therefore, unequivocally for the rights of Christ the King. Jewish efforts to eliminate the Supernatural Life of Grace and faith in Jesus tend inevitably to drag life down to an infra-human level. We have, therefore, to resist and defeat Jewish efforts to dominate our society and mould it along *naturalistic* lines. Besides the safeguarding of the poor and needy, there is the more far-reaching question of the creation of money and the regulation of the volume of exchange-medium used by Christian peoples

That power must not be allowed to fall into, some would say to remain in, Jewish hands, or to fall into the hands of nominal or erstwhile Christians, Masons and others, who are dependent upon, or in alliance with, Jews. We must combat Jewish attempts to bring under their domination individual Catholics and Catholic countries, even more vigorously than we must struggle against Freemasonry, because the Jews form a more strongly organized and more cohesive naturalistic force than Freemasonry.<sup>1</sup>

On the other hand, Our Lord, True Man as well as True God, is a Jew of the House of David, born of the Virgin Mary, the Lily of Israel. Our Lord's Individuality, that by which as a Man He is distinct from other members of the human race and belongs to a certain environment and a certain descent, is Jewish. The Blood that was poured out on the Cross at the hands of the official leaders of His own nation for the restoration of the Divine Life of the world was Jewish Blood. Our Lord's Sacred Heart is a human heart and He loves His own nation with a special love. *We must never forget that or allow ourselves to fall victims to an attitude of hatred for the Jews as a nation.* We must always bear in mind that He is seeking to draw them on to that supernatural union with Himself which they reject.

The Jews look upon themselves as the Chosen People, in the sense that they are the people destined to bring happiness to the world in the Messianic Era yet to come. Catholic writers would do well not to pander to this Naturalism, by speaking of the Jews simply as the Chosen People, for thus they increase the confusion of thought in modern times. The Jews were chosen to be the custodians of the divine promises until the coming of Jesus Christ, of whom they were to be the fount according to the flesh. They have not ceased to be the race in which the "Word was made Flesh," and, as such, they are the object of special love on the part of Our Lord. But the Naturalism by which they rejected Him and continue to hold that the happiness of the world is to come through their Messianic aspirations is false and must be everywhere combated.

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<sup>1</sup> The Jews exercise a very real and efficacious power of influence in Freemasonry and direct its action, thanks to the B'nai B'rith Lodges, which do not admit non-Jews, but whose members are admitted to ordinary Masonic Lodges.

## THE JEWISH STATE

The remedy for the dual allegiance of the members of the Jewish Nation is to be found in the Jews becoming citizens of a Jewish State to be set up by international agreement and ceasing to be citizens of other States.<sup>1</sup> It may be well to quote some prominent Catholic writers who have advocated that the full citizenship of States, accorded to the Jews for the first time by the French Revolution, should be withdrawn from them. In *Les Pourquoi de la Guerre Mondiale*, Mgr. Henri Delassus, Doctor in Theology, writes as follows: "The first thing to do is to change French legislation. French law, for the last one hundred and twenty years is legalizing a falsehood. It considers as French those who are not French, since they are Jews. French legislation should be in harmony with truth. It ought to restore to the Jews their Jewish nationality, in conformity with reason, history, justice and humanity. The legislation introduced by the Revolution represents the Jew as French. He is not French . . . . . The Jews must cease to be officers, magistrates, professors, civil servants, barristers, attorneys, doctors in the public service . . . . . We must repeal the law by which Jews have been allowed to usurp the title of French citizens and declare them deprived of French citizenship . . . . . Without any foolish acceptance of persons, without a trace of inhuman violence, by an abstract legal provision, which cannot wound anybody's self-love and of which, consequently, nobody can complain, Jewish functionaries must be obliged to resign from Government positions . . . . . It is especially to financial centralization that the Jews owe the greater part of their strength. But that would have been overcome or could not have been maintained without the aid of political centralization . . . . Without a change in the legislation introduced by the Revolution, the restoration of the French State is impossible."<sup>2</sup>

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<sup>1</sup> Of course, the rights of the original inhabitants of the territory selected must be respected.

<sup>2</sup> *Les Pourquoi de la Guerre Mondiale* was published by Desclée, De Brouwer et Cie, Lille and Paris, in 1922.

Perhaps the most forcible testimony to the necessity of this measure is that to be found in the series of articles contributed to the *Civiltà Cattolica* in October, November and December, 1890. These articles form a complete treatise on The Jewish Question in Europe, its causes, its effects and the remedies advocated.<sup>1</sup> After having spoken of various unsatisfactory remedies, the writer continues : " In order that the Christian nations may be delivered from the yoke of Judaism and Freemasonry, which is daily growing more oppressive, the only way open to them is to go back along the road they have traversed, to the point where they took the wrong turning. If the Jews are not rendered harmless by means of special laws depriving them of that civil equality to which they have no right, nothing useful or lasting will be accomplished. In view of their presence in different countries and their unchangeable character of foreigners in every nation, of enemies of the people in every country that supports them, and of a society segregated from the societies amongst which they live ; in view of the Talmudic moral code which they follow and the fundamental dogma of their religion which spurs them on to get hold of the possessions of all peoples by any means in their power, as, according to it, they are entitled to rule the world ; in view of the fact that the experience of many centuries and our present

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<sup>1</sup> The special position of *La Civiltà Cattolica* amongst Catholic reviews and the enconiums bestowed on it by Sovereign Pontiffs deserve to be more widely known. Let us mention a few of them.

Pope Pius IX gave the review its status in the following terms : " By this Letter, in virtue of Our Apostolic Authority, We erect and constitute in perpetuity the College of Writers of the periodical, *La Civiltà Cattolica*."

Pope Benedict XV blessed its work : " We bless the fruitful Apostolate which the venerable review, *La Civiltà Cattolica*, carries on courageously and unwaveringly on behalf of the Christian cause."

Pope Pius XI praised its devotion to the Holy See : " From your assiduous activity and from the whole life of *La Civiltà Cattolica*, there radiates that special devotion to the Holy See which has deservedly won for you the benevolence and esteem of Our Predecessors and Ours."



## *The Kingship of Christ and Organized Naturalism*

experience have proved conclusively that the equality of civil rights with Christians, granted them in Christian States, has had for effect the oppression of Christians by them, it follows as a necessary consequence that the only way to safeguard the rights of Christians, where the Jews are permitted to dwell, is to regulate their sojourn by laws such that it will be impossible for them to injure Christians. This is what has been done in the past. This is what the Jews have been seeking to undo for the last hundred years. This is what will have to be done again, sooner or later, whether one likes it or not."

Have the Jews a right to Palestine as the portion of the earth's surface in which they may set up a separate State? It is clear from all that has been said about their rejection of the true Supernatural Messiah that they can no longer lay claim to it by Divine Right. They were assigned that part of the earth as their inheritance on condition of their being obedient to God. They disobeyed God's command to hear His Son, by their rejection of Our Divine Lord before Pilate and on Calvary, and they persist in their disobedience. Accordingly, there can be no question of a right based on a divine promise. In addition, the Arabs have a natural right to the country they have occupied for the last thirteen hundred years. Canon Arendzen wrote as follows on this aspect of the question, in the *Catholic Gazette* of August, 1936: "The Arab population which has occupied the country for the last 1,300 years has definite and inalienable rights which must be respected. The Jews are foreigners in Palestine and the intrusion of vast numbers of foreigners, so as to swamp the native population, seems an act of unprovoked injustice. It would obviously be unfair if some great power by force made England a national home for the Danes, on the strength of that people once having been masters of this country, a thousand years ago. The Jews have practically evacuated Palestine since 138 A.D., and their intrusion into it, after having left it for eighteen hundred years, seems unjustifiable, on any known principles of equity. The Mandatory power, which at present is the government *de facto*, is clearly acting against elementary laws of fairness in promising to a race, alien in religion, speech and blood, a country already

occupied by another nation."<sup>1</sup>

The Jewish claim to Palestine is implicitly a denial that they have disobeyed God and missed their vocation by the rejection of the Supernatural Messiah. It is the assertion in action that the promised Messiah has not yet come and that the day of their national domination over the world will yet dawn. The final result will inevitably be another disastrous blow to their hopes, for all their naturalistic attempts to impose their will on God, instead of accepting His, are doomed to failure, and every failure involves the Jewish nation in dire catastrophes.

### THE CATHOLIC CHURCH AND ANTI-SEMITISM

After all that has already been said, it will be easy to deal with the question of Anti-Semitism. What is meant by the term? It means hatred of the Jews as a race. The Jews, however, use the word to designate *any form of opposition* to themselves, and they strive persistently to associate irrationality and want of balance with the term. They evidently want the world to believe that anyone who opposes Jewish pretensions is more or less mentally deranged.

Now, first of all, it must be remarked that the term is too wide and too loose. The Arabs are doubtless Semites. Yet the Arabs in Palestine, on account of their opposition to Jewish domination, are Anti-Semites.

Secondly, as we must stand valiantly for the rights of Christ the King, the True Supernatural Messiah, and strive to re-impregnate society with the supernatural spirit of the Mystical

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<sup>1</sup> With regard to the 1915 agreement between the Sherif of Mecca, Hussein, and Sir Henry MacMahon, acting for the British Government, conceding the Arab claim to Palestine, cf. *Waters Flowing Eastward*, by L. Fry, pp. 68-69, and the literature cited.

"In the nine o'clock news (B.B.C.) on Sunday, Nov. 2nd, 1941, General Smuts was quoted at some length as applauding the Balfour offer of Palestine to the Jews as a permanent home. He seemed to be as ignorant as Mr. Balfour appeared, some twenty-five years ago when the declaration was made, that we had previously admitted and acknowledged the claims of the Arabs to the same property" (*The Weekly Review*, November 6th, 1941).

Body, we must combat Jewish efforts to permeate the world with Naturalism. In that sense, as there is only one Divine Plan for order in the world, every sane thinker must be an anti-Semite. *The Jewish World*, February 9th, 1883, contained the following programme: "The great ideal of Judaism is . . . that the whole world should be imbued with Jewish teachings, and that in a universal Brotherhood of nations—a greater Judaism in fact—all the separate races and religions shall disappear." This implies the elimination of the Supernatural Messiah and the disappearance of the Mystical Body of Christ, the Catholic Church. The Jews need not be surprised that such pretensions evoke "Anti-Semitism." That programme is a challenge to the Catholic Church to a duel to the death.

The Catholic Church condemns hatred and want of charity between nations just as it does between individuals. By nature we are brothers and by our supernature, the Divine Life of Grace, we are united in a brotherhood which is infinitely nobler still. "Above the brotherhood of humanity and fatherland," said Pope Pius XI, "there is a brotherhood which is infinitely more sacred and more precious, the brotherhood which makes us one in Christ, our Redeemer, namely, our kinship in the Catholic Church, the Mystical Body of Christ Himself."<sup>1</sup>

The Church condemns in a more particular manner hatred of the Jews. Why is hatred of the Jewish race, as such, especially odious? Because they are the nation and race in which the Word became Flesh. Our Lord is a Jew of the House of David. Catholics commonly designate this hatred by the term "Anti-Semitism."<sup>2</sup>

If we take into account the condemnation of the German racial theories in the Encyclical Letter, *On the Persecution of the Church in Germany*, and in the Letter of the Sacred Congregation of Seminaries of April, 1938, the present National-Socialist hatred of the Jewish race is to be still more severely condemned, because it is based on blasphemous and heretical presuppositions.<sup>3</sup>

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<sup>1</sup> *Allocution to the Spanish Refugees*, 14th September, 1936.

<sup>2</sup> Cf. the document of the Congregation of the Holy Office, quoted on p. 275 of *The Mystical Body of Christ in the Modern World*.

<sup>3</sup> Cf. Chapter VI, pp. 119-120.

It must, however, be remarked with the writer of the article, *Juifs et Chrétiens*, in the *Dictionnaire Apologétique de la Foi Chrétienne*, that the Church has spoken for and against the Jews. On the one hand, the Church has spoken for the Jews to protect their persons and their worship against unjust attacks. She has always condemned acts of violence against the Jews and has respected the liberty of their consciences and allowed them freedom for their cult. On the other hand, the Church has spoken against the Jews, when they wanted to impose their yoke on the faithful and provoke apostasy. She has always striven to protect the faithful from contamination by them. As experience in past centuries showed that if the Jews succeeded in attaining to high offices of State they would abuse their powers to the detriment of Catholics, the Church always strove to prevent Catholics from coming under their yoke. They were forbidden to proselytize and were not allowed to have Christians as slaves or servants.

On the one hand, the Church condemns race-hatred in general and hatred of the Redeemer's race in particular. On the other hand, the Church insists, as we have seen, on the duty of combating Naturalism in public and private life, approves of love of native land and extols true supernatural patriotism. We have the right and the duty to defend our country and our nation against the unjust aggression of another nation. This duty is still more strongly urged upon us when it is a question of our country's fidelity to Christ the King. We must, therefore, combat Naturalism in general always and everywhere, and we must be vigilant in regard to the Naturalism of the Jewish Nation in particular. The tireless energy with which His own nation pursues the elimination of the influence of the Supernatural Life is doubly painful to Our Lord's Sacred Heart. The combat against Naturalism in general and, therefore, against the organized Naturalism of the Jewish Nation, is urged upon us, for example, by Pope Leo XIII (*Tametsi*, 1900) and Pope Pius XI (*Quas Primas*, 1925, and *Quadragesimo Anno*, 1931).

We are warned against Jewish Naturalism explicitly in a whole series of Papal Documents quoted by Pope Benedict XIV,

in the Encyclical Letter, *A Quo Primum* (1751). "As for Us," writes that learned Pontiff, "in this matter, as in all others, We follow the line of conduct adopted by Our Venerable Predecessors, the Roman Pontiffs. Alexander III (1159-1181) forbade Christians, under severe penalties, to enter the service of Jews for any lengthy period or to become domestic servants in their households. 'They ought not,' he wrote, 'to serve Jews for pay in permanent fashion.' The same Pontiff explains the reason for this prohibition as follows: 'Our ways of life and those of the Jews are utterly different, and Jews will easily pervert the souls of simple folk to their superstition and unbelief, if such folk are living in continual and intimate intercourse with them.' This quotation concerning the Jews will be found in the Decretal '*Ad haec*.' Innocent III (1198-1216), after having mentioned that Jews were being admitted by Christians into their cities, warned Christians that the mode and the conditions of admission should be such as to prevent the Jews from returning evil for good: 'When they are thus admitted out of pity into familiar intercourse with Christians, they repay their hosts, as the proverb says, after the fashion of the rat hidden in the sack, or the snake in the bosom, or the burning brand in one's lap.' The same Pontiff says it is fitting for Jews to serve Christians, but not for Christians to serve Jews, and adds: 'The sons of the free-woman should not serve the sons of the bond-woman. On the contrary, the Jews, as servants rejected by that Saviour whose death they wickedly contrived, should recognize themselves, in fact and in deed, the servants of those whom the death of Christ has set free, even as it has rendered them bondmen.' These words may be read in the Decretal, '*Etsi Judaeos*.' In like manner, in another Decretal, '*Cum sit nimis*,' under the same heading, '*De Judaeis et Saracenis*' (On Jews and Saracens), he forbids public positions to be bestowed on Jews: 'We forbid the giving of public appointments to Jews because they profit by the opportunities thus afforded them to show themselves bitterly hostile to Christians . . . . .'. If any should ask what is forbidden by the Apostolic See to Jews dwelling in the same towns as Christians . . . . . he has only to read the Constitutions

of the Roman Pontiffs, Our Predecessors, Nicholas IV (1288-1294); Paul IV (1555-1559); Saint Pius V (1566-1572); Gregory XIII (1572-1585); and Clement VIII (1592-1605), which are readily available, as they are to be found in the *Bullarium Romanum*."

In face of Jewish Naturalism, then, we must proclaim the supremacy of the Supernatural Life of the Mystical Body, by which we are spiritual descendants of Abraham, over the natural life of Abraham's descendants according to the flesh, as well as over every form of national life.<sup>1</sup>

In face of Rosenberg's naturalistic deification of the German race and his rejection of Jewish blood as poisoned, we must proclaim that the Mystical Body of Christ is the one divinely-instituted supernatural society in which all, both Jew and Gentile, German and non-German, find redemption. We must affirm unflinchingly that this Supernatural Society, of which the life-blood is Sanctifying Grace, is infinitely superior to every nation and every race. As Abraham merited by his faith and obedience to be the ancestor of the Head of redeemed humanity, who was therefore of Jewish blood, so we, by our faith and obedience, are his spiritual descendants, spiritually Semites, members of the Mystical Body of his seed. This is what Pope Pius XI emphasized when he used the expression: "Anti-Semitism is inadmissible. We are spiritually Semites," addressed to the members of a Belgian pilgrimage in September, 1938.<sup>2</sup> Pope Pius XI's phrase is an echo of the one used by Pope Pius IX to the Jewish convert priests, the Fathers Lémann:

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<sup>1</sup> "All are not Israelites that are in Israel: neither are all they that are the seed of Abraham, children" (Rom., IX, 6, 7).

<sup>2</sup> The French Journal, *La Croix*, of September 17th, 1938, stated that Pius XI, opening a Missal which had been offered him by some Belgian pilgrims, read out in Latin the prayer, "*Supra quæ propitio, etc.*," from the Canon of the Mass. In English the prayer runs as follows: "Vouchsafe to look upon them with a countenance merciful and kind, and to receive them as Thou wast pleased to receive the gifts of Thy just servant Abel, and the sacrifice of our father Abraham, and that which Melchisedech,

"You are the sons of Abraham and I also."<sup>1</sup>

The phrase used by Pope Pius XI has been very frequently quoted, in fact, so frequently, that one is inclined to suspect that it is being used as propaganda with a view to emphasizing one aspect of the question, especially when one hardly ever finds any allusion to the previous portion of the Pope's discourse. Pope Pius XI had also said: "It is impossible for Christians to be Anti-Semites, but We acknowledge that everyone has the right to defend himself, in other words, to take the necessary precautions for his protection against everything that threatens his legitimate interests." Thus we find, in this pronouncement of Pope Pius XI<sup>2</sup>, the two currents which, down the centuries, run through the official declarations of the Holy See concerning the Jews. On the one hand, the Sovereign Pontiffs strive to protect the Jews from physical violence and to secure respect for their family life and their worship, as the life and worship of human persons. On the other hand, they aim unceasingly

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.. Thy high priest, offered up to Thee, a holy sacrifice and a spotless victim." The Pope then went on to say: "Antisemitism is incompatible with the sublime ideas and truths expressed in this text. We Christians can take no part in such a movement . . . no, it is impossible for Christians to take part in Anti-Semitism. We acknowledge that everyone has the right to defend himself, in other words, to take the necessary precautions for his protection against everything that threatens his legitimate interests. But Anti-Semitism is inadmissible. We are spiritually Semites."

—Translation from *The Missal* (Burns Oates & Washbourne, Ltd., 1933).

<sup>1</sup> "Vos estis filii Abrahae et ego." This is quoted in the book, *La Cause des restes d'Israël introduite au Concile Oecuménique du Vatican*, by the Fathers Lémann.

<sup>2</sup> The Antiphon of the Magnificat of the first vespers of Quinquagesima Sunday expresses the same idea in succinct fashion. It runs as follows: "Noble Abraham, the Father of our Faith, offered a holocaust on the altar in the place of his son." Cf. the text of Gal., III, 29: "And if you be Christ's, then are you the seed of Abraham, heirs according to the promise." M. Drach quotes this text when, addressing his fellow-Israelites, he says: "It is only through Jesus that you can be children of Abraham" (*L'Harmonie entre l'Eglise et la Synagogue*, Vol. I, p. 25).

at protecting Christians from the contamination of Jewish Naturalism and try to prevent Jews from obtaining control over Christians. The existence of the second needs to be strongly stressed, because, to some extent, it has been lost sight of in recent times. Catholics need to be made familiar, not only with the repeated Papal condemnations of the Talmud, but with the measures taken by the Sovereign Pontiffs to preserve society from the inroads of Jewish Naturalism. Otherwise they will be exposed to the risk of speaking of Pope St. Pius V and Pope Benedict XIV, for example, as Anti-Semites, and showing their ignorance of the meaning of Supernatural Life and of the rule of Christ the King over society.

#### CATHOLICS AND THE NATURALISM OF FREEMASONRY.

We have seen, first of all, that Pope Leo XIII insisted upon the necessity of safe-guarding the young from the influence of Freemasonry. "Let their formation be the chief object of your solicitude and let there be no limit to the zeal and watchfulness you display in order to keep young people from masters and schools where the pestilential influence of Freemasonry is to be feared. Under your guidance, let parents, religious teachers and priests having charge of souls, profit by every opportunity in their explanations of Christian doctrine, to warn their children and their pupils of the criminal character of these societies." The influence of Freemasonry is always opposed to the programme of Our Lord Jesus Christ and always in the direction of Liberalism and Naturalism. "Tell your friends," we read in a French Masonic Bulletin, "that we are first and foremost a school of mutual perfection and of popular intellectual development. Freemasonry is a kind of laboratory in which all the lofty ideas of the age are brought together, to be spread abroad afterwards throughout the profane world, in a concrete and practical form. Tell your friends that we are the Philosophy of Liberalism. Tell them all that, while being careful to safe-guard the Masonic secret."<sup>1</sup>

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<sup>11</sup> Quoted from a Bulletin of 1882, by Père Philippe, C.S.S.R., in *A Dieu et à Son Christ*, p. 102.



Secondly, we have seen that Pope Leo XIII proclaimed to the world that "no Catholic who rightly values the profession of the Catholic faith and his eternal salvation, may, for any reason whatever, become a Freemason . . . . It may appear to some that Freemasons do not demand anything that is openly opposed to religion and good morals. Nevertheless, since the fundamental animating principle of Freemasonry is vicious and immoral, to ally oneself with Masons or to help them in any way cannot be lawful." He added also that "those who prepare the young for the fitting reception of the sacraments will act wisely and prudently, if they induce each and all of them to take the resolution never to enter any society without the knowledge of their parents, or without having consulted their parish priest or their spiritual director." For a Catholic to become a Freemason is to betray Our Lord.<sup>1</sup>

Thirdly, Pope Leo XIII exhorts the faithful to counter-attack. "This violent attack [on the Supernatural Life of the world] must be countered by an energetic defence . . . Let all good men unite and form an immense association of action and prayer . . . . Let us have recourse to the Blessed Virgin Mary, Mother of God, as our Helper and Mediatrix, and to St. Michael the Archangel, St. Joseph and SS. Peter and Paul."

#### THE NEED FOR UNION AMONG CATHOLICS.

"Many times," wrote Pope Pius XI, "Our paternal heart has been saddened by the divergencies—often idle in their causes, always tragic in their consequences—which array in opposing camps the sons of the same Mother Church. Thus

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<sup>1</sup> In the *Codex Juris Canonici*, issued in 1917, by Pope Benedict XV, the previous ordinances are confirmed and enforced:—

All those who enroll their names in the sect of Freemasons, or similar associations plotting against the Church or the legitimate civil authorities, incur by the very fact the penalty of excommunication, absolution from which is reserved to the Holy See. If the delinquents be clerics or religious, every Catholic is under the obligation of denouncing them to the Congregation of the Holy Office (Canons 2335 and 2336). Cf. *Freemasonry and the Anti-Christian Movement*, by Rev. E. Cahill, S.J., p. 130.

it is that the revolutionaries, who are not so very numerous, profiting by this discord, are able to make it more acute and end by pitting Catholics one against the other."<sup>1</sup>

Accordingly, "we must unite in an immense effort to obtain that, as we have seen the Revolution open by the Declaration of the Rights of Man and the proclamation of the social expulsion of Jesus Christ, we may see this same Revolution come to an end by the recognition of the Rights of God and of the duties of the human race to its Saviour and its King."<sup>2</sup>

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<sup>1</sup> Encyclical Letter, *Divini Redemptoris*, On Atheistic Communism.

<sup>2</sup> *Le Règne Social du Cœur de Jésus*, by H. Ramière, S.J., p. 604.

## APPENDIX

### List of the Supreme Councils of the Ancient and Accepted Scottish Rite of Freemasonry.

Below is given the list of the Supreme Councils of the Ancient and Accepted Scottish Rite. Each of these is a member of the Federation of the Supreme Councils of the Ancient and Accepted Scottish Rite. This body wields a formidable influence for Naturalism in the world.

The Supreme Council for Ireland, 33rd Degree, A. & A. S. Rite, was patented in 1824 and constituted in 1826.

**The following is the list :**

Charleston (South Carolina, U.S.A.), Boston (U.S.A.), Belgium, Holland, Spain, Portugal, Italy, France, Germany, Yugoslavia, Serbia, Roumania, Austria, Turkey, Czechoslovakia, Hungary, Switzerland, Ireland, Scotland, England, Canada, Mexico, Cuba, Peru, Colombia, Ecuador, Chili, Paraguay, Uruguay, Costa Rica, Venezuela, Greece, Central America, San Domingo, Panama, Argentina, Egypt, Tunis, Brazil.

An important meeting of the Supreme Councils of the whole world was held at Paris in 1929. Twenty-seven Supreme Councils were there represented. It would be interesting to have an account of the connexions between the growth of the Federation of the Supreme Councils and the increase in the number of Central Banks in the world. Both lead to enormous power in the hands of relatively few men.





# MONEY MANIPULATION AND SOCIAL ORDER

BY  
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“No servant can serve two masters . . . . You cannot serve God and mammon. Now the Pharisees, who were covetous, heard all these things : and they derided Him” (ST. LUKE, XVI, 13, 14).

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## DEDICATION

*To the Immaculate Queen of Heaven and Earth, to St. Joseph, the Head of the Holy Family and the Protector of the Universal Church, to St. Thomas Aquinas, the Catholic Church's Official Teacher of order, and to St. Brigid of Ireland, who was so well versed in the arts of rural life, this book is lovingly and humbly dedicated by the author, in the hope that by their intercession it may contribute in some little way to the return of the world to the full acceptance of the rule of Christ the King, so that social environment may once more sustain men in their efforts to live as members of His Mystical Body.*

*" I have alluded to the appalling progress of desert-making on behalf of greed throughout the world. Erosion is a symptom of sickness in any civilization. To-day, as modern civilization is a world complex, it bids fair to engulf mankind. Already the spectre of world famine casts its shadow ahead. Even in forestry there is more need to plant trees to preserve life than there is to exploit forests for felling. The financial rulers have the greatest responsibility for all this, since the system they administer has faithfully implemented human greed and ignorance. Financial greed has not only led the van, but directed the attack ; and, having lent at interest sufficient money to exploit the soil, it has thereafter diverted the springs of credit that might have repaired the damage due to soil exploitation to the profitable business of transport, public utilities and luxury trades. The result is that it is as devastating to human material as it has been upon the soil. . . . Most of this degeneration can be laid finally at the door of finance, just as to the same door we can lay the twenty to thirty million unemployed who haunted the streets of Europe and America " (Alternative to Death, by the Earl of Portsmouth, pp. 40, 37).*

## FOREWORD

The author begs to thank the Editor of *The Standard* (Dublin) for kindly permitting him to reprint the large portion of Appendix II which appeared in that paper and also for the permission, generously accorded, to make use of the other passages quoted from that paper. He begs to thank the Editor of *The Weekly Review* (London) for kindly acceding to a similar request and also the many Publishers, whose works are quoted. He hopes to interest his readers in some of the valuable works that have appeared in recent years on this important subject.

To those who are beginning the study of money, the author recommends *Promise to Pay*, by R. McNair Wilson (George Routledge and Sons), *The Root of all Evil*, by Sir Reginald Rowe (Economic Reform Club), and *The Modern Idolatry*, by Jeffrey Mark (Chatto and Windus). These can be followed by Professor O'Rahilly's *Money* (Cork University Press) and *The Role of Money*, by Professor Soddy (George Routledge and Sons). To those who deplore the decay of the country-side he specially recommends *Alternative to Death*, by the Earl of Portsmouth (Faber and Faber), *Look to the Land*, by Lord Northbourne (J. M. Dent and Sons), and *An Agricultural Testament*, by Sir Albert Howard (Oxford University Press).

By an oversight it has not been mentioned in the text that *An Outline of Money*, by Geoffrey Crowther, is published by Thomas Nelson and Sons, Ltd., and that *Professor Skinner alias Montagu Norman*, by John Hargrave, is published by Wells Gardner, Darton and Co., Ltd.

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## CHAPTER I

### DEMAND FOR MONETARY REFORM IN ENGLAND

THE following letter was addressed in 1943 to His Excellency, Most Reverend William Godfrey, the Apostolic Delegate to Great Britain, to the Anglican Archbishops of Canterbury, York and Wales, and to other Ecclesiastical Dignitaries in Great Britain. It was accompanied by a proposal to form an association having for object an honest National Money System for England. The letter runs as follows :

Your Grace,

(1) We, all of British blood and descent, having studied the fundamental causes of the present world unrest, have long been forced to the conclusion that an essential first step towards the return of human happiness and brotherhood with economic security and liberty of life and conscience, such as will permit the Christian ethic to flourish again, is the immediate resumption by the community in each nation of its prerogative over the issue of money including its modern credit substitutes.

(2) This prerogative has been usurped by those still termed in general "bankers," both national and international, who have perfected a technique to enable themselves to create the money they lend by the granting of bookkeeping credits, and to destroy it by the withdrawal of the latter at their discretion, in accordance with entirely mistaken and obsolete ideas which they do not defend against impartial and informed scientific criticism and examination. In this way a form of national money debt has been invented, in which the lender surrenders nothing at all ; and which it is physically an impossibility for the community ever to pay. Any attempt to do so produces the artificial "economic blizzard," as it did after the 1914-18 war.

(3) This has led to the gradual rise of a form of national, international and supra-national power, dominating through its monopolisation of the National social credit all the basic

creative activities of mankind. Thus, in this as in other countries, it has become impossible to obtain publication in the Press, or to broadcast on the radio, the truth concerning this economic enslavement which holds the peoples of the world in thrall.

(4) Under the world's present financial system the money, except for a now trifling proportion, is originally created by the issue of a loan at interest by the "bankers," who lend nothing themselves but in effect make a forced levy in kind on the Nation by conferring on the borrower the power to purchase a corresponding amount of wealth on the market, which wealth does not belong to them, or those who borrow from them, but to the community. The proceeds of the issue of new money—whether of paper or any other form of credit money—belong to the Nation in which it is, or is accepted as, legal tender, and not to the issuer. Herein lies the basic flaw of the existing monetary system.

(5) By this method, which has come to be regarded as legal by virtue of established practice, the banks in our country are responsible for the issue of new money of their own creation amounting to-day to between two and three thousand million pounds—this being the difference between loans extended, including those to themselves, and those repaid since they instituted the system a number of years ago—and are thereby extracting by means of interest an annual tribute from the Nation of over £100,000,000 for what has now become to them a relatively costless and riskless service. But the real danger, well understood in every preceding era of history, is the undermining of all lawfully constituted authority by the creation and destruction of money carried on in secret for private gain and the acquisition of power.

(6) All forms of government, whether conservative, liberal or labour, fascist, socialist or communist, fall alike under the control of a political Power Group, which is ultimately, and in large measure unwittingly, dominated by the Money Creators and Manipulators. In this way the national political power, which, if the individual is to enjoy the maximum of personal freedom consistent with his duty to his conscience and his fellows, should be distributed throughout the people, has been usurped without their knowledge or consent.

(7) It will be seen that the present monetary system, which by its disregard of primary physical and ethical laws is inevitably destroying the civilisation into which it has been introduced, requires rectification both in its material technique

and in the ethics which at present inspire and control this technique. It is particularly in view of its devastating effects in the moral sphere that we have ventured to refer to Ecclesiastical Authority, and to invoke the Churches to action.

(8) We therefore appeal to you in your position of great authority and influence to proclaim the truth to the Nation on this subject and in the hope that you may see fit to disseminate as widely as possible the text of this statement, whereby this vitally important question may be brought to the light of day and earnestly enquired into by the peoples of the British Commonwealth.

(9) We do so in all Christian fellow-feeling, knowing and honouring the efforts you are making against the abuses of our present economic system and the evils of usury, and believing that the world is now in the gravest crisis of its history. The issue of new money by the money-lender is an unforeseen result of the modern cheque as a substitute for national money—a valuable invention which in itself was undoubtedly social and benevolent in intention and effect. If the cheque system were corrected, as it can be simply corrected, to restore to the nations their rightful prerogative over the issue of money, there is every reason to retain it. We fully appreciate the services which banking organisations have rendered and can continue to render to the community. But the issue and destruction of money by the money-lender is not a service, but a weapon which can be and has been used to perpetuate poverty amidst abundance, which renders individuals and nations powerless to protect themselves, and which may even be perverted to serve vast designs for the complete subjugation of the human race to tyranny, exploitation and the powers of darkness and evil.

NORMAN A. THOMPSON

(A.M.I.E.E., Research Engineer, Inventor of the Norman Thompson Flying Boat, 1914, and other developments in aviation and in mechanical propulsion; Originator of this Appeal)

FREDERICK SODDY

(M.A., LL.D., F.R.S., Nobel Laureate in Chemistry, 1921; pioneer in the Economics of Wealth, author of *Wealth, Virtual Wealth and Debt* (1926), *Money versus Man* (1931), *Rôle of Money* (1934), etc.)

THE REV. P. T. R. KIRK

(Vicar of Christ Church, Westminster)



**MAURICE RECKITT**

(M.A., Editor of *Christendom*, a Journal of Christian Sociology ; author of *Faith and Society*, 1932)

**THE REV. P. McLAUGHLIN**

(Warden of St. Anne's House, Soho, London, W. 1)

**J. CREAGH SCOTT**

(D.S.O., O.B.E., Lt. Colonel ; Chairman, The Farmers' Action Council ; Advisory Chairman, The Service for Economic Action)

**REGINALD ROWE**

(Kt., President, Economic Reform Club and Institute, and of Nat. Fed. of Housing Societies ; a Governor of the Old Vic. and Sadler's Wells ; author of *The Root of All Evil*)

**JOHN HARGRAVE**

(F.R.S.A. ; inventor of the Hargrave Automatic Navigator for Aircraft (1937) ; Econ. Adviser to the Planning Comm. H.M. Govt. of Alberta (1936-7) ; Founder and Leader of the Social Credit Party of G.B. ; author of *Summer Time Ends*, etc.)

**ROBERT J. SCRUTTON**

(Founder-President of the People's Common Law Parliament ; Monetary and Constitutional Reformer to establish a Christian Social Order. Books : *A People's Runnymede*, *Let the People Rule*, etc.)

**WILFRID HILL**

(Industrialist, Birmingham and London ; Pres., Comité International des Échanges, Paris ; Chairman, Econ. and Monetary Joint Council, London ; Anglo-American Committee World Trade Alliance)

**GLYN THOMAS**

(Manufacturer ; author of *The Hour Sterling*)

**CHARLES TURNER**

(Mech. and Mining Engineer ; Knowles Gold Medallist ; inventor of the Oil-from-Coal Process and Plant)

**CHRISTOPHER A BECKETT WILLIAMS**

(Political Journalist)

**ALLIOTT VERDON-ROE**

(Kt., O.B.E., F.R.Ae.S., M.I.Ae.E. ; pioneer of Aviation and Money Reform. Books : *Alberta is Fighting our War* (1937) ; *A World of Wings and Things* (1938) ; etc.)

L. B. POWELL

(Editor of *Cavalcade*)

R. R. STOKES

(Member of Parliament for Ipswich)

H. J. MASSINGHAM

(Author of *Wold Without End*, *The English Countryman*, *Remembrance*, etc.)

MRS. GLADYS BING

(Speaker and writer on *Social Credit*. Author of *The Fraud of Taxation*)

C. H. CLENDINING

(Founder and Chairman of The Ex-Service Party ; North Atlantic Air Route Development ; Chairman, Irish Trans-Atlantic Corp., Ltd., 1932-8)

I. V. ROBINSON

(M.Inst.C.E., M.I.Mech.E., Whitworth Scholar, M.Amer. S.M.E., F.S.S. ; Hon. Treas. London Social Credit Club, etc.)

A. G. SEAMAN

(M.I.E.E. ; inventor of Automatic Sorting of Heavy Goods)

B. D. KNOWLES

(Author of *Britain's Problem*)

A. ROMNEY GREEN

(F.R.Econ.S. ; Geometrician and Writer ; Promoter for a Scheme for Minimum Incomes without State Regimentation ; author of *Rehabilitation of the Small Man*, *Christendom*, 1943)

C. MARSHALL HATTERSLEY

(M.A., LL.B. ; Solicitor ; author of *The Community's Credit* (1922) ; *This Age of Plenty* (1929) ; *Wealth, Want and War* (1937), and other works on Social Economics)

HENRY S. LAWRENCE

(K.C.S.I. ; formerly Finance Minister of Council, Bombay Presidency, India ; Member of Roy. Comm. on Agriculture (1926-8) ; author of *Freedom from Fear and Want*, *Empire Review*, 1942)

W. D. CLARKE

(Farmer ; author of *Why Prices of Agricultural Products Fluctuate*, 1936)

LADY CLARE ANNESLEY

(Speaker on Social Reform and Monetary Reform)

THE REV. J. CLIFFORD GILL

(Morecambe, Lanc. ; author of *The Mastery of Money*)

W. J. BROWN

(Member of Parliament for Rugby ; Parliamentary General Secretary of the Civil Service Clerical Assn.)

THE REV. C. H. LAMBERT

(Canon of Blackburn ; Warden of Whalley Abbey and Diocesan Director of Religious Education)

ARTHUR COE

(Gas Engineer ; author of a Plan for a Scientifically and Morally Sound Currency)

ANDREW MACLAREN

(Member of Parliament for Burslem)

In a covering letter, signed by Mr. Norman A. Thompson and Professor Frederick Soddy, it was stated that "if the way is not already paved before the cessation of hostilities towards a saner economic system under which all members of the nation will receive a more equitable and humane treatment, the return of our countrymen serving in the forces, who are becoming increasingly aware of the injustices of the existing monetary system, is likely to be the prelude to uncompromising disturbances."

As we in Ireland have been and are living under the same monetary system, some friends have done me the honour of inviting me to examine the reasons which have elicited this protest from so many distinguished English men and women.

Now, in the Encyclical Letter, *Studiorum Ducem*, on St. Thomas Aquinas as Guide of Studies, Pope Pius XI points out that St. Thomas's philosophy and theology are so perfect that "he is our source for economic and political science." Accordingly, I shall begin by a brief exposition of the political, economic and financial principles of St. Thomas Aquinas.

## CHAPTER II

### POLITICAL, ECONOMIC AND FINANCIAL PRINCIPLES OF ST. THOMAS AQUINAS

#### ST. THOMAS AND POLITICS

POLITICS is the science which has for object the organization of the State in view of the complete Common Good of the citizens in the natural order and the means that conduce to it. As the final end of man is, however, not merely natural, the State, charged with the temporal social order, must ever act in such wise as not only not to hinder but to favour the attaining of man's supreme end, the vision of God in Three Divine Persons. Political thought and political action, therefore, in an ordered State, will respect the jurisdiction and guidance of the Catholic Church, the divinely-instituted Guardian of the moral order, remembering that what is morally wrong cannot be politically good. Thus the natural or temporal Common Good will be always aimed at by those in authority in the way best calculated to favour family life, in view of the development of true personality, in and through the Mystical Body of Christ. Political action and legislation, especially in economic matters, must ever seek to strengthen family life and, accordingly, must not only not admit divorce, but must always aim, as far as possible, at benefiting citizens through their families.

#### ST. THOMAS AND ECONOMICS

Etymologically, economy is the government of the home and the family. Economics is the science which studies the component cells of the State, namely, families, in the constituent relations of their members and in their conditions of existence. It aims at elucidating, *primarily*, the personal relations which constitute the family, the relations of husband and wife, parents and children, masters and servants, and then, *secondarily*, the relations that follow from the conditions of existence of the family, namely, the mutual relations of human persons arising from their need of external goods or real wealth.

On the one hand, our nature brings us into relation with earthly resources which, by taking account of their nature and laws, we have to transform into real wealth capable of satisfying our corporal needs. Such are the relations of men with minerals, stone, lime, copper, iron, petrol ; with the flora and fauna that people the earth, air and water ; with the nerves and muscles of our own bodies. On the other hand, from this necessary utilization of things follow personal social relations between us : relations between cultivators of the soil and artisans, between employers and employed, between industrialists and merchants, between buyers and sellers. All these relations, however, are between human persons whose well-being is bound up with strong family life. Needless to say, the organization of family life, in view of providing its members with sufficient material resources, is, though secondary, a very important element of economics. As St. Thomas points out, a sufficiency of material goods is necessary for the virtuous life of the average human being.<sup>1</sup>

Economics, then, will study : firstly, the constituent relations of the members of Christ, who compose the family ; secondly, the science of the production, distribution and exchange of natural wealth, in view of securing that sufficiency of material goods which is normally indispensable for the virtuous life of members of families ; thirdly, the auxiliary art of the manipulation of money or artificial wealth, which is meant to facilitate families in procuring by exchange the above-mentioned sufficiency.

#### THE RÔLE OF MONEY

According to right order, then, money or exchange-medium is for the production of material goods, and the production of material goods is for the virtuous life of members of Christ of which the foundation is laid in the Christian family. Money, according to St. Thomas, was invented by the art of man for the convenience of exchange by serving as a common measure of things saleable. "Natural wealth," he writes (Ia IIae, Q.2, a.1, c.), "is that by which natural wants are supplied, for example, food, drink, clothing, vehicles, dwellings and such like. Artificial wealth is that which is not a direct help

<sup>1</sup> "That a man may lead a virtuous life two things are required. The chief requisite is virtuous action, for virtue is that by which one leads a good life. The other requisite, which is secondary and quasi-instrumental in character, is a sufficiency of material goods, the use of which is necessary for virtuous action" (*De Regimine Principum*, Lib. I, Cap. XV).

to nature, as for instance, money. This was invented by the art of man, for the convenience of exchange by serving as a common measure of things saleable." As a *common* measure it ought to be *stable*. "As a measure used for estimating the value of things," writes St. Thomas (*Comment. in Ethic., Lib. V, Lect. IX*), "money must keep the same value, since the value of all things must be expressed in terms of money. Thus exchanges can readily take place and, as a consequence, communications between men are facilitated." Money is, therefore, essentially an exchange-medium. Stability in value is a property or necessary attribute of an exchange-medium. Money is meant to facilitate families in procuring by exchange the sufficiency of material goods required for the virtuous life of the human personalities composing them. The virtuous life of human persons is simply their ordered development in Supernatural Life as members of Christ.

Accordingly, as practical sciences or arts are arranged in hierarchical order according to the hierarchical order of their ends, the art of the manipulation of money must be at the service of Politics and Economics. Those who are skilled in the manipulation of money must be the servants of the State, not the dictators of governmental policy; they must aim at aiding and strengthening family-life, not at disrupting it for the sake of the figures in their ledgers. It is completely against order if the production and the distribution of the goods needed by families must conform to the exigencies of money-making instead of the other way round. If, by a perversion of the right order, money or exchange-medium becomes the master, production and distribution will decay, the potentialities of the State's resources will not be realized, and family-life will suffer. If the manipulators of money get control of the Government of the State, then the Government will not be able to compel the bankers and the money-changers to practise the virtue of social justice, namely, that justice which has for object the Common Good, and the welfare of the whole nation will suffer grievously. Usury and alteration of the price-level will then be permitted to go unchecked, and the real Sovereignty in the State will inevitably pass into the hands of the manipulators of money. The next stage will be a move to bring national Sovereignty under the domination of some international organization subject to finance. That will make permanent and world-wide the present-day anti-Christian and anti-natural perversion of order involved in the subordination of human persons to the

production of material goods and in the subordination of the production and distribution of material goods to finance.

For St. Thomas, it is the duty of the State to see that money or exchange-medium is a stable measure of value. In other words, just as the State must maintain stable measures of weight and length, in view of commutative justice in buying and selling, so it must aim at stability of the price-level, the price of a thing being the expression of its exchange-value in terms of money. "It is true," writes St. Thomas (*Comment. in Ethic., Lib. V, Lect. IX*), "that it is the same with money as with other things, namely that one does not always get what one wants for it, because it is not always endowed with the same purchasing-power, that is, it is not always of the same value. But, nevertheless, matters should be so arranged that it should be steadier in value than other things. . . . As a measure used for estimating the value of other things, *money must keep the same value*, since the value of all things must be expressed in terms of money. Thus exchanges can readily take place and, as a consequence, communications between men are facilitated."<sup>1</sup>

<sup>1</sup> For a fuller treatment of the principles of St. Thomas Aquinas concerning money, the reader is recommended to read *The Mystical Body of Christ and the Reorganization of Society*, Chapter III.

## CHAPTER III

# THE FUNCTIONING OF THE GOLD STANDARD MONETARY SYSTEM

### MONEY-MANIPULATORS AND GOVERNMENTS

WE have seen that for St. Thomas money is meant to be the servant of Politics and Economics. The art of manipulating money or exchange-medium must not be allowed to fall uncontrolled into the hands of private individuals, as they will be tempted to work for instability of price-levels in view of their own gain. *A fortiori*, the Rulers of the State must see to it that the manipulators of money do not get control of the Government. Now these two evils—instability of national price levels and control of Governments by financiers—seem to have been allowed to grow apace under the Gold Standard monetary system. We shall begin by some testimonies about the second point—the control of Governments by financiers.

Let us take, first of all, a clear statement of principle by a well-known financier recently deceased, the Rt. Hon. Reginald McKenna, Chairman of the Midland Bank and former English Chancellor of the Exchequer. At the Midland Bank meeting of January, 1924, he said: "I am afraid that the ordinary citizen will not like to be told that the banks can, and do, create money. The amount of money in existence varies only with the action of the banks in increasing and decreasing deposits and bank purchases. Every loan, overdraft or bank purchase creates a deposit, and every repayment of a loan, overdraft or bank sale destroys a deposit. And they who control the credit of a nation, direct the policy of Governments and hold in the hollow of their hands the destiny of the people." In his 1927 speech, the same distinguished banker said that the total of available bank cash on which the quantity of loans or deposits of private banks depended was determined by the Bank of England. Thus we can conclude that, according to this former Chancellor of the Exchequer, the Governor of the Bank of England directs the policy of the English Government and practically holds in his hands the destiny of the English people.



Let us now take the testimonies of the Rulers of States. When the Federal Reserve Bank of the United States, created in 1913 by Mr. Paul Warburg, a German Jew belonging to the Banking Firm of Kuhn, Loeb and Company, had been a few years in existence, in 1916 to be precise, President Woodrow Wilson thus summed up the situation in U.S.A.: "A great industrial nation is controlled by its system of credit. Our system of credit is concentrated. The growth of the nation, therefore, and all our activities are in the hands of a few men. . . We have come to be one of the worst ruled, one of the most completely controlled and dominated Governments in the civilized world—no longer a Government by conviction and the free vote of the majority, but a Government by the opinion and duress of small groups of dominant men." From the similar testimonies quoted by Christopher Hollis in *The Two Nations*, let us take one. "Behind the ostensible government," ran Roosevelt's policy, "sits enthroned an invisible government owning no allegiance and acknowledging no responsibility to the people."<sup>1</sup>

If we pass to England, we shall find abundant evidence in proof of what Professor Soddy wrote about the Bank of England some years ago: "From being what is known as a bankers' bank, it has become now almost the Government's government." Mr. Gladstone said: "From the time I took office as Chancellor of the Exchequer (1852) I began to learn that the State held, in the face of the Bank and the City, an essentially false position as to finance. . . The hinge of the whole situation was this: the Government itself was not to be a substantive power in matters of finance, but was to leave the Money Power supreme and unquestioned. In the conditions of that situation I was reluctant to acquiesce, and I began to fight against it by financial self-assertion from the first. . . I was tenaciously opposed by the Governor and the Deputy-Governor of the Bank, who had seats in Parliament, and I had the City for an antagonist on almost every occasion." Mr. John Hargrave significantly adds in his book, *Professor Skinner alias Montagu Norman*: "It would astound the Grand Old Man to see the strides that the Money Power has made in building and entrenching its position since his day."

Mr. Hargrave also quotes Mr. Vincent Vickers, Bank of England director 1910-1919, as follows: "It was not Mr. Winston Churchill, as Chancellor of the Exchequer, who

<sup>1</sup> Op. cit., p. 219. *The Two Nations* is published by George Routledge and Sons, Ltd.

initiated or was to blame for our return to the gold standard in 1925; it was not Mr. Baldwin who decided the terms of the Bank Notes and Currency Act . . . 1928; nor later was it Lord Snowden who personally pigeonholed that request for a Royal Commission on monetary policy and who substituted so soon afterwards the McMillan Committee which seemed to some so redolent of Threadneedle Street. Since 1919 the monetary policy of the Government has been the monetary policy of Mr. Montagu Norman." If we link with this the declaration already quoted from Mr. Reginald McKenna, distinguished banker and former Chancellor of the Exchequer, to the effect that "they who control the credit of a nation direct the policy of the Government," we have reliable testimony as to the real Ruler of England. In conclusion we may add to this that the Bank of England was empowered by the Income Tax Act of 1918, Section 68, to assess and tax itself with nobody in control. The Bank of Ireland was accorded the same privilege by the same (British) Act of 1918.

In point of fact, with the growing influence of American financial interests, power over the British Government seems later to have passed to the other side of the Atlantic. Mr. Thomas Johnston, M.P., who in 1931 was Lord Privy Seal in the Labour Government, wrote: "The City, the financiers and the money-lenders in New York and Paris, refused to put up credits in support of a balanced budget. They demanded a cut in unemployment benefit. They wanted humanity crucified on a cross of gold. We declined absolutely and resigned. . . Twenty men and one woman—a British Cabinet—waited one black Sunday afternoon in a Downing Street garden for a final decision from the Federal Reserve Bank of New York."<sup>1</sup>

The above will suffice to bring home to my readers the existence of a fundamental disorder in modern States, namely, the control of Governments by those skilled in the manipulation of money or exchange-medium. Finance is meant to be the servant of Politics and Economics. Instead it has come to be the master of both, so that human beings are sacrificed to the

<sup>1</sup> *Tax-bonds or Bondage*, by John Mitchell, p. 12.

Christopher Hollis in *The Two Nations* (p. 241), says that the American financiers "made the reduction of the English dole a condition of their granting a loan of gold to the Bank of England. . . . It is true that Mr. Ramsay MacDonald, as a general rule, pretended that it was not American dictation which was responsible for the reduction of the dole, but in a moment of forgetfulness he admitted that it was so in the House of Commons in answer to a question from Mr. Frank Owen." He quotes the text of *Hansard*, vol. 256, col. 1272 (21st Sept., 1931).

production of material goods and the production and distribution of material goods are sacrificed to finance. In the realm of production, as we shall see later, this disorder has led to the subordination of farming, by which the primary necessities of life are produced, to industry and the manufacture of secondary things. This reversal of order in regard to production is having disastrous consequences in soil-erosion, loss of fertility, and ill-health of human beings, animals and living things in general.

Let us now turn to the evil of instability of price-levels. This will need longer elaboration.

#### DEFECTIVE PRINCIPLES ADOPTED BY THE BANK OF ENGLAND WITH REGARD TO THE ISSUE OF MONEY

Money, as we have seen, has been invented to serve as a stable measure of exchange in view of facilitating families in procuring the material goods necessary for the virtuous life of the persons composing them. Material goods are produced by the application of the available labour to the resources of the country. Money or exchange-medium is the indispensable means to enable this to be easily done in a complex society and thus permit the productivity of a country to be readily actualized. But the principle governing the injection of money into the country's industrial system must be the determination to actualize the country's potential resources in view of the Common Good. The endeavour must be to reach the point in which all the available labour and resources are being utilized in a manner respectful of the Catholic Church's programme of the widest possible diffusion of property. There has to be a planned gradual development, but the increasing capacity of a nation to make and supply goods ought never to be hampered by the lack of *the means* to carry on the indispensable exchanges. As money is, broadly speaking, a claim on the goods capable of being produced by the persons owning property in a community, its rate of issue must be regulated by the rate of actualization of these goods. The regulation of the issue of money on other principles will lead inevitably to a defective and lopsided development of a country's resources.

In the history of the Bank of England, we find the issue of money regulated by two very defective principles. The first of these is more or less clearly embodied in the Tonnage Act or Bill of 1694, by which the Bank of England came into

being almost by the back door. (The expression "almost by the back door" is that employed in the *Encyclopaedia Britannica*, 14th Ed., Vol. III, Art. *Bank of England*, p. 53). The preamble reads: "A Bill for granting to their Majesties several Rates and Duties upon tonnages of Ships, Vessels, and upon Beer, Ale and other Liquors: for securing certain Recompenses and Advantages, in the said Bill mentioned, to such persons as shall voluntarily advance the sum of Fifteen hundred thousand pounds towards carrying on the War against France." The chief of the "Recompenses and Advantages," which were granted to subscribers to the loan, who were to constitute a Corporation to be known as "The Governor and Company of the Bank of England," was that the Corporation was to have *the right to issue notes up to the volume of its total capital*. "The Bank's Capital was £1,200,000," writes G. B. Knowles in *Britain's Problem*, "the whole of which sum was to be advanced to the Government at a rate of 8 per cent., plus £4,000 per annum for expenses, or £100,000 per annum in all. The privileges of a bank were granted for twelve years to the Corporation, which was allowed to deal in bills of exchange or bullion, but not in merchandise, and. . . to manufacture and issue notes up to a volume equal to that of its capital. To use William Paterson's own words: 'The Bank hath benefit of interest on all moneys which it creates out of nothing.'" When the Bank's Charter was renewed in 1709, the right was granted to double its capital and so its note issue.

Thus the issue of new money depended, not upon the rate of actualization of the country's resources, but upon the amounts borrowed from time to time by the Government, and those borrowings were largely for foreign wars. This was the beginning of that phenomenon which has given rise to so much criticism since the Great War (1914-18). Money is forthcoming in abundance for war but not for the peaceful development of the country. "The first advance," writes Mr. Belloc in his *Shorter History of England*, "had been just over a million. In four years the National debt was twenty millions, and in twenty years it was already over fifty millions. It became a permanent institution. In this fashion Governments were enabled, for their purposes, to saddle posterity with the duty of financing their wars, whilst what was worse, wealthy men found the opportunity for levying a permanent tax on the community. If you had £10,000 to invest all you had to do was to buy Government stock, and you were certain of getting your interest for ever out of the taxpayers."

Another defective principle with regard to the issue of money was adopted by the Bank of England about 1783. In the *Rise of the London Money Market*, by W. R. Bisschop, on pages 168 and 169, we read : " Whilst in 1780 the value of the notes in circulation was about £6,500,000, this amount had risen to £9,500,000 in 1783. About this time the Bank adopted the unfortunate theory that the note circulation should be contracted simultaneously with an efflux of gold from the Bank, in order to bring about a reflux of the specie withdrawn. . . The author of this idea was Mr. Bosanquet." In a note the same author adds : " According to Mr. Bosanquet the single fact sufficed that gold was withdrawn from the Bank irrespective of the question whether it was required for internal circulation or for abroad."

It is quite clear that making the volume of money dependent on the volume of gold not only divorced the supply of money available in the country from any relation to the actualization of the country's productivity, but by causing the amount of money to fluctuate was bound to prove disastrous for the stability of the price-level. It is not necessary to elaborate the first point, as it is quite clear. The second is excellently treated by Mr. Geoffrey Crowther in *An Outline of Money*. " The two functions of the gold standard," he writes, " are quite distinct. The first, aiming at control of the volume of note issue, is obviously concerned with the internal value of the currency ; we may, therefore, call it the Domestic Gold Standard. The second, aiming at the stability of the external value of the currency, we call the International Gold Standard. . . The cardinal point in the Domestic Gold Standard is clearly the proportion of volume enforced by the law between the gold reserve and the currency. The essence of the International Gold Standard is the convertibility of the currency into gold—that is, the fixed proportion of value between a unit of gold and a unit of currency. . . Not only is a minimum gold reserve a wasteful way of regulating the volume of the currency, it is also a most capricious one. For it does not stabilize the volume of the currency, it merely stabilizes the relations between the volume of gold and the volume of the currency, and if the volume of gold is itself fluctuating, the Domestic Gold Standard does not stabilize the volume of the currency but forces it to fluctuate. . . An expanding, progressive world needs an expanding supply of currency, and if the annual percentage increment to the gold stock does not equal the annual increase in the demand for currency

there will tend to be either an excess or a deficiency of currency, and hence a tendency to rising or falling prices. This can be clearly seen from the monetary history of the nineteenth century." Since "pursuit of price stability is not compatible with maintenance of the gold standard," the principle adopted by the Bank of England about 1783 was in reality the abandonment by those manipulating the primary currency of the world of the essential property of an exchange-medium.

Another evil arising out of the adoption of the Domestic Gold Standard is that gold can be cornered and thus the power to see-saw prices in different countries will fall into the hands of a few men. It is bad enough to have to endure instability of prices owing to the action of what we may call natural causes on the supply of gold : it is the very reversal of order to have the well-being of the community, the Common Good, at the mercy of a few schemers, while the National Government looks on helplessly. "Always remember," writes Miss G. M. Coogan in *Money Creators*, "that the price of an ounce of gold, in terms of the currency of any nation, is *purely arbitrary* : it is fixed either by law, as in so-called fixed-conversion countries (U.S.A., Holland, France), or by open market bidding by the gold brokers (England, the Colonies, Argentine, etc.). . . Gold brokers, it is reported, meet daily in London at the office of the Rothschilds. The Rothschilds are very conveniently the agents for the Royal Mint. The following firms (in addition to N. M. Rothschild and Sons) appear to constitute the assembly of gold brokers : Samuel Montague and Co., 114 Old Broad Street, London, E.C.2 ; Mocatta and Goldsmid, 7 Throgmorton Ave., London, E.C.2 ; Pixley and Abell, Palmerston House, Old Broad Street, London, E.C.2 ; Sharpe and Wilkins, 19 Great Winchester Street, London, E.C.2. After England suspended gold payments in 1931 the gold brokers began to change the purely arbitrary price of an ounce of gold in London and in the British Colonies."

"Gold has been cornered, scrambled for, and hoarded," said the Rt. Hon. Winston Churchill in 1932. "It has risen enormously in price and the value of everything we have or earn has been diminished accordingly. This monstrous process has only to be continued long enough to shatter the civilisation, as it has already broken the prosperity, of the world as we have known it."<sup>1</sup>

<sup>1</sup> Quoted in the Introduction to *Tyranny of Gold*, by Hiskett.

## THE BANKERS' DISCOVERY

Given the defective principles of money-manipulation outlined in the last section, it is easy to see how the financiers came to occupy their present dominant position in modern States. The bankers observed that about 90 per cent. of their total stock of gold remained in their vaults entirely undisturbed, and that only about 10 per cent. of the precious metal was required for the normal transaction of business. The Banks then began to circulate far more promises to pay gold than they had gold to meet, and to collect interest on the fictitious money. The bankers "discovered that they could lend far more money than they possessed," writes Sir Reginald Rowe in *The Root of All Evil*, "that is to say, that they could issue far more promises to pay in gold than they could meet with all the gold of their coffers. This was because it was found in practice that the promised payments were never simultaneously demanded; in fact, except in crises, never more than one-tenth of these at any time."

What bankers had discovered was simply the working of the law of averages. Modern organization of money and banking depends almost entirely on the law of large numbers. If tokens were issued, say, to about a dozen people, one could never predict what would happen. The whole dozen might walk in and claim gold. But when one is dealing with millions of people the lodgements and withdrawals will tend to cancel out. Similarly a company could not insure only twelve people, for it could not predict their mortality; but it can make a good statistical prophecy about twelve thousand. In the days of the gold standard, "redeemability of notes could normally be kept up," writes Professor O'Rahilly in *Money*, "because though a number of people presented notes and obtained gold, a practically equal number presented gold and obtained notes. Thus it was not necessary to keep a gold backing for every note issued. It was sufficient . . . to keep a marginal amount, that is, sufficient to cover fluctuations about the average. . . . If the redeemable tokens are issued on a sufficiently large statistical scale, the excess of withdrawals over lodgements in any period—and the excess of lodgements over withdrawals in some other period—will be reduced to a small fraction of the total concerned. Moreover, these fluctuations will become regular and predictable. . . . Thus it becomes quite safe . . . to issue redeemable tokens to which no gold corresponds." In other words, the goldsmiths or bankers found that they

could not only lend nine-tenths of the gold originally entrusted to them but also that they could put into circulation, through "credit-worthy" borrowers, their own notes or receipts up to ten times the amount of these nine-tenths and yet be certain in practice of being able to pay out gold on demand for the proportion of notes presented at the cashier's desk. By the covering of 10 per cent. the bankers were always able to maintain the illusion that the whole of their notes and receipts were convertible into gold or were "backed" by gold. "The successful maintenance of this illusion," writes Jeffrey Mark, whose explanation in *The Modern Idolatry* I have just summarized, "which depends essentially on the proportion of people in the community who, in practice, are likely to and do present their notes for gold redemption at the same time, is the 'convertible paper' and the 'sound' money of the modern banking system."

"If we add to this fact," the same writer continues, "that these 'fictitious loans' (to borrow a convenient phrase from Prof. Soddy) were only granted against evidence of tangible security deposited with the goldsmith in an amount always in excess of the loan, and that this security was confiscated by the goldsmith if these 'loans' were not 'repaid' when called, we have an accurate picture in miniature of the modern financial system, under whose dictates we all necessarily live and suffer. Modern finance, even in the complicated medley of bugaboo which is carried on under the sounding titles of High Finance and International Finance, is simply a vast elaboration and mystification based absolutely on these simple but mysterious principles."<sup>1</sup>

The toleration by the State of this practice of lending promises to pay to ten times the amount of money which the bankers had in their possession was the second and more important step in the bankers' advance to control in modern States. From the point of view of the ordinary man, and especially of the poor, it was the second and more fatal error. In point of fact, Governments later on failed to realize that the so-called promises-to-pay, i.e. cheques, had become money, in fact a far more important category of money than that issued by the State.

<sup>1</sup> *The Modern Idolatry* is published by Chatto and Windus, London.



## CHAPTER IV

### NATIONAL FINANCE AND THE GOLD STANDARD

HAVING seen the fundamental principles underlying the orthodox functioning of the Gold Standard, let us now examine the system at work in national finance. In the next chapter we shall see its effects on international trade.

Let us first examine the approximate figures of the various elements composing the medium of exchange in Great Britain, the country of origin of the Gold Standard system of finance. The figures are taken from page 55 of the excellent work already quoted, namely, *The Modern Idolatry*, by Jeffrey Mark. They are not meant by the author of this book, published in 1934, to set forth the exact amount in use, but to give a fairly accurate idea of the proportion which each kind of exchange-medium bears to the others and to the whole amount. The actual figures may vary considerably, but the ratios between the categories remain substantially the same.

In Great Britain, out of £2,500 millions of exchange-medium, approximately 10 millions are in copper or bronze, 40 millions are in silver, 450 millions in Bank of England notes, and 2,000 millions are what are called Bank deposits. Bank deposits are really loans made by the banks and finally controlled by the Central Bank, in this case, the Bank of England. "Of the 450 millions in bank notes some 250 millions represent the British 1 pound and 10 shilling Treasury notes issued during the World War, which in 1928, under the terms of the Banknotes and Currency Act, came under the control and are now the virtual property of the Bank of England. . . State-issued money now consists entirely of the bronze (or copper) and silver coins, that is, about £50 millions. The Banks now own and claim as their property some £2,450 millions out of £2,500 millions. It is, therefore, clear that the British Banks have created, except for about 2 per cent., and now own, all the money in circulation in England, as a debt against the community. . . The situation in the U.S.A., and indeed in all civilized countries to-day, is substantially the same." Before we pass on, a remark must be made about the use of the word "own" in the above quotation from Mr. Jeffrey Mark. "Controls or administers"

would be more accurate. Professor O'Rahilly treats of the point on pp. 70-148 and again on p. 358 of his invaluable work, *Money*.

In 1934, therefore, about 98 per cent. of the money of Great Britain was controlled by the Banks. We need not make any distinction from this point of view between notes and bank deposits, for whether on the presentation of security £1,000 is credited to a man's account in a bank ledger and he writes cheques against it, or he obtains that bank's own notes for £1,000 and spends them, a "deposit" has been created or an "advance" made—and money or exchange-medium has been brought into being. Notes give a clearer impression of new exchange-medium being put into circulation; that is all. "What is created in the first instance," writes D. W. Maxwell in *The Principal Cause of Unemployment*, "is a bank deposit or what is called a 'deposit.' For instance, if Mr. X obtains an 'advance' of £50 against security on Dec. 30 and does not spend it, the bank balance sheet of Dec. 31 will include the following items among many similar items:—

| Liabilities                | Assets                |
|----------------------------|-----------------------|
| Deposit of Mr. X . . . £50 | Advance to Mr. X. £50 |

A bank 'deposit' has been created."<sup>1</sup>

"There is no economic difference," writes Professor O'Rahilly in *Money*, "between those two methods (notes and cheques) of creating new purchasing money. There would be no difference at all if, instead of giving the customer a book of blanks to be filled up as required, the banks were to issue a block of coupons of denominations such as 10s., £1, etc. As things are there is merely a slight juridical distinction between a bank note and a cheque; a note is an absolute obligation to pay; a cheque is a contingent obligation, it may be dishonoured if the customer has overdrawn beyond his agreement. . . Hence there is no real social or economic difference between (1) a bank of issue which creates new purchasing power by the emission of notes and, (2) a bank-of-deposit which creates new purchasing power by the issue of credit transferable by cheque. The confusion of thought is chiefly due to the persistence of the word 'deposit' which no longer means *depositum* but a debt."

These points must be insisted upon because of the mistaken

<sup>1</sup> *The Principal Cause of Unemployment* is published by Williams & Norgate, Ltd., London.

idea that people have that "the function of the banker is, firstly, to take care of 'their' money, and, secondly, to make profits by lending 'their' money to other people at a higher rate of interest than they themselves allow on deposits or on checking accounts. In the true sense of the word, the public do not own any money at all, and the phrase 'bank-deposit' is a legal euphemism. Seeing that all money comes into existence as a debt created in favour of the banking system of the world, the plain truth is that bankers must always lend their own (created) money however much it may be criss-crossed between private 'debtors' and 'creditors' subsequently. No one has really any money to lend to the banks on 'deposit' because all money 'owned' by depositors derives from a loan made by the banks to somebody else. . . Yet the line taken by bankers, when publicly explaining any new move in policy, is that they have done so to protect their depositors' money. . . The situation is simply this : Seeing that all credit is created by bank loans, for every 'deposit' in a bank, there is an equivalent loan somewhere else in the banking system, so that the total of 'deposits' is equal to the totality of the bank loans. . . The amount of money in existence is increased if the aggregate of loans granted is greater than the aggregate of loans repaid or called in (credit expansion). It is decreased if the aggregate of loans granted is less than the aggregate of loans called in or repaid (credit contraction). . . Now the extent to which a bank can make loans is determined by its 'cash' holdings, which, in England, varies with the amount of its balance at the Bank of England, as the Rt. Hon. Reginald McKenna, the able Chairman of the Midland Bank, laid down at a meeting of the Midland Bank Shareholders (in 1927) : 'Variations in the quantity of money are due to variations in the total of bank cash. . . The total of bank cash is determined solely by the action of the Bank of England.' The authority of the Bank of England in fixing the amount of money in England is therefore absolute. The genesis of all inflations and deflations of the currency comes from a private corporation whose policy is not controlled by Parliament."<sup>1</sup>

Before passing on to speak of the evils of inflation and deflation, it will be well to explain the meaning of the phrase used above, namely, that "variations in the quantity of money are due to variations in the total of bank cash." Briefly it means that, as bankers are accustomed to lend promises-to-pay up

<sup>1</sup> *The Modern Idolatry*, by Jeffrey Mark.

to ten times the amount of legal-tender money which they either possess or can count upon securing in case of a 'run' upon them, bankers' loans vary with the amount of their available legal-tender money. A banker's balance sheet shows how much legal-tender money he can count upon under the heading 'Cash and Deposits at the Central Bank.' *Cash* is the amount of legal-tender money he has actually in his possession. *Deposits at the Central Bank* are the credit balance of the private bank at the Central Bank. Deposits at the Central Bank are reckoned as cash because they can be immediately converted into legal-tender money. The Central Bank will see to that.

There is one very important difference between Cash and Deposits at the Central Bank. Cash is legal-tender money. Deposits at the Central Bank are a credit balance at the Central Bank, for which legal-tender money can be obtained. The Central Bank by what are called 'open-market operations,' can increase or decrease the private bank's available supply of legal-tender money, on which it has lent ten times the amount. When the Central Bank buys securities in the open market, it pays for them by cheques drawn on itself. "The sellers of these securities lodge these cheques to their credit in their own banks . . . thus increasing their own deposits. The banks pass these cheques into the Central Bank, thus increasing their balance at the Central Bank. . . Hence the Central Bank by its 'open-market operation' has increased the cash-ratio of the banking system. And it is easy to see that if the Central Bank sells securities (instead of buying them) it decreases the cash-ratio of the banks as a whole." Hence the Central Bank can control the lending powers of the private banks and increase or decrease the amount of exchange-medium in the country. The Central Bank is controlled by the movements of gold, when the gold standard is functioning. An export of gold forces the Central Bank to reduce the credit balances of the private banks. Those who wish to study these questions further will find these brief explanations developed in *Promise to Pay* by R. McNair Wilson and *Money* by Professor O'Rahilly.<sup>1</sup>

#### THE MEANING OF INFLATION AND DEFLATION

We have seen that by far the greater part, in fact all except (less than) 2 per cent., of the exchange-medium in use in Great Britain comes into existence as a loan from the banks, in the

<sup>1</sup> *Promise to Pay* is published by George Routledge & Sons, Ltd. *Money* is published by the Cork University Press.

form of promises-to-pay. We may say, then, that the exchange-medium of that country is practically created by the banks and that the rate of its creation is regulated by the private corporation called the Bank of England. "Instead of lending notes," writes Professor Soddy in *The Rôle of Money*, "the banks, in effect, now lend cheque-books and the right to draw cheques up to limited sums beyond what the borrower possesses. For nearly a century, until the revelations of the war made it impossible to conceal the truth from the general public, the bankers stoutly denied that they were creating any money at all, and claimed that they were merely lending the deposits their clients were not using. The President of the Bank of Montreal not a year ago continued to repeat this, but, nearer the centre of things, all this was known and admitted by the orthodox apologists for this monstrous system even before the War, usually by some such lying phrase as, 'Every loan makes a deposit.' A loan, if it is a genuine loan, does *not* make a deposit, because what the borrower gets, the lender gives up, and there is no increase in the quantity of money, but only an alteration in the identity of the individual owners of it. But if the lender gives up nothing at all, what the borrower receives is a new issue of money and the quantity is proportionately increased. So elaborately has the real nature of this ridiculous proceeding been surrounded with confusion by some of the cleverest and most skilful advocates the world has ever known, that it still is something of a mystery to ordinary people, who hold their heads and confess they are 'unable to understand finance.' It is not intended that they should."

Let us now examine the alternate periods of boom and depression known as the Trade Cycle or Credit Cycle. During the opening stage, money is increased by the fact that more bank loans are made than are repaid. This causes a rise in prices and a corresponding diminution in purchasing-power in the money already in the hands of people. This happens because the amount of exchange-medium is increased before goods are ready to be exchanged, in consequence of its being left to private individuals, frequently mere speculators, to decide how much money shall go into circulation. Their aim, of course, is not to keep the price-level stable, while enabling the potential productivity of the country to be developed, but to make profit for themselves. During the first stage, employment increases, producers and traders take loans. There is an increasing demand for goods. Prices continue to rise until purchasers at home, whose salaries and incomes have

not risen in proportion, begin to buy abroad. This they can do by shipping gold instead of goods, for the price of gold is fixed and has not risen. But the moment gold begins to leave the country the bankers fear for their solvency, so they do not renew their loans when they are repaid. Money is thus withdrawn from circulation and the second stage of falling prices begins.

The loans contracted when prices were rising have now to be paid back when prices are falling—borrowers have to sell far more goods in order to obtain the same quantity of money to pay the banks—so a number of traders go bankrupt. Their securities are sold up by the banks or held until later, when another boom will enable them to be disposed of advantageously. The speculators sell when prices are still high, that is, if they are “in the know,” and then wait before buying again till prices have fallen to the lowest level. A period of depression sets in and continues till the Central Bank, the Bank of England, gives the signal for a new series of loans by buying securities. That action gives the sellers’ bank a credit balance at the Bank of England. Thus that bank, having more “cash” at the Central Bank, can create more ledger-money. A new Credit Cycle begins and follows the same disastrous course as the former. The rise of prices in the first stage swindles all creditors for the benefit of debtors. The fall of prices in the second swindles all debtors for the sake of creditors.

Ordinary people have a difficulty in following all this, because they always think of the bankers as lending money or exchange-medium that has an existence independent of the banker’s fiat. “What is not generally realized about the ‘Credit Cycle,’ ” writes R. McNair Wilson in *Promise to Pay*, “is that the bankers are making profits both ways, by compelling buyers to pay them tribute during the booms and by compelling sellers to pay them tribute during the slumps—and all this by means of loans of promises-to-pay what none of them possessed—money.” Ordinary people seem to have accepted, as they are meant to do, the explanation that all these cycles are the working of the law of nature. They will do well to read the interesting speeches put into the mouths of bankers and others by Miss G. M. Coogan in *Money Creators* (p. 28) and R. McNair Wilson in *Promise to Pay*.

According to Miss Coogan, the strong-room keeper, speaking at a meeting summoned to inquire into the cause of depression, “in a sad voice told the committee that he regretted more than

anyone in the community that the laws of economics were so rigid and did place such burdens on mankind, particularly on the weaker members of the community. It made him very sad to see under-nourished and poorly-clad children . . . but man did not make the laws of economics and he, as a guardian of the community's money, could do nothing else but recognise those bitter laws. There was simply no solution for the problem except economy. . . The community would have to face its problems courageously and they would simply have to economise more until the people either paid what they owed or surrendered their property. That was the only sound solution. They certainly had no desire to violate the laws of economics."

According to R. McNair Wilson, the banker waxes more lyrical about the laws of nature : " This movement of prices up and down," he declares, " is inherent in human nature. It belongs, too, to the nature of things as well as to the nature of men. Look at the seasons. Out of Winter darkness emerges the sunlight of Spring. . . But all too soon the days begin to draw in. . . Never forget that a banker's first duty is towards his clients, the honest and frugal folk who have entrusted to him the savings of their lifetime. . . Would you have him make use of your savings to attempt to change the laws of nature, to try to sow in the time of reaping ? . . There is no financial conjuring trick, believe me, which can change by an iota that law of nature, that economic law, that inexorable economic law." <sup>1</sup>

#### SOME HISTORICAL EXAMPLES OF PLANNED DEFLATIONS

The first example will be taken from the monetary system of the U.S.A. as outlined by Miss Coogan in her splendid book, *Money Creators*. She writes as follows : " Just one week after President Cleveland was inaugurated, the ' Panic Circular ' was issued, March 12th, 1893. It appealed to the bond-holding classes to ' advocate an extra session of Congress for the repeal, unconditionally, of the Sherman Silver Law.' It was issued directly from the American Bankers' Association

<sup>1</sup> " The whole of that region (i.e., The East End of London)," wrote *The Times* at the time of the 1866 bank-crash, " is covered with huge docks, shipyards, manufactories and a wilderness of small houses, all full of life and happiness in brisk times but in dull times withered and lifeless, like the deserts we read of in the East. Now their spring is over. There is no one to blame for this ; it is the result of Nature's simplest laws." This is quoted by Christopher Hollis in *The Two Nations* (p. 102).

and addressed to all ' National Banks ' throughout the U.S.A." Miss Coogan then continues :

" The following is a direct quotation from a resolution introduced to the 63rd Congress, First Session, April 29th, 1913, by Hon. Charles A. Lindberg, Sen., :—

" In eighteen hundred and ninety three a circular was sent out by the American Bankers' Association, an organization in which most bankers hold membership. It is known as the ' Panic Circular of eighteen hundred and ninety three ' . . . and was *mailed* to the National Banks. It read as follows :

" Dear Sir :—The interests of national banks require immediate financial legislation by Congress. Silver, silver certificates, and Treasury notes must be retired, and National Bank notes on a gold basis (the phrase ' gold basis ' always means a debt basis) made the only money. This will require the authorization of 500,000,000 dollars to 1,000,000,000 dollars of new bonds (debts) as the basis of circulation. *You will at once retire one-third of your circulation (your paper money) and call in one-half of your loans. Be careful to make a monetary stringency among your patrons, especially among influential businessmen.* Advocate an extra session of Congress to repeal the purchasing clause of the Sherman Law, and act with other banks of your city in securing a large petition to Congress for its unconditional repeal per accompanying form. Use personal influence with your Congressmen and *particularly let your wishes be known to your Senators.* The future life of national banks, as fixed and safe investments, depends upon immediate action as there is an increasing sentiment in favour of governmental legal-tender notes and silver coinage."<sup>1</sup>

The second example of the functioning of the " economic law " of alternate boom and depression will be taken from the recent monetary history of Great Britain. In regard to this example we are particularly favoured, for eight years before the " coup " took place, Mr. Arthur Kitson foretold that it was being prepared. In his book, *A Fraudulent Standard*, published by King and Son, in 1917, we read :

" Just now a few great financiers are contemplating the most gigantic ' deal ' that has probably ever been conceived, and one which if perpetrated by any other class of the community even on a very much smaller scale would be denounced as barefaced robbery. . . This deal is nothing less than doubling the national, and incidentally, all other debts, by doubling the

<sup>1</sup> The additions in brackets are from the pen of the Hon. C. A. Lindberg.



present value of our monetary units. The object of this is to double the present value of their War Loan Investments, regardless of the terribly disastrous industrial and social results which must ensue. This robbery will be accomplished, if it is not checked in time by public sentiment, in a perfectly legal manner by a complacent Chancellor under the guise of a measure for the public welfare, for the sole purpose of removing 'inflation' and reducing prices that have risen mainly through the creation of the very currency and credit constituting the War Loans. The measure will aim at restoring what money-dealers term our 'good, sound, honest gold currency,' by destroying the Treasury notes and reducing bank credit to the pre-war proportions. The effect will naturally be to double the purchasing power of the pound at the expense of every wage-earner, producer, merchant, manufacturer, tradesman and taxpayer in the country. . . Nominally, of course, the amount of the War Debt will undergo no change. The figures will remain the same. . . By altering the value of the pound, which is easily accomplished, the trick is done and the debt, although nominally £6,000,000,000, becomes in reality £12,000,000,000 in terms of the present purchasing power of money, corresponding to the money actually on loan : similarly, although the normal rate of interest is 5 per cent., by this method of tampering with the value of the pound, these investors will actually receive 10 per cent. on their original investment. . . This will mean that every taxpayer will have to give at least twice the amount of his goods and labour to meet his taxes, than that which he has had to furnish under present conditions."

In *The Bankers' Conspiracy*, pages 25-27, Mr. Kitson touches briefly upon the results of the re-establishment of the Gold Standard, foretold by him in 1917. "This document (The Cunliffe Currency Committee's Report)," he writes, "advised the adoption of certain monetary policies which were accepted by the Coalition Government of Mr. Lloyd George in 1920, under the Chancellorship of Mr. (now Sir) Austen Chamberlain, and is directly responsible for the most disastrous period in the industrial history of this country. Notwithstanding the ruinous results of the deflationary policy recommended in this report during the years immediately following its adoption, Mr. Winston Churchill intensified these evils by establishing the gold standard in 1925, which precipitated the great strike of 1926. . . The gold standard, re-established in 1925, after inflicting untold losses upon our

industrial classes and taxpayers, had to be abandoned six years later to save the country from ruin. The same policies as those recommended by the Committee, have also been tried in other countries since the War and with similarly ruinous results; hence the present World Crisis. By the universal adoption of the gold standard after its recommendation by the Cunliffe Committee, which was one of the main policies advocated by the League of Nations, an irresponsible super-Government was created, composed of a group of International Bankers. It required only a few years to prove the utter incapacity of these men to manage the world's financial affairs, and if the people of all civilized countries are not yet convinced of the terrible dangers attending the supremacy of the banking interests, there will be a repetition of the economic disasters of the last few years—but of a much more intensive character."

"We have to remember," writes Mr. Vincent C. Vickers, former director of the Bank of England, in *Finance in the Melting Pot* (p. 20), "that the value—that is to say, the purchasing power—of money, and consequently the price of goods, can be and has been varied intentionally and deliberately, not by the will or action of the State, but by those individuals who themselves manage and control the money—though they constantly aver that they act for, and on behalf of, the community. We returned to the Gold Standard in 1925 for the benefit of the City of London, and so ruined our basic industries. It does not follow that what is best for the City of London is best for the country.

"In consequence of past policy, a farmer who borrowed from his bank, say, in 1920, the money-equivalent of 100 sacks of wheat, might be obliged to sell 200 sacks of wheat a few years afterwards in order to repay that same loan, simply because a pound became twice as valuable.

"This is typical of the 'Gold Standard System,' which involves Inflation and Deflation. A Monetary system which begets such flagrant injustice, cannot be regarded as an equitable system. Yet no one in authority here dares to attempt to alter it, because the financiers don't want it altered."

According to Christopher Hollis in *The Two Nations* (p. 232), "Mr. Winston Churchill claimed that the return to gold was no more responsible for the troubles in the mining industry [in 1926] than was the Gulf Stream." "But," he adds, "all serious students agreed with Mr. Keynes in dismissing the argument as 'feather-brained.'" At any rate Mr. Churchill thought differently in 1932. According to *The*

*Standard* (Dublin), July 14, 1944, he said in the House of Commons on April 21, 1932 :

" When I was moved by many arguments and forces in 1925 to return to the gold standard, I was assured by the highest experts, and our experts are men of great ability and of indisputable integrity and sincerity, that we were anchoring ourselves to reality and stability, and I accepted their advice. I take for myself and my colleagues of other days whatever degree of blame and burden for having accepted their advice.

" But what happened ? We have had no reality, no stability. The price of gold has risen since then by more than 70 per cent. That is as if a 12-inch foot rule had been stretched to 19 or 20 inches, as if the pound avoirdupois had suddenly become 23 or 24 ounces instead of 16.

" Look at what this has meant to everybody who has been compelled to execute their contracts upon this irrationally enhanced scale. Look at the gross unfairness of such distortion to all producers of new wealth, and to all that labour and science and enterprise can give us. Look at the enormously increased volume of commodities which have to be created in order to pay off the same mortgage debt or loan.

" Minor fluctuation might well be ignored, but I say quite seriously that this monetary convulsion has now reached a pitch where I am persuaded that the producers of new wealth will not tolerate indefinitely so hideous an oppression. . . .

" I therefore point to this evil, and to the search for the method's of remedying it as the first, second and third of all the problems which should command and rivet our thoughts."

## CHAPTER V

### INTERNATIONAL TRADE AND THE GOLD STANDARD

FROM what has just been said about the organization of national finance under the Gold Standard, it can be easily seen that the system will not work satisfactorily in the realm of international trade. It inevitably leads to a state of affairs where every country wants to export goods in order to have a favourable balance of trade and where no country wishes to import. As, however, the exports of one nation are the imports of another, this leads to a deadlock. Sir Reginald Rowe sets forth the reason for this absurd situation briefly and clearly: "If we consider the International Gold Standard system, we shall see that it did not ensure an exchange of goods and services between nations to their mutual advantage but, on the contrary, ensured that nations should export their real wealth that is, goods and services, and obtain in return an admission of unpayable debt; the debt was supposed to be payable in gold and was called a 'favourable' balance, but if gold was, in fact, paid, the loss caused internal disaster to the country which paid it. Herein lies the reason, on the international side, why nations are so anxious to export and not import, although there is another internal reason connected with employment and the distribution of internal purchasing power through wages; the latter is also a monetary problem. . . This country [England] for nearly 80 years had an annual so-called active 'favourable' balance of approximately £100,000,000. This meant that after it had paid all its bills to the world for all the imports and services it required, it still had £100,000,000's worth of foreign currencies owing to it.

"Let us suppose, for the sake of simplicity, that the Argentine owed England annually the whole of this amount. England was then in a position to say to the Argentine: 'We have bought and paid for all the meat and wheat we required from you during the last accounting period, and after doing so we still have £100,000,000's worth of pesos for which we have no use. We can, if you like, offer them for sale on the foreign exchange. If we do, some English exchange broker will give

us pounds for them, but clearly as there is no immediate demand by Englishmen for them, no Englishman will give us their normal exchange value. He will expect to get more of them for his pound than the par value. In other words, if we offer these pesos for sale it will knock down your exchange rate. When it falls to the point where the loss in exchange would be greater than the loss represented by having to pay freight and insurance on the transport of physical gold, we shall cease selling pesos and go to the Central Bank of the Argentine and buy bars of gold ; we shall ship them physically to England and sell them to the Bank of England and so get our pounds that way. When, however, the Central Bank of the Argentine loses gold to us, it will be obliged to take out of circulation paper pesos to a corresponding value. This will mean that the commercial banks will find themselves with less cash and, in order to maintain the same relationship of their loans to their cash, will be obliged to call in loans. This will mean that Argentine producers, manufacturers and merchants, will be obliged to throw their stocks on an unwilling market in order to raise the money to repay their bank loans. The throwing of these stocks on the market will have the effect of knocking down prices. It will be necessary for you to try to reduce wages as with lower prices you will not be able to afford to pay the same rate of wages as before. This will lead to strikes, and in any case, will destroy the purchasing power of the Argentine market.'

"The Argentine would reply, 'But this is terrible,' to which England was in a position to answer, 'Yes, devastating, and there is only one way out of the difficulty and that is that you borrow £100,000,000's worth of pesos at interest so as to take them out of harm's way. There will then be only due from you the annual interest. Next year, however, there will probably be another £100,000,000 which you will similarly have to borrow plus the interest on this year's £100,000,000.' In 14 years at 5 per cent. compound interest each £100,000,000 would double itself. It will thus be seen that under the system, the Argentine was given the choice of getting hopelessly into debt to England or of losing gold with devastating effects.'<sup>1</sup>

<sup>1</sup> *The Root of All Evil* is published by the Economic Reform Club, 32, Queen's Avenue, Muswell Hill, London, N.10.

There is another side to this question, namely, the side of the people induced to invest in foreign enterprises. Interest is paid on these loans only to the extent that the creditors make further advances to enable the borrowers to do so. Christopher Hollis treats the point excellently: "Every year with but few exceptions, if you count in our invisible exports such as

The kernel of the difficulty of international trade under the Gold Standard system is that when a country's imports exceed its exports, the banks are liable to be asked for gold to cover the deficit. The reason is that the exchange will go against the country whose exports are down. At a certain point it will come to be more advantageous for those who have to pay debts in another country to buy gold, the price of which is fixed, and ship it to the other country to buy the exchange-medium of that country. The export of gold will prevent the further fall of the exchange. For example, at one time, \$4.86 bought one pound in the foreign exchange market, for each was worth the same amount of gold. If English exports to the U.S.A. came to exceed greatly English imports from the same country, there would be a great demand for pounds sterling and the cost of the pound in terms of dollars would gradually rise. When it reached \$4.90, the difference between \$4.86 and \$4.90 would cover the cost of freight, insurance and loss of interest on gold. When gold could thus be bought and shipped, no one would pay more than \$4.90 for a pound and the exchange would remain stable. Gold would be shipped in the opposite direction if the pound fell to about \$4.84.

But the 'drain of gold' as it is called, will have a disastrous effect on the gold-exporting country. "Since International Bankers, like Home Bankers, are lending promises-to-pay ten times the quantity of money they actually possess, it is obvious that strict limits are set to the export of gold . . . In fact the International Bankers protect themselves by refusing to lend and trying to call up as many as possible of their existing loans—just as, in similar circumstances, the Home Bankers do." The results are that prices fall and the country tries to sell goods at a loss, while taking steps to recapture export trade by cutting down wages and dismissing workmen. Low wages mean the possibility of big exports. This means a lowering of the standard of living, especially of the wage-

shipping and other services, we had a favourable balance of trade; every year we gave away more than we received. Therefore it is evident that last year's foreign investor, who thought he was this year receiving his dividend from his foreign investment, was not really doing so at all. He was really living on the savings of this year's foreign investor, who in his turn was to live on the savings of next year's foreign investor, and so on and so on, until the system's final and inevitable collapse. . . . Our exports visible and invisible, every year considerably exceeded our imports and there was a surplus left over for foreign investment. What in truth regulated the quantity of goods which we sold abroad was the quantity of loans which our financiers saw fit to make to foreigners to enable them to buy those goods" (*The Two Nations*, pp. 95, 115).

earners. "The people whom International Finance is playing off against each other," writes R. McNair Wilson in *Promise to Pay*, "are not merely the merchants and industrialists of the world. The wage-earners in every country are being pitted against the wage-earners in every other country. The attack on wages is everlasting and it is conducted by means of the wage-earners themselves who have nothing to hope for unless they can produce cheaply, that is to say, unless they will accept lower wages than all their competitors. . . The men, naturally, blame their masters; the masters blame their men. Both are helpless in the hands of the International Bankers since it is they who control the quantity of money in their markets. . . If wages are not cut, half the businesses will be bankrupt. And when wages have been cut the whole hideous cycle will begin once more. Is it any wonder that, in such circumstances, Communism and Socialism, both will-o-the-wisps, flourish? Is it any wonder that class is set against class? Master against men? Nation against nation? Nobody suspects the true enemy."

The whole tendency of the system, then, is to lower the standard of living, since a country with a lower standard of living or low wages will be able to export. It is true that the Gold Standard keeps the value of money of any country stable in terms of foreign currencies, but this is only another way of saying that it tends to prevent wages in any country from remaining high when wages anywhere else fall. The net result is a dreadful struggle for the necessities of life in the midst of potential sufficiency, the struggle being made far more tragic by gambling in the different currencies and speculation on the stock-exchanges of the world.

A striking example of gambling in currencies is given by Mr. Arthur Kitson in *The Bankers' Conspiracy*. He writes: "Some years ago *The Bankers' Magazine* gave a startling example of the depreciation in the prices of 325 of our representative investments, caused by the withdrawal of £11,000,000 in gold from the Bank of England by a group of American financiers. The transfer of this amount caused a fall of prices equivalent to £115,000,000. The absorption of the same gold caused a corresponding advance in the prices of certain American securities. By first selling English securities and then buying American, they had merely to transfer so much gold and afterwards reverse the transactions by buying and selling respectively and the game was won! As a well-known financial writer stated at the time: 'These speculators were

playing upon two tables at the same time—one in London and the other in New York—with the certainty of winning on both.’ ”

Let us now examine a little more profoundly the reason for the urge to export goods, which every country experiences, in spite of the fact that many under-nourished and ill-clad people in almost every country lack the very goods that are being exported or the goods into which they could be converted. “Plenty of wool and no markets,” announced a Dublin daily paper some time ago. “Plenty of poor and no blankets,” was the very apposite comment of the humorous journal, *Dublin Opinion*.

The ultimate reason for the urge to export is to be found in the fact that 98 per cent. of all the money in existence comes into being with a demand for interest at 5 per cent. attached to it. We have already seen that in 1934 Bank-created money in Great Britain was over 98 per cent., while State-created money was less than 2 per cent. Now, “no more money can come out of the system than is put into it. If a certain proportion of businesses manage to pay back both principal and interest of their loans, the possibility or actuality of bankruptcy is automatically intensified for the whole of the remainder.” The payment of the interest of money brought into existence as a debt involves the payment of more than is issued. This cannot be done without further borrowing, so the process means steady progression into debt for the society as a whole. It necessarily means also that, in every business cycle, a certain amount of the goods produced in that cycle remains unpurchased. This unpurchased surplus is increased by the fact that certain individuals in the society save up and re-invest their savings. Thus, as industry develops thanks to more and more loans, there is an ever increasing surplus remaining unpurchased within the area of the society, and there is an ever increasing demand for foreign markets. Debts, however, increase much faster than production, and production increases far more rapidly than distribution ; so the urge to send goods abroad is accompanied by a proportionately increasing inability on the part of the inhabitants of the home-country to profit by the developing production. “The inevitable result of a financial system based on usury,” writes Mr. Jeffrey Mark, “is the progressive accumulation of debt and a complementary decrease in the ratio between consumption and production. Between 1922 and 1929, for instance, debt claims in the United States increased 76 per cent., against an increase in manufac-



tured output of only 33 per cent., and the distribution of consumer goods only 4 per cent." The standard of living was raised but not at a rate commensurate with the increase in production.

Accordingly, the inevitable condition of foreign trade under the Gold Standard System is that every industrially developed nation must strive to export more than it imports. "If some nations have 'favourable' balances of payments," we read in *A Twentieth Century Economic System*, "other nations must have 'unfavourable' ones. International trade has therefore degenerated into financial war, instead of being an exchange of goods and services to the mutual advantage of both parties."

#### THE URGE TO WAR AND DESTRUCTION

It is unnecessary to dwell at length on the way the system we have described impels towards war. As practically every nation is suffering from "over-production" and is trying to get rid of a "surplus," which its own impoverished thousands cannot purchase, the success of one nation in exporting means the intensification of the difficulties of another. Hitherto what was termed "industrial progress," along the lines indicated, could be maintained by the exploitation of "backward" nations. But now the once "backward" nations have themselves a "surplus" to export. A terrible struggle for control of the remaining partially developed countries and a state of tension, which the armament manufacturers view with a glowing gratification because of *their* particular "surplus stocks," are inevitable.<sup>1</sup>

War means wholesale *indiscriminate* destruction, but peace, too, under the present monetary system means wholesale *systematic* destruction. Why is this? Because thus the prices

<sup>1</sup> To Catholic students of history I would strongly recommend p. 217 in *The Two Nations*, by Christopher Hollis. "It was mainly into the countries of Spanish America," he there writes, "that American capital found its way. Some of it went there for those countries' economic development; other loans were political. For these latter there was almost a regular formula. It would be suggested to General X that he should raise a revolution against President A. Money would be lent to him to make the revolution and to President A to suppress it. For a time the loans would be so controlled as to keep the rival fighting forces roughly equal. Then, when it appeared that no more could be squeezed out of the country, one of the combatants would be offered far more liberal loans than his rival on the condition that, when successful, he made himself responsible for his rival's debt as well as his own. The Church would be either pillaged or reinstated according to whether it had been found the more convenient to make the liberals or the conservatives win. . . . It [this formula] was used by Woodrow Wilson to establish in power the anti-clerical régime of Madero in Mexico and to depose President Sam from the Presidency of Haiti."

of the remaining stocks will be raised, it is hoped, and the producers will be enabled to meet some of the interest-claims on their debts. We have seen that production and distribution of real wealth are tolerated in so far as they facilitate the payment of interest on debts. Production and distribution which threaten to interfere with such payments cannot be allowed. Tariffs and quotas and the formation of Boards for Planned Economy and Orderly Marketing are employed, as well as systematic destruction, to diminish and check production. Distribution, already terribly ineffectual, of course, suffers proportionately. The tariffs, quotas and Boards are very effective in reducing production and hampering distribution, but destruction is more spectacular, so it attracts more attention. "In July, 1933, in Liverpool," writes Mr. Jeffrey Mark in *The Modern Idolatry*, "thousands of cases of oranges were dumped into the sea, as it would have been a 'loss to land them.' Up to April 30th, 1932, 5,600,722 bags of coffee had been purchased for destruction by the National Coffee Council of Brazil. Some eight months later, the National Coffee Council announced plans . . . for the stabilization of coffee prices, including the destruction of 12,000,000 bags in the next twelve months and the placing of an additional tax of five shillings a bag on coffee exports from the country. The decision to destroy the 12,000,000 bags was reported as unanimous by the *New York Times* of December 7th, 1932. . . In the middle of July, 1933, Mr. Wallace, the Secretary for Agriculture in the United States, announced the success of the scheme (to take land out of cultivation) by the statement that 10,000,000' acres under cotton had been left to waste, the potential crop being thereby reduced by 3,500,000 bales. The bonuses to farmers for this strange attempt to relieve the lot of a half-starved world involved a sum of approximately 100,000,000 dollars.

"At the same time, a long drought, heat and the ravages of grasshoppers united in causing severe damage to the American wheat crop, so that, according to London *Daily Mail* for the 28th June, 1933, nature is helping President Roosevelt to restrict production, thereby 'paving the way to world recovery.' The news of this triple disaster from drought, blight and grasshoppers was received with acclamation by farmers, salesmen, press and public in the Chicago Wheat Pit, and it is clear that the universal obsession with regard to money and debt has driven the world mad, when there is more joy over one crop that fails than over ninety-nine bounteous harvests."

Similar information about the same points was given in an article in the *Catholic Herald* (London), which stated that "a regular feature of our capitalist-ridden economy was the destruction of the fruits of the earth as a legitimate method of maintaining price-levels at a profitable height. Thus, for this reason, in August, 1933, between England and Spain, 1,500,000 oranges were thrown into the sea deliberately. Even more disgraceful has been the pouring into the river Clyde of gallons of rich milk obtained from Irish cows imported and landed at Glasgow. And, of course, the burning of coffee in Brazil is quite well known, although perhaps it is not generally realized on what a gigantic scale this has been done. Between 1931 and 1936 about 40,000,000 bags have been destroyed . . . enough to supply the whole world for nearly a year and a half."

This destruction is forced upon producers in the endeavour to raise the price of the remainder of their stocks, so that they may make an attempt to pay back a portion of their loans with interest. But the operation of destruction is itself costly. The Government must either procure the sum by taxation or borrow it from the banks and then pay it back—with interest—from taxation. In either case the burden upon the producers and consumers is increased. "So that, either way," writes Mr. Mark, "in order to exercise a compulsory privilege to destroy goods which it has itself produced, which it desperately needs, but which it cannot buy because of an existing intolerable debt burden, the community must add to the debt."

Since there seemed to be no immediate possibility of getting the financiers in control to consider the very foundations of the system which was driving the Government of the richest country in the world to pay people not to produce, whilst many were suffering from dire want, one man at least drew the logical conclusion. The *U.S.A. Financial Chronicle* for August 18th, 1934, published the following letter to the Editor:—

"Sir:—A friend of mine in New England has a neighbour who has received a cheque for 1,000 dollars this year for not raising hogs. So my friend wants to go into the business himself, he not being very prosperous just now. He says, in fact, that the idea of not raising hogs appealed to him very strongly. Of course, he will need a hired man, and that is where I come in. . .

". . . The friend who gets 1,000 dollars got it for not raising 500 hogs. Now we figure that we might easily not raise

1,500 or 2,000 hogs, so you see that the possible profits are only limited by the number of hogs we do not raise. The other fellow has been raising hogs for forty years and never made more than 400 dollars in any one year. Kind of pathetic, isn't it, to think how he wasted his life raising hogs when he could have made so much more by not raising them.

"I will thank you for any advice you may offer.

"Yours very truly,

HAROLD TRURMAN."<sup>1</sup>

The writer of the above letter had evidently grasped the absurdity of a financial system by which it is more advantageous to pay men a dole for doing nothing than to pay them wages to produce real wealth.

Though it is an obvious fact that it is the defective functioning of the financial system that hampers the production and mutual exchange of all the goods and services available, yet a number of financial experts, as well as many politicians and industrialists speak of *over-production*, while never mentioning *under-consumption* through lack of purchasing power. The paradoxes of *over-production*, such as, hunger in Great Britain while many thousands of tons of wheat lie unsold in the Dominions and Dominion farmers lack many things, machinery, etc., which could be supplied by the unemployed of Great Britain, ships lying idle meantime for lack of freights, are attributed by them to defective arrangements on the part of farmers and manufacturers, and other purely industrial causes. They certainly cannot attribute these paradoxes to lack of transport facilities, or to insufficient development of the arts of advertising and salesmanship. These are more than ample for the work of distribution. Yet ignoring the question of monetary reform, they accept the proposals of the moneyed interests—restriction of production and rationalization of industry.

A brief quotation from G. K. Chesterton's *Chaucer* will fittingly bring this section to a close. "These gallant men," he wrote, "who stormed the gates of the sunset to set up the golden banners of Spain, were fortunately unaware that they were fixing on a peak in Darien the enigmatic ensign that we call the Gold Standard."

<sup>1</sup> Quoted in *Professor Skinner alias Montague Norman*, p. 217.

## CHAPTER VI

### THE EFFECTS OF THE GOLD STANDARD SYSTEM ON HUMAN LIFE

THE purpose of money, according to St. Thomas, is to facilitate exchanges in view of the development of the Supernatural Life of members of Christ. We have seen that the functioning of the Gold Standard has led not only to something of a deadlock in international trade, but to the destruction of food and the lessening of production. The fundamental reason for this has been stated more than once. It lies in the perversion of order involved in the system. Instead of the right order, according to which the manipulation of money is intended to facilitate production, distribution and exchange, in view of strengthening family life, men are now sacrificed for production, while production and consumption, in their turn, are sacrificed for interest on debt. Instead of being an instrument of Economics and Politics, money is the end. This fundamental disorder, viz., the domination of money, shows itself in human life in a multitude of evil effects. Let us consider the disastrous consequences on Farming and Bread, omitting the trends in regard to Ownership, Medical Service and Patent Medicines.<sup>1</sup>

#### FARMING

The production of primary goods is sacrificed to the production of luxury articles and goods of secondary importance. We have seen that the creation of money with a demand for interest leads to goods being unsold in every trade-cycle and that the volume unsold increases with the expansion of debt. Now the rhythm of production of secondary and manufactured goods can be accelerated enormously in the endeavour to accomplish the impossible task of getting out of debt. *But agriculture is dependent on the seasons ; its rhythm cannot be accelerated in the same proportion, and the attempt to do something similar by the exploitation of virgin soils is disastrous in its effects on those soils.*

<sup>1</sup> For these points the reader is referred to *The Mystical Body of Christ and the Reorganization of Society*, Chapter XIX.

This last point can be disposed of first. For an adequate treatment of it the reader is referred to two outstanding books, *The Labouring Earth*, by C. Alma Baker, C.B.E., and *The Rape of the Earth*, by G. V. Jacks and R. O. White. In the introduction to the former by the Rt. Hon. Lord Addison, we read : " There is no doubt as to the justice of the author's first main contention—that, in the desire to make money out of it quickly mankind has wasted the precious earth wholesale, turned fertile lands into deserts and presented us with wide landscapes of rubbish in place of cultivated fields. We have systematically taken organic matter from the soil and not replaced it." The following passages from pages 25 and 28 of the second book are a striking confirmation of Mr. Baker's thesis : " In Europe. . . the countryside has been desecrated and scarred with ugliness in many places, but the one inviolable condition on which man holds the lease of land from Nature—that soil fertility be preserved—has in the main been respected. . . In the New World. . . with few exceptions, profit and wealth have been most easily won by exploiting and exhausting the virgin soils. In particular grassland soils required only a superficial cultivation to convert them immediately into almost ideal arable soils, rich in plant food, perfect in tilth, and apparently incapable of further improvement. Or they afforded rich and extensive pastures without having to be touched at all. . . The insatiable demands of the Old World and the progress of agricultural science and machinery offered immense profits and further opportunities for exploitation to the man who cashed his soil fertility for labour-saving and yield-increasing devices. . . Nineteenth century economy, especially within the British Empire, was based on the mutual exchange of agriculture and industrial produce. That the New World was being robbed of its soil and was being paid in coin that brought no recompense to the land never entered the heads of either partner to a bargain which seemed . . . natural, sensible, and highly satisfactory to all concerned."

It did seem quite natural to all concerned, for it was all part of the system of procuring cheap food, in order to keep the wages of English workers low and enable English industry to pay interest on loans contracted from the banks. The domination of finance caused the development of industry in England at the expense of agriculture with its slower rhythmic movement. Then came the importation of cheap food from the virgin soil of America, which resulted in the ruinous exploitation of the latter and brought English agriculture into stagnation

and decay. In *The Two Nations* (p. 118), Christopher Hollis points out that the countries that had borrowed from England could only continue to pay even the interest on their debts on condition of exporting something to England. If they did not send something "it would not be possible to raise the new loans with which to pay the interest on the old loans." They could only export food and that food could only find a market in England "on one of two conditions. Only, if either the wages of the poor were raised so that they could buy more than the subsistence quantity of food, or if English domestic agriculture was sabotaged, so as to create a gap which the foreign food could fill. According to the canons of the system, the former alternative, that of raising wages, was inadmissible. Therefore it was necessary to adopt the second and to destroy English agriculture. Hence the necessity for repealing the Corn Laws." Later, on p. 147, he adds that "owing to the Crimean War and the American Civil War there had been artificial obstacles to prevent the development of a large foreign supply of corn. As late as 1874 there were still 3,821,655 acres under wheat in comparison with about 4,000,000 before Repeal."

"English Farming," writes Commander Herbert Shove, D.S.O., in *The Fairy Ring of Commerce*, "held its own, in a rapidly growing market, for a generation after the repeal of the Corn Laws, but fell again in the eighties, when the exploitation of virgin soil brought it up against a system of living on capital in its own domain, whose products were brought into competition with the home-grown ones through the usurious aid of coal, both in transporting them and cheapening the goods exported to pay for them. The building of the American transcontinental trunk railways marked the final conquest of the English plough by the steam engine."

The same writer points out another revolution which had been going on before that in English farming, under the rule of finance. It was the process of increasing rent by the conversion of tillage land to sheep-walks and cattle ranches. The same process was going on in Ireland under the same influences from 1830 to 1880, with an added source of bitterness in the fact that the landlords were aliens in religion and nationality, and the tenants were the dispossessed owners of the soil. Grazing paid better, so human beings gave place to cattle.<sup>1</sup>

<sup>1</sup> Goldsmith's *Deserted Village* depicts in beautiful language some of the consequences of this transformation.

In his *Life of Goldsmith* Macaulay says that *The Deserted Village* is composed of incongruous elements. "The village in its happy days,"

With the relentless grinding of the money machine, there came a time when it did not "pay" to keep up the big houses. It was inevitable.

Let us now take some quotations from unquestioned authorities dealing explicitly with the effect of the domination of finance on agriculture with its seasonal rhythm. "The fundamental processes of farming," writes Sir John Russell in *English Farming*, "are governed by Nature's laws and not by our own: seed times and harvest, the period needed to produce an animal, the age at which a cow can begin to give milk—these and many other things which set the pace of farming operations are out of our control. The unit of time is not the day or the week, but the year; sometimes indeed it is longer, and covers the whole period of the rotation. Farming, therefore, cannot be changed rapidly, and a system once adopted can be altered only slowly; this has often caused farmers to be wrongly regarded as very conservative and unwilling to change their so-called old-fashioned ways. . . During three-quarters of the nineteenth century this (famous four-course or Norfolk) rotation proved admirably suited to British conditions, and it was developed to a high standard of technical efficiency. . .

he writes, "is a true English village. The village in its decay is an Irish village." While not wishing to deny the activity of Goldsmith's imagination, I think that Macaulay, being a Whig, has not taken full account of the English Enclosure Acts, of which, according to the note in the Clarendon Press edition of *The Deserted Village*, there were 700 between 1760 and 1774. "Over three million acres," the note adds, "were thus appropriated (by the landlords) in the eighteenth century in England; and in Goldsmith's boyhood a General Napier had enclosed a large tract of land near Lissoy (Ireland) ejecting the cottagers in order to improve his estate." In *The Fairy Ring of Commerce* (p. 114), Commander H. Shove gives the accounts of an English parish about 1746, before enclosure, and about 1786, after enclosure. "The landlord," we read, "obtained £663 more rent. . . Four farmers at least doubled if not trebled their incomes, and if seventy-eight households were driven off into penury out of this one parish, it was nobody's business and nobody cared."

Other writers, too, may be quoted about the Enclosures in England. In *A Shorter History of England* (p. 508), H. Belloc writes: "In the fifty years before the accession of George III (1760) 300,000 acres had been enclosed; in the next lifetime seven millions—one-third of the useful land—were taken from the people and went to swell the new capitalist power." "Under Queen Anne," writes Dr. M. Hasbach in *A History of the English Agricultural Labourer* (p. 57), "only two Enclosure Acts were passed; under George I, sixteen; under George II, as many as 226, making altogether 244 in fifty years. But under George III there were 3,554: and by the end of his reign 5,686,400 acres had been enclosed. . ."

Though the Clarendon Press edition of *The Deserted Village* says that Goldsmith had Lissoy in his mind, the above testimonies prove that there is no lack of justification for Goldsmith's lines:

"A time there was, ere England's griefs began,  
When every rood of ground maintain'd its man ;"



But from about 1880 onwards the opening up of the North American prairies led to the production of quantities of wheat which was sold here at prices far below those at which our farmers could produce it. Public opinion was entirely against the imposition of any tariff on food, and farmers both on the prairies and at home were left to solve the problem as best they could. The prairie farmers suffered and had to accept a very low standard of living and to adopt methods which led ultimately to terrible destruction of the soil. The home farmers suffered equally ; many went under, and there was great distress in the countryside."

"Erosion," writes Lord Northbourne in *Look to the Land*, "is nearly all man's work. Some of it can be attributed to mere foolishness. But most of it is due to greed combined with the existence of the possibility of getting rich quickly by exhausting the land and under-selling competitors. But the actual tillers of the soil who have got rich are few. What then has been the inducement to so many to despoil the land on which they depend for a living, and to despoil it within the last century or so to a hitherto unheard-of extent? What has been the stimulus to the rapid extension of exhaustive farming all over the world ?

"The stimulus has been a great development of the said possibilities of getting rich quickly, a development partly dependent on the evolution of new and powerful machines, and partly on a roughly simultaneous world-wide extension of a peculiar economic system, which has led to a vast accumulation of financial debt. Such debt, both internal and international, has grown to a point at which repayment is generally out of the question, and the payment of interest alone has become severely oppressive. The only way by which one can pay this interest is by producing or manufacturing and selling something with a view to making a money profit out of which to pay it. So purely financial considerations have everywhere acquired dominance over all others. . . International debt and soil erosion are twin brother and sister, inseparables. . . Rationalization implies in the end merely an increase of speed. Its object is that the same number of men should produce more in a given time. In applying it we forget that life is a rhythmical process. 'The music of the spheres' is no mere poetic phrase. It is reflected in the life-processes of all creatures and of their associations, and not only so in such obvious physical phenomena as the seasons, the tides, the alternations of night and day, the beating of the heart, or the finer vibrations

studied by physicists. The harmonious rhythms of life are thrown into discord by the inexorable urge to speed and ever more speed which is the inevitable accompaniment of a way of life dominated by the mathematical fiction which we know as money. . . There is another complication. It is the fact that our economic and financial system has an inherent instability. For hundreds of years farm prices have fluctuated wildly. Short booms have been followed by long slumps. . . Instability of prices, when it goes beyond a certain point, takes away whatever chance the farmer might have of coping with the competition with which he is faced. For the farmer's main job is the steady building up of the fertility of the soil ; a job quite incompatible with constant changes of policy, forced upon him by changes in the price situation.

"Under present conditions the only thing that pays is quick profit-making while the going is good. By ignorant or unscrupulous exploitation and exhaustion of fertility vast profits have been made (by financiers rather than farmers) in the name of cheap food. The pace is forced for the sound farmer wherever he lives. The time factor becomes ever more and more important, as everyone has to snatch at the chances of the moment to catch up with the accumulation of debt, and achieve a quick turn-over to minimize overhead costs per unit of production. If what has been said about the state of farming in the world is true, there is no need to dwell at length on the importance to mankind of a relaxation of the inexorable urge to speed under which both man and the land on which he lives are exhausted. As is usual nowadays, it will be left for future generations to pay for our mistakes, but they may not have the wherewithal. Money alone is notoriously useless in a desert."<sup>1</sup>

"In country after country," writes the Earl of Portsmouth in his fine book, *Alternative to Death*, "the farmer's indebtedness is greater than his capital assets. . . Thus in Australia, for instance, the average debt of each farmer is more than the capital value of his entire assets in land and stock. The farmer must therefore go bankrupt or continue to pay interest with the produce of his land on a capital sum greater than the value of his holding. To do that he is forced either to over-graze his land in order to sell more sheep and wool, or to grow wheat, which exhausts his land, when he should be growing fertility crops such as clover.

<sup>1</sup> *Look to the Land* is published by Dent and Sons. It is a very remarkable study of the disastrous effects of the monetary system on farming, food, &c.

“ The result of this is threefold. First, his own land become exhausted and each further step he takes towards repayment of his debt or interest makes the exhaustion greater. Second by exhausting his own land he is altering the climate, creating drought and erosion, so that if his neighbours are in a like condition as himself, the desert steps in. Third, as if to make quite sure that there is no hope of averting the victory of the desert, he is forced to overcrowd the export market by selling the produce, which is really the capital of his soil, in competition with his neighbours who are likewise impoverished. Thus prices fall and the farmer cannot purchase the produce of industry which then works at half time and half employment. The same type of example could be written of any part of the world except places like the Hunza Valley, where men live with and by the soil, returning everything to it, and know no debt. In other words, it applies practically to the whole of the so-called civilized world where the present machinery for finance and distribution exists. . .

“ Although civilization rests on the soil, civilization as we know it is complicated. For the lubrication of its machinery it requires a steady and constant flow of money as the medium of exchange. Therefore, unless there is proper functioning of money, it will be impossible for modern civilization to continue without the parts seizing. This has in fact happened. The first and greatest victim is the soil.”<sup>1</sup>

The exhaustion of the soil has deleterious effects on the crops grown thereon, which in their turn lead to ill-health and inability to resist disease in the animals and human beings that feed on them. “ The flooding of the English market with cheap food, grown anywhere and anyhow,” writes Sir Albert Howard in *An Agricultural Testament*, “ forced farmers of this country (England) to throw to the winds the old and well-tried principles of mixed farming, and to save themselves from bankruptcy by reducing the cost of production. But this temporary salvation was paid for by loss of fertility. Mother earth has recorded her disapproval by the steady growth of disease in crops, animals and mankind. The spraying machine was called in to protect the plant ; vaccines and serums the animals ; in the last resort the afflicted live stock are slaughtered and burnt. This policy is failing before our eyes. The population, fed on improperly grown food, has to be bolstered up by an expensive system of patent medicines,

<sup>1</sup> *Alternative to Death* is published by Faber and Faber, Ltd.

panel doctors, dispensaries, hospitals, and convalescent homes. A C3 population is being created. . . The prophet is always at the mercy of events ; nevertheless, I venture to conclude this book with the forecast that at least half the illnesses of mankind will disappear once our food supplies are raised from fertile soil and consumed in a fresh condition.”<sup>1</sup>

One more quotation concerning the disastrous effects of soil-exhaustion will be given, because of the great authority of the writer. Brig. Gen. Sir Robert McCarrison, Director of Nutrition Research in India, writes : “ If they (foodstuffs) be produced on impoverished soils, their quality will be poor and the health of those who eat them, man and his domestic animals, will suffer accordingly.”<sup>2</sup>

The situation in the world in general may be well summed up in the words of Edmund Blunden in *Return to Husbandry* : “ In all continents,” we read, “ the desert is advancing, smothering the fertile plains and valleys with drifting sands. . . . Civilization has brought us to a pass of mechanized savagery which nothing will cure perhaps except famine and disease. And it is famine and disease which threaten the future which our young people will call their time.”<sup>3</sup>

Perhaps what has been written in this section may help people to understand in some degree why farmers, the producers of primary necessities, are everywhere complaining, and why reafforestation in Ireland is not popular financially. *The slower rhythm of agriculture and forestry, so favourable to normal human life, is not beloved of those whose chief pre-occupation is interest on debt.* It is to be hoped that, having discovered why, people will strive to do all they can to remedy the state of affairs, instead of treating the complaints of the farming community as a matter for jesting.

#### BREAD

We shall begin by quoting a few extracts from *Bread in Peace and in War*, a splendid pamphlet published in October, 1940, by the Food Education Society of England. In this excellent work, the facts of the case are outlined as follows : “ It has been well known for years that civilized diet is deficient

<sup>1</sup> *An Agricultural Testament* is published by the Oxford University Press.

<sup>2</sup> Quoted by K. E. Barlow in *The Discipline of Peace* (Faber and Faber), p. 127.

<sup>3</sup> *Return to Husbandry* is published by J. M. Dent and Sons, Ltd.

in both vitamins and mineral salts. For centuries two of the most important foods of the world have been wheat and rice. Before 1850 these grains were pounded by hand or coarsely stoneground, and little of the bran was lost, while the valuable vitamin B was retained. The introduction of steel rolls for milling enabled the miller to produce finer flour while the bran and so on were sieved off. These sievings contain the germ of the wheat (or rice) and incidentally the vitamin B and the mineral salts. The flour from the modern treatment is whiter, and the public, mistakenly thinking that whiteness means purity and goodness, demands the whitest possible flour. To obtain this the modern miller bleaches his flour with chemicals. The result of these operations is to produce a devitalised white powder which we make into bread, but it is no longer the 'staff of life.' The sievings, which contain the most valuable part of the wheat, are made into foodstuffs for poultry or other live stock. . . Very powerful commercial interests, including a whole group of advertised cereal goods, drugs, preparations, etc., have been built up upon the circumstances that the milling trade has been ready and able to supply the raw materials of these traders in the form of the so-called 'offal' of flour, which 'offal' was, previous to 1880 (introduction of roller-milling), included in the daily food of the people and is now extracted from it. . . The attention of the Minister of Food is called to a legal anomaly, now much discussed, and likely to excite feeling when it is more generally appreciated, viz., the dairyman or milk supplier who extracts cream from his milk (beyond a certain percentage) is visited with the most severe penalties; the miller who extracts the equivalent of cream from his flour goes scot free."

A few passages from another excellent pamphlet, *Our Daily Bread*, by Prof. Joseph Reilly of University College, Cork, may be quoted in confirmation of what we have just said. "The trend of development in the treatment of cereals for human use is not in line with progress in the science of nutrition, but rather in the opposite direction. This applies especially to wheat as used by man in the form of the white loaf. The aim for a long time was to provide a product pleasant in appearance, irrespective of the loss of the finer nutritive constituents. The actual nature of the loaf has changed within the last three or four decades.

"I would like to emphasise this fact that the public should not confuse the present high extraction flour (even 95 per cent. extraction) with wholemeal flour. What I mean by wholemeal

flour is whole grain, stone-milled flour containing the germ of the wheat as well as all the other constituents of the wheat-berry. . . Even the roller-milled flour is often bleached still whiter by irritants or oxidized by so-called chemical improvers. Chemicals such as nitrosylchloride, chlorine, nitric acid, benzoyl peroxide or certain persulphates are also used. . . Nitrogen trichloride has largely displaced other chemicals in the bleaching of flour. About 90 per cent. of the flour mills in North America and 85 per cent. of the flour mills in England employ this reagent. An extremely white product results. It is claimed that this treatment, even though it increases cost, alters the gluten and gives the baker a more stable and stiffer dough so that on treatment with yeast a 'better' loaf results which will absorb more water—hence more loaves per sack of flour.”<sup>1</sup>

In spite of these undeniable facts, the struggle to secure good bread for the people, especially for the poor, will be exceedingly difficult. The big mills with their large output “pay” better than the other type which turned out better flour. The pamphlet, *Bread in Peace and War*, continues: “To-day (in regard to this struggle) we have to contend with a more powerful opposition (than in 1917) because the flour-milling industry is in the hands of so few firms. This is a great danger. In 1930 when Mr. Hurst wrote his brochure on *The Bread of Britain*, the Co-operative Wholesale Society milled 22 per cent. of the flour, Ranks 20 per cent., Spillers 20 per cent. and independent firms 32 per cent. Hurst said that it would not be long before 80 per cent. was controlled. Now 90 per cent. is controlled by the three. Powerful interests such as these are never going to release their hold so long as they can persuade the public that white flour is the right stuff. . . What are the circumstances which explain the resistance to the provision of a wholemeal bread? May they not be found in the fact that the entire industry of flour-milling in this country is now for practical purposes concentrated in one gigantic combination which approximates to the position of a single trust, inasmuch as two private and interrelated firms, with the Co-operative Wholesale Society as their sole rival, control the whole production of flour? Any departure from existing practice must mean a serious disturbance of invested capital amounting at this time probably to something like 20 million sterling, and the loss to the companies concerned

<sup>1</sup> *Our Daily Bread* is published by The Forum Press, Cork.

of the highly profitable by-products of milling white flour. . . Mr. John Burns, President, Local Government Board, announced that a bill was in preparation to secure the purity of flour and to render illegal the use of phosphates and bleaching, July 23, 1912. The same Minister stated that a bill dealing with the whole question of the purity of food, including flour, was in preparation, March 26, 1913. Neither measure, however, saw the light. . .”

“In a democracy,” writes Mr. Kenny Williamson in the *Monthly Bulletin of the Economic Reform Club*, July, 1941, “free speech is permitted. You can say what you think, within limits, the limits imposed by the Money Power. I have done a little broadcasting ; but could I say what I thought, what I believed ? Of course not. In 1938 I wrote a script that experiments at Cambridge, upon rats fed exclusively on white bread, had resulted in the rats dying of various diseases (all due to malnutrition) within three months. I was not allowed to say this, however. Nor was I permitted to extol the virtues of wholemeal bread. I was not allowed to explode the old lie that British wheat was unfit for making into wholemeal flour. The Money Power had mills at the ports and its machinery was designed for skimming the nutritious golden skin of the harder foreign wheat-berry, in order to produce snow-white flour, and also to supply the feeding-stuffs trade with ‘ offals ’ as the skins or rinds are called. If everyone hearing my talk, made sudden demand for wheatmeal bread, millions of pounds worth of machinery would have to be scrapped. Sixteen million people might be permanently under-nourished but sixteen million pounds must not be lost ! . . . Nothing likely to injure the Money Power was permitted. . . Be a good boy and prophesy unto them smooth things, or else you won’t be able to give any more talks over the air of the B.B.C. Sixteen millions permanently under-nourished ? We are afraid it has nothing to do with us. Privately, of course, we agree with you, but orders are orders.

“It was the same in newspaper articles : nothing must be printed which might cause a falling-off of advertising revenue. In one group of newspapers the Jolly Millers spent over forty thousand pounds in advertising, so nothing depreciating white flour must appear in the paper. Won’t you write another article instead about the otter ? Say just what you like. They live in water, don’t they, in rivers and swamps ? . . . The Money Power cares nothing for human life, nothing for the soil that is the mother of human life. How long will men

continue to respect the old system which is based on the Money Power? For the system not only ruins the soil and despoils human life, but periodically it becomes locked in a deadly struggle with its rivals."

Bread is not the only food of which the quality has deteriorated as a result of man's reversal of the natural order. "The farmer's produce is no longer conveyed to the local market," writes Arthur Rogers, "by the most economic form of transport for this purpose, which is still a horse-drawn cart. This has led to a great reduction in the supply of one of the most valuable of natural and living fertilizers, which has been replaced by combine-produced dead chemical de-fertilizers. . . The under-nourishment which is a justifiable cause for concern is due to the quality, rather than to the quantity, of the food eaten by our town-dwellers. The most nourishing food is fresh, natural food which has been produced on living soil. Food . . . consumed in our cities is mostly stale, denatured food, produced on chemically deadened and denatured soil. This is the major cause of declining fertility . . . while the denatured condition of the soil is also one of the chief reasons for foot-and-mouth disease. . . . Milk is robbed of its vitality by pasteurisation, which can be undertaken only by the big milk combines and which, if enforced, must tend to squeeze out great numbers of independent producers and retailers. Before wheat is used for bread-making its germ is taken out alive. Only now under stress of war conditions, is it put back dead. The extracted wheat germ is sold at about ten times the price of flour. These processes are inspired by big-business. . . Big-business influences are the chief cause of the widespread under-nourishment."<sup>1</sup> And big-business is the interest slave of finance, to use Viscount Lymington's expression when speaking of the farmers of the Middle West.<sup>2</sup>

<sup>1</sup> *Our Peace Crisis*, pp. 66, 67 (The Sterling Press, 38, Bedford Street, London, W.C.2). For a corroborative testimony, cf. *Look to the Land*, by Lord Northbourne, pp. 68-74.

<sup>2</sup> *Famine in England*, p. 94. On the same page, Viscount Lymington sums up the situation in the United States as follows: "There is no democracy, but only three main classes in the western world to-day: the wage-slave, the interest-slave, and the plutocrat."



## CHAPTER VII

### USURY

IN the examination of this question, we must keep well before our minds the text of Pope Leo XIII in the Encyclical Letter, *Rerum Novarum* (1891), where he insists upon the existence of usury in our day, though under a different guise from that of ancient times. After having pointed out that the abolition of the Guilds and the free rein given to unbridled competition had opened the way to the subjection of the labouring poor to a small number of wealthy men, he adds : " The evil has been increased by rapacious usury which though more than once condemned by the Church, is, nevertheless, under a different guise, but with like injustice, still practised by covetous and grasping men." It must be emphasized that the Pope used the present tense to indicate that he is affirming the existence of usury at the time of writing. He then goes on to point out that the evil in question, namely, the growth of a vast propertyless proletariat in subjection to a few rich men, has been still further augmented by the uprise of powerful monopolies controlling enterprises and raw materials. Usury, therefore, according to Pope Leo XIII, not only exists in our times, but it has played an enormous part in depriving the masses of property and concentrating it in the hands of a few. Of course, in regard to this particular point, I am only giving as probable the explanation set out below. As Father McLaughlin, O.S.B., says in an able article, *Usury Sub Judice*, in *The Clergy Review* (January 1935) : " The problem of usury is still undecided and has been for centuries. The Church will not decide it until discussion among theologians has been deep enough and accurate enough to lay bare the dividing line between ' that fruit which is drawn from money by just right and therefore can be kept both in law and in conscience ; and that other fruit which is drawn from money wrongly, and therefore must be adjudged to be repaid, both by law and by conscience ' (Pope Benedict XIV, Ency. Letter, *Vix Pervenit*)."

Many writers hold with Father Lamarche, O.P., in *La*

*Justice et le Prêt à Intérêt*, that "modern lending is so constituted that always and everywhere it is accompanied by extrinsic titles justifying interest." Accordingly, they maintain that usury, except in the sense of exorbitant interest, does not exist, because extrinsic titles justifying a certain rate of interest are always present. For these writers, however, money as a fungible thing, has an existence independent of the lender and the borrower. "A fungible thing," writes Father Lewis Watt, S.J., in *The Ethics of Interest*, "is one which perishes in the act of serving its natural purpose. . . The natural and normal use of a loaf of bread, for instance, is to be eaten. . . The loaf is a fungible thing." The money of which these writers speak, therefore, exists prior to being lent. A loan for them is the transfer of a pre-existing claim for goods and services which the lender has acquired. The lender gives up something. But when bankers grant loans, they bring exchange-medium into existence, they create money. They are not simply lending exchange-medium having an existence independent of them and of the borrowers. "Borrowing," writes Prof. O'Rahilly in *Money*, "covers (1) the transfer of pre-existing claims legitimately earned by the holders; (2) the creation of new money-claims. . . The Government does not and cannot borrow pre-existing money from the banks: all it can do is to pay them for creating new money." As Professor Soddy insists, the banks do not give up anything at all.

Accordingly, other writers point out that four out of the five extrinsic titles, namely, *lucrum cessans* (gain given up), *damnum emergens* (resulting loss), *periculum sortis* (risk) and *poena conventionalis* (liability to a forfeit), properly apply only where the lender of money gives up already existing money created independently of him, which by his industry he has succeeded in acquiring. Professor Soddy states this in his usual clear style: "The evils of genuine usury in the Middle Ages," he writes, "through the shortage of the precious metals and the insufficiency of the medium of exchange, cried aloud to heaven for redress. But the genuine usurer did at least give up what he lent and that for which he received interest, whereas the banker does not. . . It is bad enough to be in the grip of the money-lender who does lend his money, but it is a million times worse to be in the grip of the pretended money-lender who does not lend his own money but creates it to lend and destroys the means of repayment just as fast as the debtors succeed in repaying it." Sir Reginald Rowe

implicitly makes the same assertion, namely, that exchange-medium is created and cancelled in the manner best calculated to make profit for the creators. "It is the large variations in the rate of interest," he writes, "brought about in the past by the international scramble for gold, which seems to me largely responsible for present-day evils, including a world continually at war. Internally they are the machinery of alternate inflations and deflations, an alternation which hits everybody except the dealers in money *who profit on balance either way*. Thereby the trader, whether merchant or manufacturer, is hurt on balance, and all wage-earners, a vast majority of the community, suffer excessively."

Of course, Professor Soddy and Sir Reginald Rowe and all the writers on modern money admit that the banks are allowed to make a service-charge for the creation of exchange-medium and that in this way there is a valid title to a certain percentage for bank-loans. This is the equivalent of *Lex civilis* or the title of civil law, of which theologians speak. As the function is a public service it can be conceded that the banks have a right to a reasonable remuneration, but as Professor O'Rahilly points out, the term interest cannot properly be applied to bank-charges for the issue of bank-money.

Accordingly, a moderate service-charge is justified. But are the banks content with this? Sir Reginald Rowe expresses the attitude of mind of the growing body of students of the banking system on this point, when he writes: "New economists are not prepared to admit that banking could not be worked much more cheaply, but even if banking administration cost no less, they think it fatally wrong that the creation and destruction of money should be left to private concerns owned by shareholders. The banks publish balance-sheets, but no profit-and-loss accounts. Their operations are largely kept secret, their balance-sheets leave much unrevealed. They can always through their power in the manufacture of credit arrange to pay a 15 per cent. dividend (which seems to be about the figure which their directorates judge will not alarm the public), or any large dividend within reasonable limits." It is interesting to note that State-created money, for example, silver and copper coins, circulates without interest being paid on it, while bank-created money enables a dividend of 15 per cent. to be paid on its circulation. Though a moderate rate of interest on the creation of money can be justified as a service-charge, yet all Catholic writers agree that an excessive

rate of interest is usurious. This, however, can hardly be what Pope Leo XIII meant when he said that usury had come back under another guise, for it is an old form of usury.

It seems fairly obvious that the manner in which usury has come back in modern times under another form is by the arbitrary changes made in the volume of exchange-medium by those who are in chief control of the monetary system. The argument must be understood to be exclusively against "the financial leaders who direct its major operations," to use Sir Reginald Rowe's words. The deflation after the Great War (1914-18), which told so hardly on Irish farmers, was certainly not the working-out of an inexorable law of nature like a drought in Australia. Money is manipulated by human intelligences and wills responsible for the "scarcity of money" spoken of by Pope Pius XI in the Encyclical Letter, *On the Troubles of Our Time*.

"It is the big financiers, the dealers in big money," writes Sir Reginald Rowe in *The Root of All Evil*, "who control the machine by directing the movements of credit; and this gives them immense power over the rest of us. . . . Those in chief control of money are comparatively few, but the army they command is large, since it contains all those whose livelihood is associated with the movements of money. I think that many of the leaders, if not all, understand the problem perfectly well, but keep it as far as possible from their own consideration as well as from that of others. . . . Of the rank and file (of the monetary army), probably not one in a hundred understands the problem at all. Books are written about it, which they do not read, and it is hardly ever mentioned in the Press. . . . I think many of them are beginning to doubt if it (the present system) is satisfactory. . . . The Press is hugely capitalized, must pay interest on its capital, and has to finance itself on the large scale which is so dear to the heart of the money power. In the present state of public ignorance no important newspaper dare affront and challenge the money power for fear of the consequences. Our credit-makers, the banks, serving in their turn 'big money,' could easily, by a twist of the credit-screw, check any such revolt."

Arbitrary changes in the volume of money or exchange-medium cause prices to rise and fall. Thus the power to change the volume of the exchange-medium is the power to change the terms of every contract involving future money payments. The amount of currency or exchange is increased

if the aggregate of loans granted is greater than the aggregate of loans paid back or called in, as happens in periods of credit expansion. The amount of currency is decreased if the aggregate of loans granted is less than the aggregate of loans called in or paid back, as happens in periods of credit contraction. One party to the loan-contract, the Central Bank in control of the issue of credit-money, thus retains the power to alter the value of the currency as a measure of things saleable. This is the same as if a man sells a horse to another, and at the same time retains the power to change the animal into a mule or a donkey in a fortnight or whenever it suits him. The yard measure or the pound avoirdupois is not alterable in this way at the will of a buyer or a seller. One of the contracting parties, the Central Bank, plays the accordion with the exchange-medium and can thus double the 5 per cent. There can be no question of extrinsic titles in this case. It is purely and simply usury under another guise, that is, a charge made for the transfer of exchange-medium on no other ground than that of the fact of transferring its ownership.

In his recently published work, *Interest and Usury*, the Rev. Bernard Dempsey, S.J., seems to hold this.<sup>1</sup> He writes : " Deflation did not present itself to them (the Scholastics) as an acute problem. . . . If the loans and created funds were *all in the hands of one man*, the Scholastics would not approve of that one man calling all the loans simultaneously, inducing distress selling and an avalanche of pseudo-costs with resultant lower values, and then buying in the assets. That, too, would be gain from a loan ; and to make one's own price by calling a loan would be no less reprehensible than charging a higher price for a good which the seller financed by a loan involving no emergent loss. Though the Schoolmen were not confronted with the problem, we may well believe that they would have condemned such a practice as heartily as they would condemn the depreciation of money by sending pseudo-income to market."

This is the point made by Mr. Arthur Kitson in *A Fraudulent Standard*, published in 1917, where he speaks of the plans of the great banking and financial companies that had invested large sums in War Loans, by a mere stroke of the pen, to double the weight of the War Debt. They were planning to do this, he said, by returning to the Gold Standard and thus altering the value of the pounds in which the debt had been contracted. " Similarly," he adds, " although the nominal rate of interest

<sup>1</sup> *Interest and Usury* is published by the American Council on Public Affairs, Washington.

s 5 per cent., by this method of tampering with the value of the pound, these investors will actually receive 10 per cent. on their original investment.”<sup>1</sup> The return to the Gold Standard took place in 1925 and the taxpayers had to sell two sheep instead of one, in order to pay the interest, though the nominal figures of the debt and of the interest were not changed. This certainly seems to be usurious, and it accompanies all the “booms” and “slumps” or inflations and deflations that are part of the normal functioning of the Gold Standard. The consequences of declining prices are business failures, unemployment and wholesale foreclosures with inevitable increasing financial control. “Inflation,” as Mr. Jeffrey Mark expresses it in *The Modern Idolatry*, “is the web of the financial spider, and deflation the mastication of the human fly.”

In order not to be unfair to those who control the monetary system, I should like to quote a passage from the Earl of Portsmouth’s splendid book, *Alternative to Death*. The noble writer distinguishes between the controllers and the system as follows: “Probably no country in the world has such able or upright controllers of its banking system as we have. One of the very reasons why the devil has never been sufficiently visible to provoke revolt is the fact that some of the most honest of men have devoted their lives in all sincerity to the elaboration of this nevertheless dishonest system. Because they have rarely been over-greedy, they have worked the system sufficiently well to mask our decline to the servile state by imperceptible stages. . . . The great joint stock banks have a probity over detail which is almost medieval in its honesty. But while they continue to work such a system, based upon power without responsibility and profit without production, misery and degradation have walked at the head of the procession of modern progress.”<sup>2</sup>

<sup>1</sup> “In his 1924 address, referring to the intended return to the Gold Standard, Mr. McKenna stated that the national debt ‘stands to-day at £7,700 millions, mostly borrowed when money was worth very much less than before the war. With prices back to their former level, the true burden of the debt will be more than doubled. . . the creditor will receive a huge premium at the expense of the debtor’” (Article on the Bank of England in *The Weekly Review*, Sept. 26th, 1940).

<sup>2</sup> Christopher Hollis is more cynical. “The individual gentleman,” he writes, “would . . . be unwilling to ‘do anything that would let down the school,’ or the regiment, or what not. But, if you could trick the whole school into connivance at injustice, then, on the gentleman’s code, it would become disloyalty to question the conduct of the school. So Shylock exchanged the Jewish gaberdine for the Old School Tie and was elected with acclamation to the governing body” (*The Two Nations*, p. 50).

## THE ENGLISH MONETARY SYSTEM AND IRELAND

Under the present monetary system we in Ireland are suffering from the same evils as the people of England, but in an accentuated fashion. We have the same monetary system, but, if I may use a popular expression, we are the tail of the dog. If the head and body of the dog are getting badly hit and are growling, the tail is getting a still worse deal and has far more reason to complain. "We must not be misled by current phraseology," writes Professor O'Rahilly in *Money* (p. 394), "into thinking that we have at present a separate currency which happens to be kept at parity with British currency. What we have is not parity but identity subject to separate book-entry." This identity was disastrous for our farmers, when the Bank of England, as we have seen, entered upon its deflationary process after the Great War. The nominal 5 per cent. on their bank-loans became in reality 10 per cent. owing to the decrease in the quantity of exchange-medium, so they had to sell two animals instead of one, in order to pay their interest. The consequences during the present war (1939-?), are also very sad. Owing to the fact that "our Currency Commission or Central Bank may and must issue currency for internal purposes only if and when sterling is surrendered to them,"<sup>1</sup> those who have a bullock or other animal to sell can secure English money and so obtain Irish exchange-medium, but those who have only their labour to sell must go to England, where new English exchange-medium is issued, in order to obtain it. Now it would take a long time to imbue most Irish men and women with Communistic ideas in Irish surroundings, but in non-Catholic surroundings, with a paper like *Irish Freedom* giving them the Communistic viewpoint on Irish affairs and world events, the situation is different. The morally inevitable consequences of the migration—and return—fit in well with the plans of the organized anti-supernatural forces in the world for the attack on the Supernatural Life of our country. I have dealt with this last matter briefly in my pamphlet, *The Workingmen's Guilds of the Middle Ages*. Professor O'Rahilly has frequently pointed out in *The Standard* that our Central Bank is powerless to control our price-level.

In the May (1944) issue of *Irish Freedom* the confiscation of Church property and the denial of the right of acquiring

<sup>1</sup> Professor O'Rahilly in *The Standard*, 9th Oct., 1942.

property by inheritance were lauded as "sound, democratic principles." We need to bear in mind that revolutions against the Catholic Church and the Mass are not spontaneous uprisings of the people. They are movements prepared a long time in advance by the forces organized against our Divine Lord and the Supernatural Life of Grace.<sup>1</sup> The art of revolution is that by which a small but well-organized minority compels an unwilling but unorganized majority to submit to the overthrow of the State. The method is the same to-day as it was in 1789-1793, namely, the creation of a revolutionary atmosphere by the exploitation of existing grievances.<sup>2</sup> There is a grievance ready to hand in our country in the failure of our successive native governments to deal with unemployment and emigration. Every effort will be made to canalize the discontent of the poor with this failure into revolt against religion and private property. It will be proclaimed loudly that only by a Communist revolution can the full fruits of the Irish Rising of 1916 be reaped. It will be insisted that unemployment and emigration prove that the "masses" who made possible the success of the Rising have been betrayed. The functioning of the monetary system in Ireland has certainly contributed towards the growth of the conditions Communists desire to see, in view of their anti-supernatural designs.

In *The Two Nations* (p. 200), when speaking of the American War of Independence, Christopher Hollis makes the remark that, after a successful revolution, there is usually a second struggle to decide whether the independence is to be true independence or "whether the financial system will re-establish over the new government the same control it had exercised over the old." We in Ireland must bear in mind that the world-wide struggle to bring those skilled in the manipulation of exchange-medium into the place in States to which the hierarchical position of their art entitles them is part of the wider struggle for the integral return to the Divine Plan for order in the world.

<sup>1</sup> Cf. *The Kingship of Christ and Organized Naturalism, The Mystical Body of Christ and the Reorganization of Society and The Mystical Body of Christ in the Modern World.*

<sup>2</sup> Cf. *The Mystical Body of Christ and the Reorganization of Society*, Chapter V.



## CHAPTER VIII

### OUTLINE OF PRINCIPLES OF MONETARY REFORM

IN an excellent pamphlet, entitled *The Arch-Enemy of Economic Freedom*,<sup>1</sup> Professor Soddy, one of the signatories to the Letter quoted in Chapter I, deals succinctly with the evils of the present monetary system and explains the points put before His Grace, the Apostolic Delegate to Great Britain, and the non-Catholic dignitaries. The outline of reform set forth in this pamphlet may be summed up in the author's own words in another of his books: "As regards transition stages, fix a price-index on the cost of the more important expenses of an average middle-class householder, require the banks always to keep pound for pound of national money against their current accounts drawable by cheque, set up a national advisory statistical bureau on an independent scientific basis [to see to the stability of the price-level], and re-constitute the mint for the issue of all money. Avoid as the plague schemes for nationalizing banks. The object is to stop private minting and nationalize money itself."<sup>2</sup> These points will be amplified in the following paragraphs.<sup>3</sup>:

#### NATIONAL MONETARY REFORM

##### (a)—*Abandonment of the Domestic Gold Standard*

From what we have seen of the functioning of the Domestic Gold Standard, it will be evident that it is opposed to the Common Good to have the volume of exchange-medium in a country proportioned, not to the actualization of the country's potential productivity, but to the amount of gold that may happen to be in the country. "The aura of security that still hangs about gold," writes Mr. Geoffrey Crowther, "is, in fact, the only remaining sound or semi-sound argument left for the Domestic Gold Standard. In France and America there would probably be anxious distrust in the national

<sup>1</sup> The pamphlet can be obtained from the author at Knapp, Enstone, Oxon., England. 1s. 1½d. post free.

<sup>2</sup> *The Role of Money*, p. 211.

<sup>3</sup> These paragraphs form a portion of Chapter XXI of *The Mystical Body of Christ and the Reorganization of Society*.

currencies, if they were not known to be 'backed by gold.' In England we already have a more rational approach. As has already been pointed out, the gold backing of the Bank of England's notes has been reduced virtually to nothing, and the whole gold reserve has been concentrated in the Exchange Equalization Account, where it is available for export, but not as currency backing. The ordinary man is probably not yet aware that this has happened, but after a few years it will be accepted by the public that money does not need either to be gold or to be backed by gold in order to be good money. When that time comes the Domestic Gold Standard will have died a natural death without its demise having done anybody any harm."<sup>1</sup> About this first point of reform there will be no difficulty.

(b)—*Issuing of Lawful Exchange-Medium by the State*

Great evils have resulted from the functioning of the Gold Standard and the control of the exchange-medium of countries by private individuals. To remedy these evils in a manner fully in accordance with the political and economic principles of St. Thomas, three points must be remembered. The first point of reform is that the *creation* or issuing of exchange-medium must be taken out of private hands.<sup>2</sup> The issuing of claims to goods and services valid and acceptable to all the citizens of a country is by right the prerogative of the authority exercising jurisdiction over the whole country. This is clearly seen by the fact that additional credit-money issued or loaned into existence, if it does not happen to coincide with a proportional increase of goods for sale, "will raise prices and make the value of everybody's money in the country worth less in goods, so repudiating part of the nation's debt in goods and services to the owners of money."<sup>3</sup> To put this another

<sup>1</sup> *An Outline of Money*, p. 333.

<sup>2</sup> The three points, which will be developed under (b), (c) and (d), are taken from *Money Creators* (Chapters XII and XVII), by Miss G. M. Coogan. In his Foreword to this book, Mr. Robert L. Owen says that "it contains scientific truths—not quackery." Mr. Owen is a former Chairman of the Banking and Currency Committee of the United States Senate.

<sup>3</sup> *The Rôle of Money*, by Professor Soddy (p. 91). The private creators of exchange-medium are not concerned about the alterations of the price-level. Their preoccupation is with interest on money. "Professor Soddy is very insistent that . . . the banks by the issue of new money to themselves or their borrowers actually enforce a direct levy in kind on the wealth-on-sale of the community (i.e. on all there is for sale). . . Anyone can see that this is the case when a counterfeit note is put in circulation, but the forced levy on the wealth-on-sale is just the same whoever creates the new money" (*The Root of All Evil*, by Sir Reginald Rowe, p. 52).

way, whoever originates the exchange-medium must, by the very nature of money or exchange-medium, obtain something for nothing, that is, he must obtain the original purchasing-power throughout the State, at a trifling cost. Again, whoever has the power to issue the exchange-medium controls the volume of it. Arbitrary changes in the volume of money cause prices to rise or to fall. Whoever originates and controls the volume of money thus controls every single economic operation. If a private group exercises the power to originate the exchange-medium and then manipulates the volume of it, that group becomes a power greater than the government itself. It becomes a super-government, paralysing the efforts of the lawful government for the Common Good. It is perfectly idle to talk about a Democracy or a Republic, when the sovereign power is really being exercised by an individual super-group.<sup>1</sup> In his excellent book, *Economic Tribulation*, Mr. V. C. Vickers points out this truth and its consequences. "Through our own base carelessness and ignorance," he writes, "we have permitted the money industry, by the very virtue of its business, gradually to attain a political and economic influence so wide and powerful that it has actually undermined the authority of the State and usurped the power of democratic government. . . . This national and mainly international dictatorship of money, which plays off one country against another, and which, through the ownership of a large portion of the Press, converts the advertisement of its own private opinion into the semblance of general public opinion, cannot for much longer be permitted to render Democratic Government a mere nickname. . . . The finance industry, the exchange bankers and the Stock Exchange grow rich upon the ups and downs of Trade, and are largely dependent on variations and changes of the price-level of commodities. But productive industry grows rich upon stable markets, a constant price-level, and the absence of violent economic fluctuations. . . . Under such general conditions the Communist is naturally content to bide his time ; for he observes that the trend of affairs is slowly converging towards the very conditions he most desires to see—a growing discontent with finance and the money system, an increasing weariness of the

<sup>1</sup> "We have always maintained that the foreign policy of this country where it came into touch with exceptional expenditure upon international action—notably in connection with English armament . . . depended upon the decision . . . of the Bank of England supported by their financial allies beyond the Atlantic. . . . They were certainly opposed to an adequate army" (*The Weekly Review*, Oct. 17th, 1940).

present form of party government, and an increasing poverty and loss of influence among those who have so recently been the mainstay and backbone of their country.”<sup>1</sup>

As nations have to struggle to maintain their national sovereignty against the international manipulators of money, the sovereign authority in the nation must take over the *creation* of the entire medium of exchange, consisting of the lawful, physical or tangible money of the country. Private individuals engaged in finance cannot be entrusted with the struggle to safeguard national sovereignty against “the deadly and detestable international Imperialism of money,” to use the words of Pope Pius XI.<sup>2</sup> This is especially important since bankers in every country have already succumbed to its rule and are accustomed to look upon the trends favoured by it as indicative of the true line of progress for the world. They have hitherto conspicuously failed to practise the virtue of general or legal justice.

Accordingly, the entire medium of exchange, *consisting of the lawful money of each country*, should be paid into use by the Sovereign Power in the country. No private promises-to-pay should be allowed to circulate as legal tender but should be subjected to the penalties applying to counterfeit money. The money created and paid into use by the Sovereign Power should be non-interest bearing at the source and non-cancellable, except by recalling it through taxation. It should not be brought into existence as a loan. The whole amount of new money issued should be paid into circulation to defray legitimate government expenses or to pay off existing government debt. The people, as a whole, would thus share the benefits and advantages involved in a change in the volume of money in existence in a nation. “By placing this first buying power in the hands of the government, the benefits fall to all the people, for by whatever amount the new money is issued, tax collections may be correspondingly reduced. This statement can be twisted into the thought that taxes can be abolished by merely issuing money *ad infinitum*. This is fallacious, for new money should be paid into use (circula-

<sup>1</sup> *Economic Tribulation* is published by John Lane, The Bodley Head, London.

<sup>2</sup> The Pope's words in the Encyclical Letter, *Quadragesimo Anno*, are: “funestus et execrandus rei nummariæ ‘internationalismus’ seu ‘imperialismus internationalis’ cui, ubi bene, ibi patria est.” This “International Imperialism” will tend to eliminate all that is enshrined in the Catholic concept of “patria.” This end coincides with that of Marx's dictum: “Workmen have no country.”

tion) only as the total stock of consumer goods—the things the people have produced and need in civilization—has been increased by expanded production.”<sup>1</sup> Besides, it seems opposed to the dignity of human personality that the issuing of exchange-medium necessary for the Common Good should place some in the position of inferiority, as happens when money is *loaned* into existence. As we shall presently see, the Sovereign Power in the State should not engage in *lending* money.

(c)—*Lending of Lawful Exchange-Medium by Banking Guild*

The *creation* of exchange-medium, then, should be withdrawn from private individuals. It should be reserved to the National Government, but the *lending* of money should be completely divorced from money origination. This is the second point of monetary reform. The *lending* of the lawful money issued by the governmental monetary authority should not be carried out by the governmental monetary authority, but by privately-owned Corporations erected into a Guild and functioning under a Guild Charter. Let us take these two proposals in turn.

“The most dangerous thing that could be done would be to place the merchandising of money in the hands of the National Government. Such a step would give the internationalists their final weapon to destroy the property and personal rights of loyal citizens.”<sup>2</sup> Government in the lending business is the essence of Socialism or Communism. For a government to create money as *loans* is even more vicious than for private banks to create money as loans; for, in the case of private banks, arbitrary discrimination is not the primary motive in denying loans. No private business can long endure if the Government engages in the lending of money, even money created by itself, or determines what businesses may acquire savings from the people in return for part ownership. This seems to be a grave defect in the German banking system, even though the fallacy of making the volume of exchange-medium of a country depend on the amount of gold under the control of the government has been decisively shown up in that country. It is quite true that the volume of exchange-medium ought to be proportioned to the development of a country’s productive capacity, not to the amount

<sup>1</sup> *Money Creators*, by Miss G. M. Coogan, p. 333.

<sup>2</sup> *Op. cit.*, p. 334.

of gold in its Central Bank. But the German financial system as a whole, in conjunction with the race-theory, will tend to disregard human personality. The Reichsbank creates bank credit as *loans* to the German Government, and the German Government allows this new bank credit to reach the channels of trade by granting *loans* of it to whatever businesses it arbitrarily chooses. This means that the German Government is *determining* what businesses may or may not borrow. Such acts of a government allow it to *aid* the businesses it chooses via *granting loans*, and destroy those it chooses by *denial of loans*. This method destroys the individual person's right to the disposal of his own earnings and the inalienable right of the human person to own, use and control honestly acquired private property. As has already been remarked, the human being is thus in danger of becoming a mere *individual* at the mercy of the State. He is not being treated as a *person*.<sup>1</sup>

With regard to the second proposal, namely, that the lending of money should be carried out by privately-owned Corporations, "each of the existing banks should be divided into two separate institutions or at least into departments of the original bank. The first set would be *girobanks*.<sup>2</sup> The Americans designate them 'check banks.' 'All banks carrying deposits subject to check would be required to treat these deposits as trust-funds of money held for the depositors. . . A full 100 per cent. reserve has the status of a trust fund the real owners of which are the depositors.'<sup>3</sup> Thus bank deposits would once more become real *deposits* entrusted to the banker and withdrawable on demand. No interest would of course

<sup>1</sup> Miss Coogan wrote as follows in 1937: "If the Government controls the lending of money, it can determine who may or who may not borrow money and hence can control every single business in the country. Controlling every business means controlling every economic activity; control of every economic activity gives power to control also the cultural and spiritual activities of the citizen. Lenin recommended Government origination and control of the medium for exchange. Unless the power to originate money is restricted to sovereignty and scientifically exercised, and lending is restricted exclusively to private, independent, State-chartered corporations, it is nothing short of childish prattle to talk about preventing the onrush of Socialism, Communism, or whatever name one wants to use to designate an anti-Christian State, in which all but the 'chosen few' are hopeless slaves."

<sup>2</sup> A Girobank is a bank in which the money (coins or bullion in the early days) remains the property of the customers or members, thus being a *depositum* in the strict sense, the banker being a custodian or bailee. The owners can withdraw the money and the ownership of it can be transferred by written orders. Hence when the claims are circulated from one to another, they are said to make a giro (a circuit or turn) from hand to hand.

<sup>3</sup> Irving Fisher, *100 per cent. Money*, 2nd Ed. (1936).

be paid on them ; on the contrary, the depositors would have to pay the bank for its book-keeping service in arranging for transfers by cheque. . . In addition to girobanks there would be loan-banks, but not so limited in their scope, for lending or investing. How would these new savings-banks get money to lend ? From their own money (capital), from the money received from customers (savings accounts), from the money repaid on maturing loans. . . ' The only new limitation on bank loans would be a wholesome one, namely, that no money could be lent unless there was money to lend. That is, the banks could no longer overlend by manufacturing money out of thin air so as to cause inflation and a boom. . . Under the 100 per cent. system, banks would make loans just like anybody else, either out of their own savings or out of somebody else's, precisely as the early lending banks did before they were prevented by somebody's ' bright idea ' to lend other people's money while still letting those other people think that they had that money to use as money.' ”<sup>1</sup>

#### *(d) Stability of Price Level*

To understand how the stability of the price-level is to be obtained, we must consider the method by which it is proposed to issue and lend lawful exchange-medium. Sir Reginald Rowe gives an excellent summary of Professor Soddy's proposals<sup>2</sup> for England as follows : " The huge balance of liabilities for cash which the banks have in fact no means of meeting should be met by the Nation by an equivalent issue of National money in the form of notes, and there should be no further creation or destruction of money by the banks. A national issue equal to the total of current bank deposits would be needed, say £2,000 million. The State would take over from the banks securities to this amount. Where these were collateral securities against loans, their owners could redeem them by repaying the loans. Where the State became the owner of Government securities, having paid for them with national notes, it could cancel these securities. Any other securities could be exchanged by market process for Government securities. The conclusion of the whole matter would be that the banks would hold money (physical money in the form of notes) to the exact value of their total current account deposits. It would be real money, a great part of which

<sup>1</sup> Op. cit., pp. 17, 92. The quotation from Irving Fisher is taken from *Money*, by Professor O'Rahilly, pp. 350-352.

<sup>2</sup> Contained in *Wealth, Virtual Wealth and Debt*, pp. 196-199.

(i.e. all current account balances) they could not lend, but must hold in trust for its individual owners. [Money on time-deposit could be lent in the fashion already explained above under (c)]. The banks could not create money to lend, as now. One obvious result would be that when £2,000 million had been issued in new notes, that amount of national debt would have been cancelled. It should be emphasised that the issue of further new money would not be at the mercy of any Government, but in the hands of a statutory independent body, which would work scientifically on data readily obtained. Its economic thermometer would be price level, the maintenance of average price level being its single aim when increasing or decreasing the supply of money.”<sup>1</sup>

We can supplement the above succinct statements by quotations from Miss Coogan’s *Money Creators* and A. N. Field’s *The Truth about New Zealand*. According to the former, a statistical authority, called the U.S.A. Monetary Trustees, appointed by and directly responsible to the legitimate Government, should determine the rate at which lawful money should be issued or withdrawn, in order to maintain the price index of the main commodities constant at a level which would permit full employment. “The Monetary Trustees,” she writes, “should maintain scientific records of prices—price indices which would reliably indicate at what levels the *aggregate* of raw commodities and aggregate finished goods are changing hands at any particular time. Once raw material price levels had reached a point wherein the nation’s productive and business activity had absorbed its unemployed, and the price structure was high enough to afford sufficient national income to carry the legitimate private debt structure of the nation, that price level should be maintained. The fluctuations thereafter should be minor, because the flow of money would always be scientifically related to the actual quantity of physical consumer goods available for distribution. . . In case it became necessary to curtail the volume of money, that could be done through taxation. . . Only a decrease in the volume of consumer goods, due to famine or disaster, would necessitate a decrease in the volume of money. . . If price levels are too low, too large a share of the products goes to satisfy those who own claims on the fixed assets and those engaged in actual production receive less than would enable them to consume the products of industry. After the

<sup>1</sup> *The Root of All Evil*, pp. 53, 54.



desired price level is reached, money should be paid into the stream by the Monetary Trusteeship only as goods appear ready for distribution, which goods cannot be moved into consumption at the existing price levels without additional money. Given an adequate supply of money, the volume of goods distributable at a given price level would be limited only by the capacity of the nation to produce goods. The volume of goods produced would be limited only by the amount of natural resources, fixed capital, and the number of workers available. . . The result would be, *not* a fluctuating dollar as the deceivers shout, but a stable dollar as common sense proves. Stability means *constant purchasing power* of a dollar in terms of things people buy. . . The national Monetary Trustees would be required to file for publication, once a month, an intelligible and easily understood report, which would indicate exactly how much currency was outstanding as at that date. . . At any time currency was issued, the exact amounts and exactly to whom and how issued would be made public information. There is no reason why such reports could not be simple and understandable to everyone."<sup>1</sup>

The Monetary Trustees should be exclusively *full* citizens of the country, should have an unblemished record for honesty and integrity and should have had no connexion with international banking, either as owners, partners, employees or advisers. They should receive adequate salaries, but should benefit in no way whatsoever, except as citizens of the country, in the amount of money added to or withdrawn from the money stream.<sup>2</sup>

Mr. A. N. Field treats of stability of price level in connexion with the exchange rate with Great Britain. "Up to 1914," he writes, "our New Zealand pound was tied up very closely with the British sterling pound: one could always be obtained for the other with very small fluctuation in the rate of exchange. . . In August, 1914, the British pound became inconvertible paper and the New Zealand pound followed suit. The exchange rate remained pretty constant between the two until the slump set in. The banks then gradually let the rate widen to 10 per cent. and then in January, 1933, the Government put it up to 25 per cent. At this point it has since been held, except for one very slight reduction."<sup>3</sup>

<sup>1</sup> *Money Creators*, pp. 251, 252, 254, 255, 338.

<sup>2</sup> *Money Creators*, p. 250.

<sup>3</sup> For the advantages to New Zealand of the higher exchange rate, cf. *Money*, by Professor Alfred O'Rahilly, pp. 404-409, 423.

The fixed exchange policy was thus broken between 1931 and 1933, but thereafter it was resumed on a different level. This fixed exchange money policy means that if commodity prices in Britain remain steady, commodity prices in New Zealand also remain steady. If British prices fluctuate violently—as they have done to a ruinous extent—New Zealand prices must also fluctuate with equal violence. That is the position so long as the one monetary unit is freely exchangeable for the other at a fixed rate. At present the fixed rate remains, but free exchange is prohibited.

“The alternative monetary policy to a fixed exchange is to regulate the supply of money in New Zealand to maintain a steady internal price level, and let the exchange rate fluctuate as the outside price level fluctuates. Low prices in Britain would then mean a low exchange rate. Exported produce would bring all the time a steadier price in our money. Money would thus be made a much more accurate measure of value than it now is. This would naturally mean a reduction of financial anxiety and worry for everyone exchanging goods and services in return for money payments, which is practically everybody. If the people maintained production, the money end would take care of itself. This is the most urgently needed social reform in the world.

“The banks in the past have regulated the quantity of money in circulation so as to be able to deliver sterling on demand at the fixed rate of exchange. . . Methods of regulation would suffice to maintain a steady internal price level. Those controlling the issue of money, instead of watching the exchange rate, would simply watch the various price indices now compiled and any additional ones they thought necessary to have compiled. If prices started rising above the point fixed, money would be withdrawn from circulation: if prices began to fall more money would be got into circulation. This is done all the time now. To vary the circulation of money, interest rates on overdrafts and fixed deposits are altered; bank advances are contracted or expanded. . . In controlling money to keep the price level steady no attempt would be made to control the price of individual commodities.<sup>1</sup> What would be

<sup>1</sup> What is said here by Mr. Field in *The Truth about New Zealand* must be supplemented by the teaching of Pope Pius XI in *Quadragesimo Anno* on the rôle of vocational groups. When the Guilds or Vocational Groups are organized and functioning under a State Charter, the activities of the groups will be directed to the Common Good and they will strive to arrive at just prices for the goods or services they furnish. The State will exercise supreme control.

done would be, in effect, to make up a market basketful of stable commodities, the quantity of each article in the basket being in proportion to the quantity passing in trade. The objective would then be so to regulate the value of money in circulation that a New Zealand pound-note would, as nearly as possible, always buy this basketful. Flour might be up, butter down, and every item moving according to demand and supply, but, averaged over the lot, possession of a pound-note would enable its holder to walk home with just about the same total basketful all the time.

“Stabilizing money takes the money factor out of price fluctuations, and leaves just the non-monetary factors of demand and supply of commodities. As one well-known writer on these subjects has pointed out, the money factor is like the tides of the ocean, and the commodity demand-and-supply factor is like the waves of the sea, bobbing up and down to different levels all the time. The tides are the big factor determining the level of the water, and the waves a comparatively small factor, even in the greatest storm. The money factor is like the tides, and is the principal thing determining the price level. If it is got under control we can have a stability and a prosperity in industry that we can never know to-day.”

Mr. Field then shows by means of index figures the practical working on the exchange rate with London of a stabilized price level in New Zealand and adds that the effect of the exchange movement would be to iron out price fluctuation to a large extent. He concludes the chapter with the observation that “stability in internal purchasing power is the only sensible basis on which to control money. Money must be made a just measure of value. If it is not, every money transaction perpetrates injustice, with debts on one level and prices of commodities on another level. And injustice sooner or later means the disintegration of the existing social order.”

Some important remarks on this aspect of national monetary reform are to be found in Minority Report No. III of the Irish Banking Commission (1938), drawn up by Mr. P. J. O’Loghlen. In Chapter I of his report and in his Appendix II, Mr. O’Loghlen stresses the fundamental disorder of modern economic life, which has been so much insisted on in this book, namely, the subordination of members of Christ to production and of production to finance, or, to put it more succinctly, the domination of money over society. After a brief allusion to the foundation of twenty-six central banks

in twenty-six different countries, affiliated to the Bank for International Settlements established at Basle, he quotes from the Majority Report, from which he is a dissident, the following statement on the functions of a central bank. "The principal duty of a central bank is to maintain the integrity of the national monetary unit. To carry out this task the central bank has to ensure the maintenance of external stability (in terms of gold, or sterling, or some other currency), and to take care of the monetary reserves of gold or foreign exchange, and also to *have certain means to influence the currency and credit position within the country.*" Mr. O'Loghlen then adds: "The objective of monetary policy, here so plainly stated, namely, the control or restriction of currency and credit within the country, appears to me to be one in which the interests of bondholders, and those who trade in money, are given complete precedence, and the interests of the ordinary people in each country, who need remunerative employment above all else, are considered to be of a very minor importance. I have already stated my view that the currency and credit position within the country should reflect its own power to produce wealth, its capacity for development, and the necessity to provide employment for its people. It is the stated view of my colleagues (of the Majority Report) that these things. . . are secondary considerations and should be sacrificed to maintain a fixed foreign exchange rate."

Now, the maintenance of stability in purchasing power of national exchange-media has not been a desideratum wherever the money power has exercised domination over society. In fact money has come to dominate, as we have seen, largely through the disregard of this indispensable condition of the just functioning of an exchange-medium. Mr. O'Loghlen rightly insists upon aiming at stability of the price level in view of reversing the present disorder. "Owing to our attaching the Irish currency to that of Great Britain," he writes, "prices in Ireland have been determined hitherto by the prices ruling in England, with disastrous results for Irish agriculture. . . As agriculture will have to keep its costs down to the lowest possible level in order to retain its market in England, all hope of either a rising standard of living, or of an increasing internal market, will be in vain; and in vain also, will be any hope of increased employment in the rural areas. . . Self-government does not consist in having a flag and the trappings and appearance of independence, but in having effective control over vital national interests. We have been persuaded

by the Banking Commission of 1926 to relinquish all but the appearance of control over such important and vital national interests as our price level." But "there is no special validity attaching to any particular price level. The price level for any country is the level at which that particular country is best able to attain and maintain the fullest possible use of its resources. As the circumstances vary within wide limits, the levels of prices at which they will be able to maintain full employment will vary also. The maintenance of fixed rates of foreign exchange tends to force the prices in different countries to conform to a common level, thus preventing the development of price levels which are most conducive to the maintenance of full employment, and a remunerative return for industry. . .

"It is quite practicable to develop such levels of wages and prices within a particular country as are most conducive to the common good, and the appropriate, and indeed the only, means by which such a policy can be carried out is a national monetary system which has regard principally to the internal conditions of the country in which it operates, and which is directed to the maintenance of full employment for productive purposes, and also of such prices and wages as are most conducive to national well-being. On the other hand, a monetary system which aims at being international and which, by maintaining fixed rates of foreign exchange, forces internal conditions to accord with those of other countries, precludes us from adopting measures which would enable remunerative prices, or wages on which people can live in decent comfort, being realised in practical daily life. . .

"If a fixed rate of foreign exchange is abandoned, and a policy of the internal development and use of all our resources is followed, there is no reason whatever to apprehend any wide or constant fluctuations of the exchange rates. As between England and ourselves, the movements of the exchange rate would correspond with movements in the levels of prices in the two countries; and price levels, apart from abnormal conditions such as another war, will tend to move slowly and gradually. My proposals would not introduce wide or rapid fluctuations of prices in Ireland; but would allow the two countries to adjust themselves to each other in accordance with their respective purchasing power, which would not be subject to any greater condition of instability than at present. Not only is this the case, but active steps could and should be taken by the Irish monetary authorities to minimise such

inconvenience to importers and exporters as a moving rate of exchange may otherwise bring, by taking appropriate steps for this purpose. These steps should be :—

“(1) To establish and maintain a forward market for foreign exchange in Ireland.

“(2) To provide and control an equalisation fund, designed not to peg the rate of exchange at an arbitrary level, but to render as gradual as possible any movements of exchange rates which were the results of an active policy of internal development. . .

“ In Appendix I, I have outlined the character and scope of an Economic Development Commission which would be able to organise and to direct the unused productive resources of the nation, with the object of maintaining full employment, and so raising the standards of economic life. . . An effective balance between expansion and contraction of the volume of money would require to be maintained by the Economic Development Commission. The practicable daily test of the fluctuations of such a balance would be the maintenance of a constant and equal activity of the country's production and consumption, as disclosed by statistical indices [to be compiled by the Economic Development Commission], and the absence of any considerable degree of unemployment. . . The Economic Development Commission should be in close touch with the Currency Commission, the Department of Finance, and the banks, and should be represented on the Foreign Exchange Committee which I recommend should be established.”<sup>1</sup>

In the pamphlet, *The Arch-Enemy of Economic Freedom*, Professor Soddy treats of some points not explicitly mentioned in his previous works. He deals excellently with the remedy proposed by some monetary reformers, namely, the closing of the price-gap so as to be fair to both producers and consumers. He also explains very clearly how to face the difficulty of investments in foreign countries. He examines the Morgenthau and Keynes Plans. Following Mr. McNair Wilson, he insists that stabilization of the internal price-level is the national policy required in every country, whereas, “ the fixation of the foreign exchanges, which means continual see-sawing of the internal price-level, is favoured by all the megalomaniacs, who, whether from too optimistic humanitarian dreams or personal egotism, favour ‘ planning ’ on a world scale, and a

<sup>1</sup> Minority Report No. III, by Mr. P. J. O’Loghlen, pp. 26, 42, 45, 50.

premature attempt to unite all nations into one World-State with an international currency, in the belief, apparently, that a lie can become true if it is made universal. . . . A premature move in the direction of world unification would endanger the nations losing such autonomy as now remains to them and the whole world would be dominated by the dictatorship of those who only seek power over the lives and labours of others." Professor Soddy here re-echoes the warning contained in *A Twentieth Century Economic System*, namely, that a Central International Bank must not be entrusted with the task of keeping the imports and exports of member nations in equilibrium. Multilateral trade could be provided for by the Exchange Controls of the participating nations having representatives at an International Exchange or Clearing House, but each nation must have charge of maintaining its own imports and exports in equilibrium. "If a Central International Bank were entrusted with this task instead of each nation being free to solve its own domestic problem in its own way, we should be once more back to the old condition of financial war to control a central monetary authority which, in its turn, would control the domestic affairs of so-called independent nations."

Money or token-wealth, as we have seen, is destined by its nature to facilitate exchanges, so that the persons composing the families of a given unit or area may more easily be able to provide themselves with the necessities of life—food, clothes and shelter. Exchanges are, therefore, subordinate to this main purpose and "exchanges between nations situated all over the world (the establishment of which may be highly advantageous) are by their nature subsidiary both to the local development of wealth for the locality and to local exchange."<sup>1</sup> Local development must aim at avoiding waste and at being as full as possible, subject to the overriding requirements of personal freedom, family life and the properties of the soil. "It is common to hear nowadays that *because* Great Britain is a small island very densely populated, and *because* during the war we have sacrificed so many of our foreign securities, *therefore*, we must make it our first business to develop our foreign trade. The logic of this argument (and it is applied to many other countries besides Great Britain) has never been explained. Common sense with an eye upon primaries would hold that *because* our country is

<sup>1</sup> Article on Money in *The Weekly Review*, April 27, 1944.

densely populated and likely to feel the pinch of poverty, *therefore* we should apply ourselves to an intense local production (always governed by the dictates of the soil) and to internal exchanges, and thus provide our primary economic needs in the most economical way with as little dissipation as possible of our real wealth abroad. Such a general policy would ensure at once the provision of necessities before luxuries and the fullest possible use of the talents and initiative of our people.”<sup>1</sup> The excellent article in *The Weekly Review* from which we have just been quoting was occasioned by a recently published *Statement of Principles for an International Monetary Fund*. Concerning this statement the article says : “The International Monetary Proposals whatever their technical merits or defects may be (and a Committee of financial experts in control of an international fund must cause some concern as being the opposite pole from anything like a democratic or even national system), deal only with the machinery of an activity [the manipulation of international exchange-medium] two removes from primary economics. . . From this it follows that no economic utopia can be expected to result from the joint statement of the financial experts ; it tends rather to tighten the grip that a few non-national financiers have upon the world.”

Article on Money in *The Weekly Review*, April 27, 1944.



## CHAPTER IX

### THE FULL RETURN TO ORDER

How have the two evils deplored by Professor Soddy and so many others, namely, the domination of Finance over Politics and Economics and the instability of national price-levels become so widespread? In this as in other cases the ultimate reason is to be found in the refusal of men to submit to the Divine Plan for order in the world through the Mystical Body of Christ. In spite of the naturalistic opposition of the Jewish nation to the Supernatural Messiah and to His Plan for order, and notwithstanding the weakness of fallen human nature, Western Europe in the thirteenth century had come to acknowledge God's Rights in the way He Himself had laid down and had organized society on the basis that man's supreme dignity was his supernatural and supranational life as a member of Christ. The truth was recognized that all men were members of Christ, actual or potential, and that society as such was bound to favour membership of Christ. The Guilds of the Middle Ages were an application of this great doctrine of human solidarity in Christ to economic affairs. Social life, in which Politics and Economics would be put into watertight compartments and sectioned off from the life of members of Christ was completely alien to the minds of that day. Western Europe as a whole then recognized the authority of the Vicar of Christ the King, and his right to say what was moral or immoral in Politics and Economics. As far back as the Council of Nicaea (325), in which the Divinity of the Head of the Mystical Body was defined, the Church had declared war on usury. The domination of Finance over Politics and Economics had proved disastrous for the Roman Empire, just as it is proving disastrous for States in our own times.

Accordingly, in spite of deficiencies and imperfections, the society of Western Europe down to the sixteenth century was organized under the banner of Christ the King and accepted the fact that there was a moral law binding on financiers as well as on politicians and economists. The revolt of the sixteenth century sectioned off the *Christian* life from the life of the *Citizen*, so political and economic organization left membership of Christ out of account. According to the

Catholic ideal, the one divinely-instituted ideal, the whole life of a member of Christ is meant to be subject to Christ and animated with the meritorious Supernatural Life of Grace, just as all the movements of the hand or of any other member are subject to the head in the physical body. In addition, there is solidarity between the members of the Mystical Body as there is between the members of the physical body. According to the Lutheran ideal all the activity of a Christian in the world is withdrawn from the rule of Christ and given over to Naturalism.

Lutheranism, then, initiated that dualism, which separates life into two halves so independent that they have only accidental relations with each other and thus prepared the way for Liberalism. Liberalism is simply the application of Naturalism to morality, politics, economics, and finance. Perhaps we may best describe it by saying that it consists in erecting particular sections of human activity, economic or political, into separate domains, each with its own autonomous end completely independent of the final end of man as a member of Christ. Thus when Politics and Economics were withdrawn from subjection to the moral law binding on members of Christ, the manipulation of money or exchange-medium was in due course withdrawn from subjection to Politics and Economics and erected into an autonomous department of life subject only to its own laws. The nominalist philosophy of Locke, the philosopher of the Bank of England, favoured the same tendency. "At the time the new social order was beginning," writes Pope Pius XI in the Encyclical Letter, *Quadragesimo Anno*, "the doctrines of Rationalism had already taken firm hold of large numbers, and an economic science alien to the true moral law had soon arisen, whence it followed that free rein was given to human avarice." The Catholic Church, guided by the Holy Ghost, sees far ahead. Locke's *Essay Concerning Human Understanding* and Mill's *Principles of Political Economy* are on the Index.<sup>1</sup>

The rending of the Mystical Body by the so-called Reformation movement and the uprise of private judgement or individualism on the supernatural level, led inevitably to the breaking up of the Guild organization and to the uprise of individualism, that is, of unbridled self-seeking, on the natural level of production, distribution and exchange of material

<sup>1</sup> For the development of these ideas see *The Mystical Body of Christ and the Reorganization of Society* and *The Workingmen's Guilds of the Middle Ages*.

goods. In his work on *The Economic Effects of the Reformation*, Professor George O'Brien has shown the effect of the Calvinist or Puritan doctrine of success in life as a sign of man's predestination. The result of the unlimited competition, unscrupulous underselling and feverish advertising, was inevitably the subordination of human beings to production. "The new conception of Christianity," writes Father Eustace Dudley,<sup>1</sup> "which replaced the old ideal, taught a radically different doctrine regarding the relation of this life to the next, and particularly as regards the value and purpose of good works and moral living. It was a doctrine that centred the whole of man's energy on the successful fulfilment of his vocation as a sure proof of his election; and which whilst it produced a prudent painstaking type of Christian with a great passion for duty, yet rendered impossible the fulfilment of his duties towards his weaker brethren. Believing as he did, and supported in his belief by the political economists of the time, that his own enlightened selfishness was productive of the highest happiness for the greatest number, he soon came to classify the poor and less fortunate as the product of laziness and vice; and they, neglected and forgotten, became either the victims of capitalism or were hidden away in state institutions under the stigma of poverty." The self-centred economic theories of Calvinism replaced the self-sacrificing asceticism of members of Christ. The aim of society became, not to supply a sufficiency of goods to families, so that the human personality of their members might be cultivated to the utmost, but to produce as much as possible, irrespective of the deleterious effects on the personality of the workers engaged in production.

But the subjection of human personality to the production of material goods is not the end of the perversion of order. There is a further stage of decay, which is realized by the subordination of the production of real wealth to the manipulation of exchange-medium or token wealth. Gradually Finance came to occupy the disordered dominant position it holds to-day. In his work *Die Juden und das Wirtschaftsleben*, the first edition of which appeared in 1911, Professor Werner Sombart aptly sums up the situation as follows: "If we want to make clear in one sentence the direction in which modern political economy is moving, we can say: the stock-exchange agents of the banks are becoming in an ever-increasing measure

<sup>1</sup> *National Resurrection*, pp. 49-50.

the dictators of economic life. All economic happenings are more and more subordinate to the decisions of finance. The question whether a new industrial undertaking is to spring up or an existing one to be developed ; whether the owner of a shop or a store is to get the means to extend his business, all these questions are decided in the offices of Banks and Bankers. In just the same way the sale of products is becoming, in an ever greater degree, a problem of finance. Our greatest industries are indeed already just as much financial associations as industrial undertakings." Leadership amongst financial, industrial and commercial interests has thus passed to the powerful groups which have secured "a monopoly in the creation of national credit and these groups, being internationally organized, have only to be left free in order to dominate the earth."<sup>1</sup>

The Collectivist reaction against Liberalism and *laissez-faire* has not attempted to undo the fundamental disorder whereby family-life and the soil of the earth are sacrificed for industry and commerce, and industry and commerce are subordinated to finance. On the contrary, "to-day we see taking shape what promises to be one of the most amazing compromises of history—the courtship and impending union of finance-capitalism and socialism in the bonds of an unholy matrimony. The high contracting parties have apparently drawn up their ante-nuptial contract ; at any rate they seem to be agreed upon such measures of collectivisation—sometimes politely called rationalisation—as may be necessary to wipe out the small units in industry and commerce. Larger units not amenable to discipline will be socialised outright ; others will be merged in huge monopolies, bureaucratically planned. The small manufacturer will surrender his independent status to become a minor functionary in some official or semi-official industrial combine ; the small shop-keeper will pull down his shutters to become a counter-hand in a sort of universal chain-store."<sup>2</sup>

Fallen man cannot maintain the rule of reason over the senses and observe order in social life, unless he subjects his reason to God and acknowledges Our Lord Jesus Christ and His Divine Plan for world-order. According to the hierarchical order of the practical sciences, the art of manipulating money is subordinate to Economics, the science which,

<sup>1</sup> Article in *The Weekly Review*, May 11, 1944, by A. K. Chesterton.

<sup>2</sup> Ibid. In a word, men will be treated as mere *individuals*, not as *persons*.

according to St. Thomas, studies families in the constituent relations of their members and in their conditions of existence, and to Politics, the science which has for object the organization of the State in view of the complete Common Good of the families and persons composing it. Decisions as to what is for the Common Good of the State and family life must be made, not by those skilled in the manipulation of money but by those in charge of the Common Good and of the maintenance of sound family life. Those skilled in the manipulation of money are masters of an auxiliary art furnishing to Politics and Economics the instrument they need. The revolt against the Supernatural Life and the Divine Plan for order and the withdrawal of Politics and Economics from subjection to the Mystical Body of Christ have gradually led to the overthrow of the natural hierarchical order of the practical sciences. Money now rules. Those skilled in manipulating it dictate policy to Statesmen and Economists. Combines and monopolies oust small family businesses, farming is treated as an industry to be mechanized in imitation of the factory, and the land, the source of the necessities of life, is exhausted. The results are apparent everywhere in the decay of family-life and the loss of soil fertility. The proper functioning of money is not a panacea for all disorders, as is clear from all I have written here and elsewhere, but its improper functioning is even more disastrous nowadays than it was in the days of the Roman Empire. The pace of life (and of destruction) has been accelerated by modern inventions.

The Beveridge Report in England does not aim at undoing the disordered domination of finance. On the contrary, it accepts the dictation of finance over industry and, acquiescing in that reversal of order, it tends to promote the return of the Servile State, by the introduction of compulsion and by nationalization of the majority of the medical profession.<sup>1</sup>

<sup>1</sup> " (Beveridge) does not stress in his report all the sanctions and disciplines, and even coercions, which the implementation of Social Security will actually involve, but they are implicit " (*Insurance for All and Everything*, by R. Davison, quoted by Rev. L. Watt, S.J., in *A Catholic View of the Beveridge Plan*, p. 8.

" That part of the Beveridge Plan which would lead to the nationalization of the greater part of the medical profession is manifestly unjust to the public as well as to the doctors themselves. The services of the few medical practitioners not forced to become State servants would be available only to the rich. The remaining doctors would lose their independence and their initiative, with deplorable consequences to the future of their profession. It is barely credible that the planners can really believe that the services which doctors now render to the public will be maintained under State

An excellent pamphlet by the Public Relations Committee of the Belfast Division of the B.M.A. points out that the basic proposal of the White Paper on a National Health Service (February, 1944) is "A Central Employment Board for Doctors." "Under the proposed Social Security plan," the pamphlet states, "disability benefit is to be paid to insured persons, so long as the disability lasts, subject to acceptance of medical treatment. Thus in future a patient may be faced with the alternative of taking his doctor's advice (or orders ?) or losing the disability benefit for which he has been taxed. Strict control of medical certification means, of course, disciplinary measures against the doctors who err too often in favour of the patient and the opening of personal medical records to a Government Department, in a position to give an absolute ruling which cannot be questioned in the Courts of Justice. To aid in the detection of malingering the number of 'sick visitors' is to be increased. . . . No provision is made in the document for the medical profession, organised in a service, to remain free to express advice and views to Parliament and the public. Criticism, however needed to ventilate individual grievances, would become 'politics.' . . . On certain matters, the all important ones of policy, the decision of the Minister is to be final. As regards disciplinary measures, there is to be no questioning his judgement in the Courts of Law. Not only is the Central Board, under the aegis of the Minister, to have the above powers, but it will have the power to move doctors about from one part of the country to another. . . . He who gives up freedom seeking security soon loses both freedom *and* security."

Another pamphlet, entitled "The Political Planners," by the same Body on the same subject, says : "There is a growing suspicion, within the medical profession . . . that the White Paper's proposals were originally inspired by a desire to control an independent profession in order to safeguard medical certification on behalf of a Treasury indirectly paying out sickness benefits from a special Social Insurance Fund. To-day the medical profession is awakened to the dangers of

control" (*Our Peace Crisis*, by Arthur Rogers). Cf. *Barrier to Health*, by Douglas Boyd (The Abbey Press, Bangor, Co. Down, Ireland).

The booklet, *Our Peace Crisis*, by Arthur Rogers, published by the Sterling Press, 38 Bedford Street, London, W.C.2, contains excellent information about the groups that are planning for the increase of State control. Information about P.E.P. (Political and Economic Planning Group) was given years ago, in *All These Things* (1936) and *Facts about the Bank of England* (1937), by A. N. Field, New Zealand.

a Treasury conditioned outlook. . . . The British Medical Association is against the submergence of the individual in an authoritarian State such as we are fighting against to-day in all the battlefields of the War." The domination of finance is to be used to attack family-life in another way also, in order to "oil the wheels of industry."<sup>1</sup> "In the promotion of the cause of social servitude," writes Arthur Rogers in *Our Peace Crisis* (p.38), "the Beveridge Report has as its companion the Education Bill, brought in by Mr. R. A. Butler in December, 1943, the object of which is a general reorganization of education." "The children of to-day, and the unborn, will, as the human elements essential to our economic supremacy, be bent, toughened and trained in the New Educational System: through physical training, intensified school medical services, midday meals at school (mothers at work). . . Their parents must not interfere."<sup>2</sup>

In *Our Peace Crisis* (pp. 86, 93, 94, 95), Arthur Rogers insists also upon the Naturalism or Anti-Supernaturalism of many of those engaged in post-war planning in England. "It will not be enough," he writes, "to stop the two-pronged

<sup>1</sup> The phrase is quoted from Mr. R. A. Butler, by Mr. C. I. Kelly in *The Catholic Times*, May 26, 1944. It is clear from Mr. Kelly's excellent article that the Education Bill is part of the preparation for another attempt to outstrip other nations in what has been misnamed "a favourable balance of trade." This new effort to galvanize industrialism will have disastrous effects on farming and, as in the past, will set up that tension which makes war inevitable.

<sup>2</sup> Article by Mr. C. I. Kelly in *The Catholic Times*, May 26, 1944.

It is well to add that the English White Paper on Employment recently issued, explicitly proposes to continue the pre-war ruinous policy towards farming. It states that "we must continue to import from abroad a large proportion of our foodstuffs and raw materials and to a greater extent than ever before we shall have to pay for them by the export of our goods and services." Commenting, in *The Weekly Review*, September 7th, 1944, on a recent pronouncement of the British Minister for Agriculture to the effect that agriculture will do well "for some years to come," Mr. A. K. Chesterton asks why the Minister does not promise that farming will continue to flourish. Though English agriculture has been increased by over 70 per cent. since the beginning of the war and has been restored to something like its former prosperity, yet the country is "still a long way from being able to meet its own needs." "The answer is," Mr. Chesterton continues, "that as soon as the last gun is fired the whole immense might of the City of London will be directed to the task of securing new foreign bonds to replace the old which the war swallowed. And to achieve this end the lenders of money abroad will desire to wave the bait of the British market before the eyes of agrarian countries, as well as to ensure that their interest will continue to arrive in the traditional form of foreign foodstuffs. . . . On that account, beyond any doubt whatever, foreign foodstuffs will be allowed to flood into this country the moment the war ends, and an attempt will be made to buy off the British farmer's wrath by promising him a share of the newly liberated markets. . . . What makes the position even more grotesque is that the game of foreign lending is very nearly played out."

advance of the Beveridge and Butler Panzer Divisions, now developing into a menacing pincer movement. . . . We must face the fact that, at present, the British nation is being actually planned out of existence. The restoration of the family, with the father its head and the mother its heart, is an absolute necessity. This point of policy touches upon most other matters of social policy and many matters of economic policy. . . . It is not possible that the original instigators of current policies and proposals . . . believe in man's fall from [the Supernatural Life of] Grace. . . . This is not altogether surprising. In Great Britain, as in other countries, a small minority of individuals—determined and powerful—reject the Christian view of the nature of man, believing stubbornly in the diametrically opposite view that it is within the power of man to become as God, through his own material knowledge. . . . It is among those who hold this belief—which is the apotheosis of materialism, and which some call the serpent cult, or Satanism—that there are people who aspire to a millennium which they believe to be attainable through their becoming themselves the masters of mankind. Such people promote socialism and kindred forms of materialistic religion, also class hatred, revolutions and wars, as agencies of destruction ; and there can be no doubt that it is in their philosophy that the Planning movement has its first origin. . . . From a denial of original sin . . . it is but a short step to acceptance of the view that man is an evolving being, who is perpetually improving or progressing. . . . Those who hold this view are identifiable by their references to 'progress,' made without any indication, or apparent thought, of the goal to which man is, as they say, 'progressing' or of the end for which man is made. . . . Judging from their plans and their arguments, it is safe to assume that nearly all our leading Planners are 'progressives,' rather than instructed Christians, where they are not actively anti-Christian."

It was the conviction of their membership of Christ that nerved the early Christians for the long struggle for order under the Roman Empire. That same conviction, shared in and acted upon by all Catholics the world over, will be necessary to undo the present reversal of order in economic organization. The first fruit of that conviction ought to be the demand by Catholics of all nations that the political, economic and financial arrangements between States at the end of the present conflict shall be submitted *as to their morality* to the judgement of the Sovereign Pontiff, the Vicar of Christ.





## APPENDIX I

### MONEY

### BANK

### DEPOSIT

The following explanations of the above terms from the pen of Professor O'Rahilly, the distinguished President of University College, Cork, will, I am sure, be useful to my readers.

#### *Money*

"Money as such—apart from its material record—is something immaterial: it is a moral and legal relationship, something instituted by man, and hence not existing in nature or in the animal world. It is a socially recognised right-to-buy transferable from one person to another. It is not made out of anything: it is just issued or created, just as a person makes a promise or creates a contractual relationship. The State, representing the Community, issues money, which is usually recorded on bits of paper or pieces of metal, but may be recorded merely by a few figures in ink on the books of the Central Bank. The banks issue money by bank notes and still more by mere entries on their books, which we transfer to one another by cheques, i.e., by directing the banker to alter his book entries" (*The Standard*, April 17, 1942).

#### *Bank*

"A bank nowadays is an institution which, on the basis of a proportion of State-money created by the Central Bank, creates another and more convenient form of money (transferable by cheque) for the Government as well as for individuals or firms. . . The banks are public utility institutions, exercising the communally delegated function of creating (and cancelling) the money required by the community. They are entitled only to a strictly controlled service charge; and when the service is provided for the State itself (or for public works), the charge may well be 'nil or even negative'" (*The Standard*, Oct. 1, 1943).

*Deposit*

"*Deposit* has an entirely different meaning to-day from *depositum*, just as the word *bank* itself has changed its meaning. In Roman Law, *depositum* means anything entrusted for safe-keeping to another who does not acquire any property in the thing. It can be translated a *bailment* or—to invent a new term—an *entrust*. This primitive function still subsists in modern banks—in the plate, jewellery, securities, etc., kept in a banker's safe or strong-room. . . Nowadays a deposit is the liability of the banker to pay a sum on demand, a right of action which he has created against himself in order to purchase an asset or counter-claim. It is not a *depositum*, it is not the cash in reserve, it is not some thing or some value entrusted to the banker as bailee. Even if the customer lodges legal tender, this is not a *depositum* but what in Latin is called a *mutuum*, i.e., a loan. . . A 'deposit' no longer means a *depositum* but a debt" (*Money*, pp. 48, 49, 70).

## APPENDIX II

### GARDENS, FERTILIZERS AND FINANCE

An excellent little book, entitled *The Compost Gardener*, has been written by Mr. F. C. King, at the suggestion and with the aid of that eminent authority on farming and the care of the land, Sir Albert Howard. Sir Albert says in the Introduction that it was one of the compensations he had for having to evacuate his home in 1940 that he was able to make the acquaintance of Mr. F. C. King, a head-gardener of twenty-five years' experience in Westmoreland.<sup>1</sup>

The book is essentially practical and consists of Mr. King's lectures on how best to grow about twenty-five ordinary vegetables: Cabbage, Broccoli, Carrots, Parsnips, Onions, etc., etc. These lectures, however, are unusual; unusual because based on the natural order, which has been overthrown by the disorder consequent upon the domination of finance and paper costs in modern life. The natural order demands that to have healthy human beings, the animals and plants upon which the human beings feed must be healthy. In order that the animals may be healthy, the plants, by which they are nourished, must be healthy. The health of the series, therefore, starts with the health of the soil, on which the plants grow. "When we compare our efforts with those of Nature," writes the author, "it is obvious that there is something seriously wrong somewhere with a system of cultivation which robs plants of their natural birthright—health—and makes it imperative either continually to change our stock of plants or to employ poison sprays to protect them from pests and disease. . . In my judgement the first condition of successful gardening is to build up soil fertility. The appearance of pests or disease is a warning that our soil needs attention and that steps should at once be taken to correct this state of affairs by seeing that the vegetable wastes of the garden are converted into humus and returned to the soil. Our crops will then be provided with a store of balanced food. . . The problem of manuring is simple. All we have to do is to supply the earth-

<sup>1</sup> *The Compost Gardener* is published by T. Wilson and Son, Ltd., Highgate, Kendal, Westmoreland.

worm and the invisible labour force—moulds and microbes—with the humus they need. The waste products of these unseen workers then feed the crop. . . . As the fertility of our soil is built up, pests and diseases disappear, because once the soil is fertile the crops protect themselves. . . . I have used many tons of compost and have been impressed by the almost total absence of pests such as wireworms and slugs. . . . I am convinced, after years of observation, that crops would give heavier yields if we were not so keen on depriving the soil of waste vegetable matter and on poisoning the soil by the use of fungicides and insecticides.”

Sir Albert Howard contributes a very useful chapter on “Compost and its Preparation.” “The operations of Nature,” he writes, “are based on humus. . . . Nature never provides artificial manures to stimulate growth or poison sprays to destroy insect and fungous diseases. If we copy Nature in our gardening we can make our garden manure itself and also produce crops which are not only resistant to pests, but also transmit disease resistance and health to ourselves. This, in brief, is the basis of organic gardening.”

The book, too, contains a fine section on how to prepare and cook vegetables, contributed by Mrs. Gordon Grant, whose work, *Feeding the Family in War-Time*, is published by George G. Harrap & Co., Ltd.

#### INORGANIC FERTILIZERS

“Commercial manures,” writes Mr. King, “may be roughly divided into two classes : organic and mineral. In my opinion the sparing use of the organic class [Fish meal, Bones, Rape meal, etc.] will often give beneficial results for a time, but there is no place for mineral inorganic fertilizers in a well-conducted garden.” He then goes on to speak of the deleterious effects of Nitrate of Soda, Sulphate of Ammonia, Basic Slag, Superphosphate of Lime, and the Potassic Manures—Kainit, Sulphate of Potash, etc. With regard to Basic Slag and Superphosphate of Lime, he says : “I have used considerable quantities of both and was quite satisfied at the time that I had done a wise thing ; now I am patiently retracing my steps and building up the fertility of the soil under my charge on a surer foundation. The good effects from the use of these artificials were not maintained and the deterioration of the land was so marked that I had no option but to discontinue their use. . . . If the land is treated with artificial manures,

we encourage pests and disease. To control these, more poisonous substances are used in the form of washes and powders, thereby producing the death of the inhabitants of the soil which alone make and maintain soil fertility." Mr. King strongly recommends the use of sewage sludge and says that it is far better than even farmyard manure.

On the other hand, both Basic Slag and Superphosphate of Lime are recommended for grasslands in *Ley Farming*, by Sir. R. George Stapledon and William Davies (Penguin Series), and in *Back to Better Grass*, by I. G. Lewis (Faber and Faber, Ltd.), as well as in *Soil and Sense*, by Michael Graham (Faber and Faber, Ltd.).

The Earl of Portsmouth (Viscount Lymington) in *Famine in England* (H. F. and G. Witherby, Ltd.) seems to sum up the situation excellently. "The farmer," he writes, "having exhausted his soil, has often tried to repair the loss, not by the relatively costly business of good mixed farming, but by artificial manures. Appropriately enough, the artificial manure-maker is the manufacturer of high explosives, so what he gains on the swings of war he can keep on the roundabouts of peace. The reckless use of artificial manure is as destructive as the careless handling of explosives. . . . Artificial manures may be useful in exceptional cases to stimulate production, or as with basic slag to help derelict grass land, but unless they are used in conjunction with good farming they are highly dangerous. The processes of life depend as much on decay as on growth. Healthy growth can only take place when there has been proper decay of organic matter which becomes humus. This can only be brought about by the working of soil bacteria. Reckless use of sulphate of ammonia, nitro-chalk, potash and other salts kill the bacteria, and so the plant cannot remain healthy when there is no humus in the soil. Thus the overdosing of badly farmed soil with artificial manure can complete the ruin which the endless cereal crops and cutting of forests have started."<sup>1</sup>

It may be well to add a few words on the question of the use of sprays from another distinguished farmer and writer,

<sup>1</sup> "Lime, phosphate and potash sometimes have important places in the land's constitution, but they and the nitrogen manures, play only a small part in feeding it. . . . Artificial manures are no substitute for dung because they provide no humus" (*Soil and Sense*, pp. 96-97).

"It has been established that the soil fraction which is the chief carrier of fertility is the humus. This is produced by the decay of plant structures and is assisted by the addition of animal wastes" (*The Discipline of Peace*, p. 122, by K. E. Barlow, Faber and Faber, Ltd.).

Lord Northbourne. In *Look to the Land* he writes: "If there is any doubt as to whether artificial manures ought to be classed as poisons there can be no doubt about the classification of the ever-increasing array of sprays which are applied to crops in order to kill pests. These are frankly poisonous. Arsenic, lead, copper, tar, oils, nicotine are freely used. They all get to the ground in the end, and what they do there, or even before they get there nobody knows. True, plants continue to grow on the ground, but why is it that more and more spraying is necessary?"<sup>1</sup>

In the controversy about the use of artificial manures and poison sprays, just as in the controversy about bread and roller mills, we must not forget the influence of the disordered domination of finance, under which we live, or rather, exist. This disordered domination of finance has been responsible for the ruin of much good land. "International debt and soil erosion," writes Lord Northbourne in *Look to the Land*, "are twin brother and sister, inseparables." Financial forces will favour the use of these substances, because the rhythm of production of them can be accelerated in order to pay interest on debt. Nature's rhythm, however, must be respected with regard to the soil, or else the results will be disastrous.

The disastrous cycle which was begun at the dictation of "Science" and finance has been admirably outlined in an article by C. D. Bachelor in *The Weekly Review*, April 27, 1944. "Nature's method of soil management," he writes, "was practised by farmers for thousands of years, right up to the time when Baron Liebig made what was acclaimed as a marvellous discovery."<sup>2</sup> He analysed the ashes of plants

<sup>1</sup> A French-Canadian paper, *L'Echo du Bas St. Laurent*, 23rd July, 1927, quoted the journal of the American Chemical Society about the effect of the poisonous insecticides used on tobacco plants. The article states that considerable quantities of arsenic, etc., remain in the plants and pass from there into the systems of smokers.

<sup>2</sup> "Rome was living on the tribute of her conquered provinces, just as a modern city lives upon the produce of distant farmlands—often beyond the seas. Rome had, like modern towns, a sewage system that disgorged into rivers and seas. . . A great German scientist, Baron von Liebig, writing in the year 1840, was perhaps the first man to notice what was happening. He observed that the quantity of minerals in the soil was limited, and that it was possible to measure the extent to which every crop exhausted the earth. That, of course, was on the assumption that there was no return of these minerals. Writing of the Roman system he said that their sewers engulfed, first the agricultural wealth of the Roman peasants, and later that of Sicily, Sardinia, and the once fertile coast of Africa. He saw a similar fate threaten the modern world; but at this point his argument took a curious turn. Instead of devising means to return sewage and garbage to the soil, he set his mind to work on substitutes—ersatz food

and finding that they consisted of Nitrogen, Phosphates and Potash, declared that all that was necessary to grow crops in abundance was to incorporate these three chemicals into the soil and all would do well. His findings, backed up by commerce, very quickly became practised by farmers and at the present day some millions of tons of chemicals are annually poured into the soil, with the result that the soil is being steadily poisoned, earth-worms, fungus and bacteria killed, and the balance of the soil completely upset.

"The introduction of chemical farming soon brought about a censor from Nature in the shape of pests and diseases, which attacked both vegetation and soil with disastrous results. Undismayed, the chemists invented sprays, powders and washes—mostly of a poisonous nature—to combat the evil which they had instigated.

"The chemists, even now, had not finished their task of destruction, for the food grown on chemicals and sprayed with chemicals soon had an adverse effect upon the health of man who consumed it, with the result that there was, and still is, an unprecedented demand for indigestion cures, stomach powders, nerve tonics, etc., which again fell to the chemists to invent and supply. A casual glance at the advertisements appearing in newspapers, periodicals and on the hoardings will testify to the amount of these patent medicines which must be consumed by the public.

"To where is this age of chemical farming leading us? There can be but one answer. To the complete destruction of soil fertility, ill-health and suffering amongst mankind and the ultimate starvation of all living things."

#### ARTIFICIAL MANURES AND FINANCE

I have quoted the statement of the Earl of Portsmouth that "the artificial manure-maker is the manufacturer of high explosives, so what he gains on the swings of war he can keep on the roundabouts of peace." An interesting article by H. D. C. P., in *The Weekly Review*, March 2, 1944, enables me to develop that point a little, and to add some further testimony to the effect of artificial manures on the land. "The English farmer," writes H. D. C. P., quoting from *The Times*,

for the earth. He became the Father of Chemical Fertilisers. . . It is chiefly for lack of a regular return to the soil of organic manure, forming 'humus' that fertile land became dust-bowls and deserts" (*Our Debt to the Soil*, by Reginald Reynolds, in *The Weekly Review*, May 25, 1944).



"has been urged for the last five years to produce bumper crops at all costs ; he has done this, but in doing so he has to take out of the land far more than he has put in.

"In this work he has been very materially assisted by the use of artificial manures. As a small holder myself, and one in constant touch with his farming neighbours, I can say from our corner of England that the verdict is unanimously against the continuance of this crop-snatching policy. Our land is impoverished, and we would never use another artificial again.

"Now there are large vested interests in this drug trade. *Will they be handled after the war in the same way as their companion interests in the armament industry*, or will they be encouraged to survive ? . . . . The signs of the times in rural market towns are not propitious. The travellers in these things are far from packing up and retiring from the scene of their labours ; their directors urge them to greater efforts and the limelight of publicity still shines upon them. That which was a temporary war-time good has all the appearance of becoming a permanent peace-time evil, crops will continue to be snatched until the land of England becomes another 'dust-bowl,' and all our food has to be imported from abroad. I have not heard that the directors of the industries concerned in this trade have been warned that their services will be no longer required, and that they are to be classed with the manufacturers of armaments whose efforts must be redirected into the productive works of peace. . . .

"I had written so far when the *Sunday Times* kindly supplied an authoritative postscript in the form of a letter from Sir Albert Howard. He writes : 'The crux of this matter can be stated in a few words. Is the use of artificials and poison sprays, with or without humus, harmful to the soil, to the crops and animals raised thereon and to the health of the human population consuming such produce ? After a study of this question in four continents over a period of 45 years, during which I have had exceptional facilities as an investigator, I am convinced that the answer is : Most emphatically yes. This conclusion is shared by the growing body of pioneers with whom I am associated. Confirmatory evidence is now coming forward in a torrent . . . . That poison sprays and artificial manures are harmful is proved by a great mass of evidence. Two examples may be quoted. Arsenical washes kill the bees which are essential for pollination, seed formation and the production of honey. Artificials, sulphate of ammonia

in particular, destroy earthworms wholesale. These creatures are the great conditioners of food material for healthy crops. . . . Once this important section of the potato growers' unpaid labour force is put out of action, the crops suffer from at least two new diseases—eelworm and virus—and the quality and keeping power of the produce deteriorate. A change over to freshly prepared humus in place of artificials is soon followed by the rapid disappearance of these troubles and by healthy crops.' ”

#### THE IDEAS UNDERLYING THE BIO-DYNAMIC METHOD OF COMPOSTING.

Mr. King's book, *The Compost Gardener*, embodies the sound ideas of Sir Albert Howard and the results of his own experiments. In warmly recommending it, and Sir Albert Howard's book, *An Agricultural Testament* (Oxford University Press), the present writer would like to utter a word of warning with regard to the theories associated with the name of Rudolph Steiner and the Anthroposophical Society founded by him. There seems to run through these theories a Kabbalistic deification of man by his natural powers, a pantheistic caricature of our participation in the Inner Life of God in Three Divine Persons by Sanctifying Grace.

In 1902, Rudolph Steiner became a member of the Theosophical Society under Mrs. Besant and was Secretary-General of the German section until 1913, when he broke away from Mrs. Besant and founded the Anthroposophical Society, a name in all probability derived from a work entitled *Anthroposophia Magica* published about 1650 by the occultist, Thomas Vaughan. Steiner built a temple for the adepts of Anthroposophy at Dornach near Basel in Switzerland. The temple was burned in 1922 but rebuilt. Steiner died in 1925.

According to René Guénon in *Le Théosophisme*, Steiner was a Rosicrucian. Steiner himself defined Anthroposophy as a path of knowledge to guide the Spiritual in the human being to the Spiritual in the Universe and so achieve the union of the life-force within man with the universal life-force without, thus forming the deified man. Steiner professed to teach the Spiritual Science by which this inner man could be awakened and brought into contact with the Spirit Beings or Masters who teach and develop man's life-force. According to him, the man, Jesus of Nazareth, united himself with one of these Beings and, as a consequence, “mighty forces streamed out

from this event as an impulse for all later human development." The student of this Spiritual Science, "by the faculties that are in him, enters consciously the worlds where spiritual beings dwell and spiritual processes take place. He sees spiritual beings and spiritual processes, and he sees too how the beings and the processes of the physical world arise out of the spiritual. It is then his further task to express certain domains of what is revealed to his spiritual sight in the form of ideas."

According to the writer of the book, *Light-Bearers of Darkness*, which I have utilized for what I have written in the last paragraph, in the first number of Steiner's magazine, *Anthroposophy*, there was an article on Eurhythmmy. Eurhythmmy, it said, has grown out of the essence of Anthroposophical Spiritual Science, and is based on an understanding of the true nature of man and of his relation to the earth, as well as to the Planetary and Zodiacal Mysteries of the Cosmos. Steiner's Eurhythmmy appears very suspicious.

Here as elsewhere in the literature of secret societies (Ren Guénon in *Le Théosophisme* treats of the *exoteric* and *esoteric* Sections of the Anthroposophical Society), we find the lying statement of Satan that there is a knowledge of a life higher than that revealed and bestowed by Our Lord Jesus Christ, True God and True Man. This knowledge and this life, he suggests, are to be attained by the development of men's natural powers, and by them "they will be as gods." It is the old temptation.

But how does all this concern the making of compost for the restoration of soil-fertility? We shall see. In the book, *Compost for Garden Plot or Thousand-Acre Farm*, by Mr. F. H. Billington, formerly Inspector under the Irish Department of Agriculture, a very good summary is given of the different methods of making compost:

- (a) The Bio-dynamic system based on the ideas of Dr. Rudolph Steiner;
- (b) The Indore method evolved by Sir Albert Howard;
- (c) The Quick-Return system devised by Miss M. Bruce;
- (d) The Adco method elaborated at the Rothamsted Experimental Station, England.

In Mr. Billington's summary of the Bio-dynamic method, we read such sentences as the following: "The essence of the Bio-dynamic methods lies in the *conscious* realization and application of fundamental *life-force* processes. . . . It is postulated that the earth itself is a living organism, subject to

terrestrial and cosmic influences and rhythms—not a mere inert mass of matter.” My readers will readily recognize the kinship between these expressions and the theories outlined above.

It is always a pleasure to come into contact with a sound outlook on life in any of its departments. Sir Albert Howard’s works are amongst the most remarkable in this respect. With regard to the life of the soil, he writes : “ How does humus act ? Its chief function is to feed the unseen life of the soil (chiefly moulds and microbes) and also the burrowing animals like earthworms, so important in soil aeration. The wastes of this soil population, including the worms, then feed the plant. They also maintain the tilth or texture of the soil. . . . But it is not sufficient just to feed the soil population and to maintain the tilth. The soil needs a reserve of additional humus to absorb and retain water and to keep the ground warm.” This quotation is taken from the chapter by Sir Albert on Compost, in Mr. King’s book. *There is a population living in the soil, but the soil itself is not a living organism.* In the Preface to his book, *An Agricultural Testament* (Oxford University Press), Sir Albert writes as follows about the Bio-dynamic system in general : “ I remain unconvinced that the disciples of Rudolph Steiner can offer any real explanation of natural laws or have yet provided any practical examples of their theories.”

## APPENDIX III

### DESTRUCTION OF QUININE TO KEEP UP PRICE

In Chapter V we have seen something about the systematic destruction of the gifts bestowed by God on men for their use and benefit. A particularly sad example of such destruction of portion of a valuable crop, in order to maintain a high price for the product, is given in the book entitled *Germany's Master Plan*, by Joseph Borkin and Charles A. Welsh.<sup>1</sup> On pages 82 and 83 of that work we read: "It is estimated that there are some 800,000,000 sufferers from malaria in the world to-day, more than 100,000,000 of whom are in India alone, accounting for 1,000,000 of the 3,000,000 deaths annually. In the United States it was estimated in 1937 that there were more than 4,000,000 cases, the majority of which were in the Southern States. . . .

"Since 1865, the Dutch have maintained one of the tightest of all monopolies by the usual methods of market control, but with consequences more immediately and dramatically tangible in the casualty lists of those stricken by malaria. . . . The 37,500 acres of [cinchona] trees [of the Dutch Quinine Syndicate's plantation in Java] supplied over 95 per cent. of the world's quinine. . . . The government sponsored syndicate of planters and manufacturers, the Kina Bureau of Amsterdam, maintained a high-price, low-output policy. Regardless of actual need or effective demand, only a limited amount of quinine was sold to each country. The annual harvests of cinchona bark . . . were often larger than the quotas. In such cases the excess bark was stored, or, more often, burned. It has been estimated that about 50 per cent. of the bark produced was burned in some years.

"The little quinine produced outside the Netherlands Indies was, through international agreement, subject to the

<sup>1</sup> This book is published by John Long, Ltd., London, New York, Melbourne. The authors are officials of the United States Government, but it is remarked in the Introduction by Thurman W. Arnold that their findings "have not been checked or approved in any official way."

same price-fixing arrangements. Since the unconscionable high price precluded its purchase by the people of the areas where malaria occurs most frequently, the cartel's monopoly was criticized by social and medical workers in the East. The Health Section of the League of Nations . . . periodically published the production and price record of quinine and its derivatives, which so clearly bespoke the unrelenting control which had, with more efficient methods, made greater output possible, but increased prices and withheld 'surplus.' It is not too much to say that these practices were directly to blame for the continuance of a much higher death rate than that which would have obtained if maximum production and competitive price levels existed."

## APPENDIX IV

### OUTLINE OF ENGLISH HISTORY

The following brief outline of English History from Henry VIII to William of Orange, taking account of the financial factor, may prove useful to students. For the development of the points here touched upon, *The Two Nations*, by Christopher Hollis, frequently referred to in the course of this book, and *The Tragedy of the Stuarts*, by J. Desmond Gleeson (London, Cecil Palmer), are strongly recommended.

When Henry VIII attacked the Divine Plan for order, he prepared the downfall of the English popular Monarchy. The families that rose to wealth and power by the confiscation of the property of the Church and the Abbey lands, which were used for the maintenance of the poor and the education of the people, gradually hemmed in the Monarchy. The overthrow of the Monarchy by these new fortunes of the Cecils, the Cavendishes, the Cromwells and the rest was largely contributed to by the decline in the value of money during the 16th and 17th centuries. Deriving from feudal times and customs, the normal Crown dues were fixed. While prices were rising and expenses increasing, the royal income remained at the old fixed rate. "Half an ounce of gold in Henry VIII's reign could scarcely be equalled by three ounces of gold in Charles I's reign, roughly one century later . . . and yet, both Henry and Charles were in receipt of incomes represented by the same figure. . . . The true royal incomes, then, were in steady decline at the same time that the private incomes of a special group of men within the state were in a condition of steady increase, And moreover, with its decreasing means, the royal resources in lands were being rapidly lost to the Crown and gained by the new men. . . . The Crown had to be subsidized and the subsidy, naturally, came from the new rich lords. . . . It was on this very question of subsidy that William Cecil and his partners were able to exercise control over Queen Elizabeth. It was in order to secure her money

that she was forced to yield to their requests, notably in the matter of the public execution of Mary Queen of Scots." <sup>1</sup>

James I was shrewd enough to size up the situation of the Monarchy and allowed Robert Cecil to guide him. Charles I "saw the dependence of the monarch upon the large owners become daily more abject, and he struck."<sup>2</sup> By James the First's death, the price-level was up to 550 and it was impossible for Charles I to pay off a debt of 5½d. when he had only 1d.<sup>3</sup> Charles I "rebelled against those who would appoint themselves his pay-masters. . . . He challenged the practical rights of the new big fortunes to dictate to him because he had lost *his* fortune, and he lost the battle that ensued. . . . Charles II was brought back to England from foreign exile . . . as a salaried head of the state, almost as a salaried servant of the rich."<sup>4</sup> Charles, a very clever man, tried to shake himself free from the shackles with which he was bound. His experiment of issuing paper money failed, in part because, as Christopher Hollis points out, he issued his paper orders only for large sums. The bankers or goldsmiths were thus enabled to charge a large discount to those who wanted small sums and in this way brought discredit on the King's notes.<sup>5</sup> But the King's rising income from customs duties made him almost independent by the end of his reign.

When James II, the creator of the English fleet, who was a convinced Catholic and a man not given to compromise like Charles II, came to the throne, the wealthy nobles had a twofold reason for plotting to get rid of him. They knew that he would not be a pliable servant and they feared a Catholic reaction which might reopen the question of the old Church lands. With the advent of William of Orange, the triumph of the Aristocracy over the Monarchy was complete. The foundation of the Bank of England, however, with its privilege of creating money, meant that wealth and power gradually passed into the hands of the financiers and the speculators

<sup>1</sup> *The Tragedy of the Stuarts*, pp. 85, 86. Christopher Hollis notes that in one year at the time of the Irish campaigns Elizabeth had to sell £120,000 worth of Crown lands.

<sup>2</sup> *The Tragedy of the Stuarts*, p. 87.

<sup>3</sup> Cf. *The Two Nations*, p. 13.

<sup>4</sup> *The Tragedy of the Stuarts*, p. 87.

<sup>5</sup> Cf. *The Two Nations*, p. 22.



with disastrous results for the landowners and the countryside.<sup>1</sup> The rule of the financiers and the speculators is called Democracy.<sup>2</sup>

To illustrate the significance of the remark that the manipulators of money rule, in spite of the label "Democracy," a few sentences may be quoted from an excellent pamphlet, *Money and National Reconstruction*, by P. C. Loftus, M.P. (Economic Reform Club), "That the Bank of England was responsible for our disastrous post-war financial policy from 1920 to 1931," he writes, "is widely and, I think, correctly believed. The cardinal error of that policy was the decision to return to the Gold Standard, especially to return to the pre-war parity, thereby doubling the value of the depreciated pound and doubling also the real value and actual burden of our vast National Debt. Warning voices were raised by individuals prominent in industry and finance pointing out that such a step must inevitably wreck the export trades and lead to a vast increase in unemployment, but in vain, and the Bank of England commenced its policy of reducing the amount of money in order to force up its value. . . . The sacrifices the Nation made to restore the Gold Standard, the bitter years of deflation, the millions of unemployed, the ruin of the cotton and coal export were all in vain, and the edifice so laboriously constructed at such a cost of human suffering finally collapsed in 1931. . . . Any individual may call at Somerset House and . . . inspect the shareholders' register of any public company. . . . But he is not allowed to inspect the list of shareholders of the Bank of England, if indeed a list is kept at Somerset House. Moreover, a member of Parliament is entitled to put down questions on the Order Paper of the House of Commons on almost every conceivable subject, but he is not allowed to put down any questions asking for information as to the names of the shareholders of the Bank of England."

<sup>1</sup> In the Introduction to *An Agricultural Testament* (Oxford University Press), Sir Albert Howard ends his outline of the decay of the Roman Empire with the words:

"The strongest possible support of capital must always be a prosperous and contented countryside. A working compromise between agriculture and finance should, therefore, have been evolved. Failure to achieve this naturally ended in the ruin of both."

<sup>2</sup> Cf. the note on Democracy on pp. 99-100 of *The Rulers of Russia*.

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# The Rulers of Russia . . . .

AMERICAN EDITION REVISED AND ENLARGED

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FATHER COUGHLIN'S BROADCASTS

"For them (the peoples of the Soviet Union) We cherish the warmest paternal affection. We are well aware that not a few of them groan beneath the yoke imposed on them by men who in very large part are strangers to the real interests of the country. We recognise that many others were deceived by fallacious hopes. We blame only the system with its authors and abettors who considered Russia the best prepared field for experimenting with a plan elaborated years ago, and who from there continue to spread it from one end of the world to the other."  
(Encyclical Letter of Pius XI, *Divini Redemptoris*, on Atheistic Communism.)



REV. DENIS FAHEY, C.S.Sp.



# THE RULERS OF RUSSIA

AMERICAN EDITION

THIRD EDITION, REVISED AND ENLARGED

By

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## FOREWORD TO THE THIRD EDITION.

IN his well-known book, *Genève contre la Paix*, pp. 83-92, Count de St-Aulaire, former Ambassador of France at Madrid and London, gives an interesting account of a "lecture" on the Mission of Israel amongst the nations, by a Jewish banker of New York. The "lecture" was "delivered" at an international dinner at Budapest in 1919, only a few days after the collapse of the Judaeo-Bolshevist domination of Bela-Kuhn over Catholic Hungary. The Count explains, by way of introduction, that a number of Jewish revolutionaries, who had been expelled from Hungary, had returned there in American uniforms after the armistice, and that their reports guided President Wilson in his attitude towards all that concerned the interests of Israel. This explains in particular, adds the Count, the President's scandalous partiality towards the Bolsheviks. In reply to the question how it was possible for high finance to favour Bolshevism, which is hostile to property, movable and immovable, the Jewish banker began by explaining that those who are astonished at the alliance between Israel and the Soviets forget that the Jewish nation is the most intensely national of all peoples and that Marxism is simply one of the weapons of Jewish nationalism. Capitalism, he added, is equally sacred to Israel, which makes use of both Bolshevism and Capitalism to remould the world for its ends. The process of renovation of the world is thus carried on from above by Jewish control of the riches of the world and from below by Jewish guidance of revolution. Israel has a divine mission, in fact Israel, become its own Messiah, is God. Israel is purifying the idea of God and at the same time preparing the way for the definitive triumph of the chosen race. Thus, the banker concluded, Jewish power of organisation is manifested at one and the same time by Bolshevism with its delirium of destruction and by the League of Nations in the sphere of reconstruction.

The "lecture" given by this Jewish banker came back to my mind when I learned that the information given in the document quoted by me, briefly on page 27 of this pamphlet and at length on pages 88-91 of *The Mystical Body of Christ in the Modern World*, had been called in question in New York. It occurred to me that he might be asked to repeat the "lecture" in public and thus enlighten my critics far more effectively than I could hope to do. Accordingly, I asked the well-known authority on Judaeo-Masonic subversive activities, M. L. de Poncins, to find out from the Count de St-Aulaire if he had taken note of the name of the banker. The Count courteously replied that he had not done so, but he added that "the 'lecture' being the expression of the mentality not of an individual but of a group, every Jewish banker of New York would have said exactly the same in a moment of sincerity." (Letter of 19th March, 1939.)

### Proximate Preparations of the Russian Revolution

I intend to examine the whole question at length in a book upon which I am engaged, *The Mystical Body of Christ and the Organisation of Society*. For the moment, I will content myself with quoting a few documents that are not as well known as they ought to be. One is the secret report received by the Imperial Russian General Headquarters from one of its agents in New York. This report, dated February 15th, 1916, was made known to the world by the Russian writer, Boris Brasol in his book, *The World at the Cross Roads*. It runs in part as follows: "The Russian Revolutionary Party of America has evidently resumed its activities. As a consequence of it, momentous developments are expected to follow. The first confidential meeting which marked the beginning of a new era of violence took place on Monday evening, February 14th, 1916, in the East Side of New York City. It was attended by sixty-two delegates, fifty of whom were 'veterans' of the revolution of 1905—the rest being newly admitted members. *Among the delegates were a large percentage of Jews, most of them belonging to the intellectual class, as doctors, publicists, etc., but also some professional revolutionists. . . .* The proceedings of this first meeting were almost entirely devoted to the discussion of finding ways and means to start a great revolution in Russia as the 'most favourable moment for it is close at hand.' It was revealed that secret reports had just reached the party from Russia, describing the situation as very favourable, when all arrangements

for an immediate outbreak were completed. The only serious problem was the financial question, but whenever this was raised, the assembly was immediately assured by some of the members that this question did not need to cause any embarrassment as ample funds, if necessary, would be furnished by persons in sympathy with the movement of liberating the people of Russia. In this connection the name of Jacob Schiff was repeatedly mentioned."

Mr. Boris Brasol adds, on pages 70 and 71 of the same work: "The full history of the interlocking participation of the Imperial German Government and international finance in the destruction of the Russian Empire is not yet written. . . . It is not a mere coincidence that at the notorious meeting held at Stockholm in 1916, between the former Russian Minister of the Interior, Protopopoff, and the German Agents, the German Foreign Office was represented by Mr. Warburg, whose two brothers were members of the international banking firm, Kuhn, Loeb and Company, of which the late Mr. Jacob Schiff was a senior member."

### **Robert Wilton's List of the Rulers of Soviet Russia**

An eye-witness of exceptional value of all the events of the Russian Revolution is Robert Wilton, the Russian correspondent of *The Times* for seventeen years. Born in England but educated in Russia, he knew Russia like a Russian. During the war, this correspondent of *The Times*, on one occasion in 1916, took command of a section of the Russian army, of which the officers had been wounded, and behaved with such gallantry that he was decorated with the Cross of St. George. It was the first time that this exclusively military distinction had been conferred upon a civilian. In the Foreword to his French book, *Les Derniers Jours des Romanof*, from which I am about to quote, Robert Wilton says, that in order to ensure the accuracy of the work, he himself translated from Russian into French the official reports and original documents confirming his narrative. "I have done all in my power," he adds, "to act as an impartial chronicler." The list of names of the Rulers of Russia in 1918, which I am about to quote, is taken from pages 136-137 of this painstaking French study of the Russian Bolshevik Revolution. It is a noteworthy fact that this list is not to be found in the English edition of the same work, *The Last Days of the Romanovs*, published in September, 1920, by Thornton Butterworth.

According to the English review, *The Patriot*, of 20th February, 1930, after Robert Wilton had written in 1920: "The Jewish domination in Russia is supported by certain Russians . . . they are all mere screens or dummies behind which the Sverdlovs and the thousand and one Jews of Sovdepia continue their work of destruction," his chances in English journalism were gone. It is a well-known fact that he died in straitened circumstances in January, 1925.

On page 29 of *Les Derniers Jours des Romanof*, we read: "In order not to leave myself open to any accusation of prejudice, I am giving (on pages 136-137) the list of the members of the Central Committee, of the Extraordinary Commission and the Council of Commissars functioning at the time of the assassination of the Imperial Family. The 62 members of the Committee were composed of 5 Russians, 1 Ukrainian, 6 Letts, 2 Germans, 1 Czech, 2 Armenians, 3 Georgians, 1 Karaïm (Jewish sect), 41 Jews.<sup>1</sup> The extraordinary Commission of Moscow was composed of 36 members, including 1 German, 1 Pole, 1 Armenian, 2 Russians, 8 Letts, 23 Jews. The Council of the People's Commissars numbered 2 Armenians, 3 Russians, 17 Jews. According to the data furnished by the Soviet Press, out of 556 important functionaries of the Bolshevik State, including the above-mentioned, there were in 1918-1919, 17 Russians, 2 Ukrainians, 11 Armenians, 35 Letts, 15 Germans, 1 Hungarian, 10 Georgians, 3 Poles, 3 Finns, 1 Czech, 1 Karaïm, 457 Jews.

"If the reader is astonished to find the Jewish hand everywhere in the affair of the assassination of the Russian Imperial Family, he must bear in mind the formidable numerical preponderance of Jews in the Soviet administration."

On pages 136-138, then, of the same work, the author writes: "It is in the Central Committee of the Bolshevik Party that the governmental power resides. It was composed as follows in 1918: Bronstein (Trotsky), Apfelbaum (Zinovieff), Lourie (Larine), Ouritski, Volodarski, Rosenfeldt (Kamenef), Smidovitch, Sverdlof (Yankel), Nakhamkes (Steklof).

---

<sup>1</sup> There are some slight differences between this list and the one to which he refers and which is quoted further on.

|                                                           |          |
|-----------------------------------------------------------|----------|
| Jews .....                                                | 9        |
| Oulianof (Lenine), Krylenko, Lounatcharski, Russians..... | 3        |
|                                                           | <hr/> 12 |

"The other Russian Socialist Parties are similar in composition. Their Central Committees are made up as follows: S.D. Mensheviks, 11 members, all Jews; Communists of the People, 6 members, of whom 5 are Jews and one is a Russian; S.R. (Right Wing), 15 members, of whom 13 are Jews and 2 are Russians (Kerenski, who may be of Jewish origin, and Tchaikovsky); S.R. (Left Wing), 12 members, of whom 10 are Jews and 2 are Russians; Committee of the Anarchists of Moscow, 5 members, of whom 4 are Jews and one is a Russian; Polish Communist Party, 12 members, all Jews, including Sobelson (Radek), Krokhenal (Zagonski) and Schwartz (Goltz).

"These parties, in appearance opposed to the Bolsheviks, play the Bolsheviks' game on the sly, more or less, by preventing the Russians from pulling themselves together. Out of 61 individuals at the head of these parties, there are 6 Russians and 55 Jews. No matter what may be the name adopted, a revolutionary government will be Jewish.

The Council of the People's Commissars comprises the following:—

| <i>Ministry or Commissariat</i> | <i>Name</i>                     | <i>Nationality</i> |
|---------------------------------|---------------------------------|--------------------|
| President . . . . .             | Oulianof (Lenine) . . . . .     | Russian            |
| Foreign Affairs . . . . .       | Tchitcherine . . . . .          | Russian            |
| Nationalities . . . . .         | Djougachvili . . . . .          | Georgian           |
| Agriculture . . . . .           | Protian . . . . .               | Armenian           |
| Economic Council . . . . .      | Lourie (Larine) . . . . .       | Jew                |
| Food-Controller . . . . .       | Schlichter . . . . .            | Jew                |
| Army and Navy . . . . .         | Bronstein (Trotsky) . . . . .   | Jew                |
| State-Control . . . . .         | Lander . . . . .                | Jew                |
| State Lands . . . . .           | Kauffmann . . . . .             | Jew                |
| Works . . . . .                 | V. Schmidt . . . . .            | Jew                |
| Social Relief . . . . .         | E. Lilina (Knigissen) . . . . . | Jewess             |

| <i>Ministry or Commissariat</i> | <i>Name</i>                   | <i>Nationality</i> |
|---------------------------------|-------------------------------|--------------------|
| Public Instruction . . . . .    | Lounatcharsky . . . . .       | Russian            |
| Religions . . . . .             | Spitzberg . . . . .           | Jew                |
| Interior . . . . .              | Apfelbaum (Zinovief) . . .    | Jew                |
| Hygiene . . . . .               | Anvelt . . . . .              | Jew                |
| Finance . . . . .               | Isidore Goukovski . . . . .   | Jew                |
| Press . . . . .                 | Volodarski . . . . .          | Jew                |
| Elections . . . . .             | Ouritski . . . . .            | Jew                |
| Justice . . . . .               | I. Steinberg . . . . .        | Jew                |
| Refugees . . . . .              | Fenigstein . . . . .          | Jew                |
| Refugees . . . . .              | (Assistant) Savitch . . . . . | Jew                |
| Refugees . . . . .              | "      Zaslovski . . . . .    | Jew                |

Out of 22 members, 3 Russians, 1 Georgian, 1 Armenian, 17 Jews.

The following is the list of members of the Central Executive Committee:

| <i>Name</i>                     | <i>Nationality</i> |
|---------------------------------|--------------------|
| Sverdlof (President) . . . . .  | Jew                |
| Avanessof (Secretary) . . . . . | Armenian           |
| Bruno . . . . .                 | Lett               |
| Breslau . . . . .               | Lett               |
| Babtchinski . . . . .           | Jew                |
| Boukharine . . . . .            | Russian            |
| Weinberg . . . . .              | Jew                |
| Gailiss . . . . .               | Jew                |
| Ganzburg . . . . .              | Jew                |
| Danichevski . . . . .           | Jew                |
| Starck . . . . .                | German             |
| Sachs . . . . .                 | Jew                |
| Scheinmann . . . . .            | Jew                |
| Erdling . . . . .               | Jew                |
| Landauer . . . . .              | Jew                |

| <i>Name</i>          | <i>Nationality</i> |
|----------------------|--------------------|
| Linder               | Jew                |
| Wolach               | Czech.             |
| Dimanstein           | Jew                |
| Encukidze            | Georgian           |
| Ermann               | Jew                |
| Joffe                | Jew                |
| Karkhline            | Jew                |
| Knigissen            | Jew                |
| Rosenfeldt (Kamenef) | Jew                |
| Apfelbaum (Zinovief) | Jew                |
| Krylenko             | Russian            |
| Krassikof            | Jew                |
| Kaprik               | Jew                |
| Kaoul                | Lett               |
| Oulianof (Lenine)    | Russian            |
| Latsis               | Jew                |
| Lander               | Jew                |
| Lounatcharski        | Russian            |
| Peterson             | Lett               |
| Peters               | Lett               |
| Roudzoutas           | Jew                |
| Rosine               | Jew                |
| Smidovitch           | Jew                |
| Stoutchka            | Lett               |
| Nakhamkes (Steklof)  | Jew                |
| Sosnovski            | Jew                |
| Skrytnik             | Jew                |
| Bronstein (Trotsky)  | Jew                |
| Teodorovitch         | Jew                |
| Terian               | Armenian           |
| Ouritski             | Jew                |
| Telechkine           | Russian            |
| Feldmann             | Jew                |



| <i>Name</i>             | <i>Nationality</i> |
|-------------------------|--------------------|
| Froumkine .....         | Jew                |
| Souriupa .....          | Ukrainian          |
| Tchavtchevadze .....    | Georgian           |
| Scheikmann .....        | Jew                |
| Rosental .....          | Jew                |
| Achkinazi .....         | Imeretian          |
| Karakhane .....         | Karaïm             |
| Rose .....              | Jew                |
| Sobelson (Radek) .....  | Jew                |
| Schlichter .....        | Jew                |
| Schikolini .....        | Jew                |
| Chklianski .....        | Jew                |
| Levine (Pravdine) ..... | Jew                |

Accordingly out of 61 members, 5 are Russians, 6 are Letts, 1 is a German, 2 are Armenians, 1 is a Czech, 1 is an Imeretian, 2 are Georgians, 1 is a Karaïm, 1 is a Ukrainian, and 41 are Jews.

The following is the list of the members of the Extraordinary Commission of Moscow:—

| <i>Name</i>                   | <i>Nationality</i> |
|-------------------------------|--------------------|
| Dzerjinski (President) .....  | Pole               |
| Peters (Vice-President) ..... | Lett               |
| Chklovski .....               | Jew                |
| Kheifiss .....                | Jew                |
| Zeistine .....                | Jew                |
| Razmirovitch .....            | Jew                |
| Kronberg .....                | Jew                |
| Khaikina .....                | Jewess             |
| Karlson .....                 | Lett               |
| Schaumann .....               | Lett               |
| Leontovitch .....             | Jew                |
| Jacob Goldine .....           | Jew                |

| <i>Name</i>          | <i>Nationality</i>   |
|----------------------|----------------------|
| Galperstein .....    | Jew                  |
| Kniggisen .....      | Jew                  |
| Latzis .....         | Lett                 |
| Schillenkuss .....   | Jew                  |
| Janson .....         | Lett                 |
| Rivkine .....        | Jew                  |
| Antonof .....        | Russian              |
| Delafabre .....      | Jew                  |
| Tsitkine .....       | Jew                  |
| Roskirovitch .....   | Jew                  |
| G. Sverdlof .....    | Jew <sup>1</sup>     |
| Biesenski .....      | Jew                  |
| Blioumkine .....     | Jew <sup>2</sup>     |
| Alexandrovitch ..... | Russian <sup>3</sup> |
| I. Model .....       | Jew                  |
| Routenberg .....     | Jew                  |
| Pines .....          | Jew                  |
| Sachs .....          | Jew                  |
| Daybol .....         | Lett                 |
| Saissoune .....      | Armenian             |
| Deylkenen .....      | Lett                 |
| Liebert .....        | Jew                  |
| Vogel .....          | German               |
| Zakiss .....         | Lett                 |

In all, 36 members of whom 1 is a Pole, 1 a German, 1 an Armenian, 2 are Russians, 8 are Letts, and 23 are Jews.

“Accordingly there is no reason for being surprised at the preponderating rôle of the Jews in the assassination of the Imperial Family. It is rather the opposite which would have been surprising.”

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<sup>1</sup> Brother of President of Central Executive Committee.

<sup>2</sup> Count Mirbach's assassin.

<sup>3</sup> Blioumkine's accomplice.

According to the erudite Russian writer, Petrovski, in *La Russie sous les Juifs*, p. 79, "Nicholas II, the Imperial Family and the faithful members of his suite, were shot by the Jew, Yourowsky, assisted by the Jews, Golostchokine and Voïkoff, in obedience to the order sent from Moscow by the Jew, Sverdloff, and with the approval of the Council of the People's Commissars." We have seen the composition of the Council.

### **Pope Pius XI and the Preparation of the Russian Revolution**

Pope Pius XI wrote as follows in the Encyclical Letter, *Divini Redemptoris*: "For them (the peoples of the Soviet Union) We cherish the warmest paternal affection. We are well aware that not a few of them groan beneath the yoke imposed on them by men who in very large part are strangers to the real interests of the country. We recognise that many others were deceived by fallacious hopes. We blame only the system with its authors and abettors who considered Russia the best field for experimenting with a plan elaborated years ago, and who from there continue to spread it from one end of the world to the other." In this pamphlet, I have outlined some of the historical evidence which goes to prove that those "strangers to the real interests of Russia," who are experimenting with this Marxian plan elaborated years ago, are members of the Jewish nation, and that Communism is the latest and, up to the present, the most decadent materialistic phase of the opposition of that nation to the Supernatural Messiah.

### **Some Points of Detail**

Since the first publication of this pamphlet, doubts have been expressed about the accuracy of some details contained therein, especially about the language in Lenin's home and about the Jewish nationality of Madame Kollontai, Piatakoff and Karakhain. I have dealt with the question of Lenin's nationality at some length in this edition, on pages 25 to 27, without, however, pretending to be able to settle the question definitely. Madame Kollontai is spoken of as a Jewess and Piatakoff and Karakhain are given as Jews in the document quoted from the "Defender" of Kansas for the period 1935-1936. I have since discovered that this list is probably taken from a pamphlet in French, *Les Juifs en U.R.S.S.*, published by *Les Nouvelles Editions Nationales* of Paris. The lists of names in the French pamphlet are quoted

from another pamphlet in Russian with the same title and they are preceded by an introduction from the pen of a former secretary of a Communist "cell." In spite of these guarantees of special knowledge, it is almost certain that Madame Kollontai is not a Jewess but a Russian. There was a Russian revolutionary named Piatakoff, but I have not been able to discover if he is identical with the Piatakoff mentioned as a Jew in the "Defender" and in the French pamphlet. I have been also assured that Karakhain is an Armenian, not a Jew. In Robert Wilton's list, quoted in the Foreword, there is a Karakhane who is a Karaïm, which means that he is a member of the Jewish sect of the Karaites. That may account for the conflicting statements about him.<sup>1</sup>

The doubts raised about these points of detail only serve to confirm the overwhelming truth of what Robert Wilton wrote in *The Last Days of the Romanovs*: "The Jewish domination in Russia is supported by certain Russians . . . they (the Jews), having wrecked and plundered Russia by appealing to the ignorance of the working folk, are now using their dupes to set up a new tyranny worse than any the world has known." That tyranny is kept in existence by the same means by which it was set up. "In *Red Dusk and the Morrow*" (page 303), by Sir Paul Dukes, formerly Chief of the British Secret Service in Russia, we read that a Lithuanian asked a prominent Bolshevik how the regime was maintained. The answer was: "Our power is based on three things: first, on Jewish brains; secondly, on Lettish and Chinese bayonets; and thirdly, on the crass stupidity of the Russian people." One must deprecate the horrible insult to the unfortunate Russians whose natural leaders have been murdered, but the statement may otherwise be taken as a fairly accurate summary of the situation.

### **The War, September, 1939——?**

This little book and the previous portion of this Foreword

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<sup>1</sup> From the *Encyclopaedia Britannica*, vol. 18 and from the *National Encyclopaedia*, we learn that the Karaites were a Jewish sect which came into existence at Bagdad about the middle of the eighth century. The founder of the sect was the Rabbi Anon ben David. The Karaites appear to have been influential in the earlier period of their history, but at the present day, the sect is small and insignificant. Its members are chiefly to be found in Southern Russia, Poland, Turkey, Egypt and Palestine.

had been written before war began between England, France, Poland on the one side, and Germany on the other. For years, anyone accustomed to Judaeo-Masonic methods could easily see that the "democracies" of England, France and the United States were being urged on to war against "Fascism." That was and is quite clear and certain. On the other hand, the world-programme of the Rulers of Russia involves the unceasing effort to get the capitalist countries into armed conflict. A statement made by Stalin, at a session of the Third International or Comintern in Moscow, in May, 1938, makes this manifest. *"The revival of revolutionary action on any scale sufficiently vast,"* said the Muscovite figure-head, *"will not be possible unless we succeed in utilising the existing disagreements between the capitalistic countries, so as to precipitate them against each other into armed conflict. The doctrine of Marx-Engels-Lenin teaches us that all war truly generalised should terminate automatically by revolution. The essential work of our party comrades in foreign countries consists, then, in facilitating the provocation of such a conflict. Those who do not comprehend this know nothing of revolutionary Marxism. I hope that you will remind the comrades, those of you who direct the work. The decisive hour will arrive."*<sup>1</sup> When the "democracies" had been sufficiently keyed up by all the means at the disposal of financial forces, a non-aggression pact signed by Stalin gave Germany hope of sufficient supplies to be able to withstand the blockade. Stalin had thus done his part to promote conflict, and can now watch the growth of exhaustion in the different countries, while awaiting the decisive hour for world-revolution. The attack on the Mass may even be begun by a repetition of the dismemberment of Poland. Long ago, Frederick the Great of Prussia invited Russia and Austria to a "mystic communion in the body of Poland" saying that it might not be for the good of their souls but that it would be for the good of their States. History repeats itself.

There are rumors of an anti-Jewish drive in Moscow. Some even go so far as to say that the death or deportation or imprison-

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<sup>1</sup> Quoted in *The Patriot*, May 25th, 1939. The *Pravda* of 7th November, 1938, contains a statement issued by Dimitrov, General Secretary of the Komintern, in which he says amongst other things: "We must prevent a criminal understanding between the Fascist aggressors and the British and French imperialist clique."

ment by Stalin of many of the Jews who, since the Bolshevik Revolution of October, 1917, have controlled the world activity of Moscow, is indicative of a Russian national anti-Semitic reaction. This reasoning is very superficial. In spite of the "purges," Jewish enthusiasm for Communism as seen, for example, in regard to Spain, has not diminished in the least, nor has there been that slacking off in the activity of Communist agents which inevitably follows quarrels in the central authority. In passing, it is worth recalling that many of those "liquidated" Jews were originally introduced into Russia by Jewish financiers acting in collaboration with the German Government.<sup>1</sup> So far as one can see at present, there may be some superficial reactions in Russia as a result of the German-Soviet Pact, but the fundamental orientation of Russia has not varied. The programme of World-Revolution as outlined by Stalin in 1938 still holds. If Jewish propaganda for Communism lessens in volume and intensity, not merely in passing but in permanent fashion, and if the activity of Communist agents grows less, then we may look for the existence of some kind of national reaction in Russia. If not, then all that will have happened is that some of the figure-heads will have changed, while the secret controlling authority remains the same.<sup>2</sup> In the early days of the Bolshevik Revolution of 1917, there was resistance to the new orientation, on the part of some Jews in Russia, but it quickly died away. In this connection, it is interesting to note the announcement that the Jew, Karl Radek (Sobelsohn), though under guard since the Zinovieff trial, has been named head of the Soviet Russian Atheist party. He is one of the ablest of the older revolutionaries.

The reasoning outlined in the last paragraph is confirmed by the perusal of a remarkable book, excellently documented, entitled "*The Russian Face of Germany*," which appeared in 1932 from the pen of Mr. Cecil F. Melville. Mr. Melville gives in detail the history of the collaboration between the German Army authorities and Soviet Russia. I will quote some extracts and allow them to speak for themselves. "The story I shall unfold in these pages is the story of Germany's two faces, the one turned towards West-

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<sup>1</sup> Cf. *The Mystical Body of Christ in the Modern World*, pp. 89-93.

<sup>2</sup> It is curious to find *Die Zeit*, a Yiddish daily of London, in substantial agreement with this, in its issue of 17 Sept., 1939. Cf. *The Patriot*, 19 Oct., 1939.

ern Europe, the other turned towards Soviet Russia. . . . It can be said, without any exaggeration, that from 1921 till the present day Russia has been able, thanks to Germany, to equip herself with all kinds of arms, munitions, and the most up-to-date war material for an army of several millions; and that, thanks to her factories manufacturing war material in Russia, Germany has been able to assure herself not only of secret supplies of war material and the training of officers and other ranks in the use of this material, but also, in the event of war, the possession of the best stocked arsenals in Russia. . . . The firm of Krupp's of Essen—Krupp the German *Canon-King* (*Kanonenkönig*)—deserves a chapter to itself in this review of German war-industries in Russia. 'It deserves a separate chapter . . . because its activity upon Soviet territory has grown to tremendous proportions. . . . The final consolidation of the dominating position Krupp's occupy in Russia, was the formation of a separate company 'Manych' to which the Soviet Government granted a liberal concession. . . . Negotiations concerning these concessions for the company were conducted in Moscow, for several months. . . . Gradually there was formed in Russia a chain of experimental training camps, and artillery parks (ostensibly eliminated by the Treaty of Versailles). These are under the management of German officers, and they are invariably teeming with Germans either arriving to undergo a course of training, or leaving after the completion of the course. . . . At the time of writing (1932) interest is growing in the rising star of Herr Adolf Hitler, the Nazi Leader. Herr Hitler is regarded as the protagonist *par excellence* of the Right against the Left in Germany, and, as a Hitlerist regime is anticipated before long, it may perhaps be argued that the *Dritte Reich* of the Nazis, the sworn enemies of Communism, would not tolerate the Reichswehr-Red Army connection. Such a conclusion would be inaccurate to the last degree. . . . Stalin, the realist, would have no qualms in collaborating with a Hitlerist Germany. But more important than this are the following facts:—The Reichswehr Chiefs and their political allies amongst the civilian politicians and officials have succeeded in nursing their Eastern orientation, their underground military collaboration with the Soviets, in spite of all the changes of political regime in Germany since the end of the war. It has made little or no difference to them whether the Reich Government has been composed of men of the Right, the Centre, or the Left. They have just con-

tinued their policy uninfluenced by political change. There is no reason to suppose that they would change their course under a Hitlerist regime, especially when it is remembered that most of the aims, in external policy, of the Nazi leaders, are identical with those of the Nationalists and the military leaders themselves. Furthermore, there are the great German industrialists, of Nationalist colour, who are amongst the principal collaborators, on the war material side, with the Reichswehr Chiefs, and who are, therefore, hand in glove with the directors of the "*Abmachungen*" (Agreements) plot. Many of these great industrialists are contributors on a big scale to the Nazi party funds. A Hitlerist Germany would, therefore, have no qualms in continuing the collaboration with Soviet Russia. . . . The Reichswehr chiefs who are conducting the *Abmachungen* delude themselves that they can use Bolshevist Russia to help them in their hoped-for war of revenge against Europe, and then, in the hour of victory, hold the Bolsheviks at bay, and keep them in their place. The more subtle psychologists at the Kremlin, of course, know better, but are wise enough to keep their knowledge to themselves. The fact, however, that this German-Russian plot will in the end, bring about the destruction of Germany, will not in any way reconcile Europe to its own destruction at the hands of Germany and Russia together."<sup>1</sup>

In spite, then, of Russia's design to bring about world-revolution, Prussia wants to make use of Russia to secure "the place in the sun" to which she thinks she is entitled. As far back as 1931, General von Seckt, the creator of the new German Army, the Reichswehr, set out the Prussian programme in a speech delivered on January 24th, 1931, before the Economic Society of Münster, in Westphalia. He said: "The goal of Russia is in the first instance a world-revolution. The nucleus of opposition to such plans is to be found in the capitalist powers, England and France in the first instance, with America close behind them. There follows a certain community of interests (of Russia) with Germany, which is being threatened by the demands of these powers. The most profound animosity of Russia is directed against Poland, the ally of the world Powers and Russia's immediate neighbour. Herein lies the point of Russia's closest rapprochement with Germany. . . . The fact that the Western Powers, by

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<sup>1</sup> *op. cit.*, pp. 4, 102, 114, 117, 120, 173, 174, 6.



helping Russia, expose themselves to a great danger is too obvious to require further proofs. . . . As far as we are concerned, this danger exists considerably nearer, but nevertheless our position between France and Poland compels us to try to remain in constant touch and in close understanding with Russia in order not to fall into complete dependence upon the Western countries. This position will remain compulsory for us no matter whether the present regime in Russia continues or not.”<sup>1</sup> With regard to Poland, General von Seckt added that any understanding between Germany and Poland was out of the question. He held that German hopes for the future were intimately bound up with her relations with Russia, but that Germany should ruthlessly repulse any attempt at penetration on the part of Bolshevism. It is quite clear now that the Prussians in 1939, as in 1932 and before it, are to be reckoned amongst those who think, as Mr. Melville puts it, that they can play with the devil and win.

Russia’s aims, or rather the aims of those who control Russia, have not changed. Trotsky, on the one hand, wanted world-revolution as the only secure bulwark for a strong Communist State in Russia. Stalin, on the other hand, wanted a strong Soviet Russian State as the only secure foundation for world-revolution. Stalin’s point of view has been accepted by the controlling powers, and we have been allowed by the Russian Board of Censors, whose non-Russian nationality was certified to us by Mr. Douglas Reed in 1935, to peruse what they thought fit about the very elaborate elimination of the elements imbued with the Trotskyist ideals. Both Stalin and Trotsky, however, were and are instruments of those for whom Communism is a means. We must therefore bear well in mind that “the new Bolshevik orthodoxy of Stalin is probably more dangerous to Europe in the long run than the more spectacular methods of Trotsky and the more vocal methods of Zinoviev in the heyday of the Third International. I say more dangerous . . . and more formidable, because a more practical conception than the old Trotskyist idea. . . . It is just the growth of this Stalinist conception which has made possible the continuance on an ever-increasing scale, of the secret relationship between ‘Red’ Russia and ‘White’ Germany.”<sup>2</sup>

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<sup>1</sup> Melville: *The Russian Face of Germany*, pp. 158, 159.

<sup>2</sup> *The Russian Face of Germany*, by C. F. Melville, pp. 169, 170.

Molotov's speech on the Russo-German Pact, at the beginning of September, 1939, has served as a partial foundation for the rumours of a "Russian" national reaction. Molotov, the Soviet Minister for Foreign Affairs, is reported to have said, when speaking of the Russo-German Pact before the Soviet Supreme Council: "People ask how the Soviet Union could consent to improve political relations with a state of the Fascist type (such as Germany); . . . but they forget that we hold the position of not interfering in the internal affairs of other countries . . ." Some have concluded from this that Hitler has induced the Russian Government to renounce Jewish International Communism and restrict its Socialistic ideology to Russia. They forget, however, that Molotov is surely a loyal follower of Marx and Lenin. He doubtlessly follows Lenin's instructions. "We deny all morality in the bourgeois sense," wrote Lenin, "for according to the bourgeois, morality has its origin in the Commandments of God . . . our morality, on the contrary, is entirely subordinate to the interests of the proletariat." Accordingly, a lie is not a lie when it serves the interests of the proletariat. Lenin admitted that he had accepted German money to make the Bolshevik Revolution, but he added: "I will make the same revolution in Germany with Russian money." Has Lenin's programme been scrapped? Again, if the Soviet has given up interfering in the internal affairs of other countries, why has Lozovsky, a Jew whose real name is Solomon Abramovitch Dridzo, been named permanent head of the Soviet Foreign Office and principal adviser to Molotov? According to *The Tablet* of July 15th, 1939, Lozovsky, is, *par excellence*, the Apostle of Revolution through war. "The truth then is," concludes the leader-writer in *The Tablet* just quoted, "that the Russian Comintern is still confessedly engaged in endeavouring to foment war in order to facilitate revolution, and that one of its chief organisers, Lozovsky, has been installed as principal adviser to Molotov. . . . A few months ago he wrote in the French publication, *La Vie Ouvrière*, . . . that his chief aim in life is the overthrow of the existing order in the great Democracies."

Anyone who had read Mr. Melville's able study was not astonished at the ease with which the German Nazis did business with the Jewish officials of the Soviet. The tradition had long been forming. No wonder the German Bishops felt compelled to say in a Joint Pastoral Letter of 1935, that even the most anti-Bolshe-

vist circles, in spite of their protestations, were being infected with a spiritual Communism.

In his Letter of 2nd February, 1930, *On the Soviet Campaign against God*, Pope Pius XI wrote as follows "We were also at pains to ask the Governments represented at the Conference of Genoa, to make, by common agreement, a declaration which might have saved Russia and all the world from many woes, demanding as a condition preliminary to any recognition of the Soviet Government, respect for conscience, freedom of worship and of church property. Alas, these three points, so essential above all to those ecclesiastical hierarchies unhappily separated from Catholic unity, were abandoned in favour of temporal interests, which in fact would have been better safeguarded, if the different Governments had first of all considered the rights of God, His Kingdom and His Justice." The Governments of Europe refused concerted action for the rights of God. Now that war has broken out in Europe, Russia will make every effort to pursue her campaign against God.

In the splendid Encyclical Letter *On the Condition of the Church in Germany* (March 14th, 1937), Pope Pius XI said that "the first and obvious duty the priest owes to the world about him is service to the truth, the whole truth, the unmasking and refutation of error in whatever form or disguise it conceals itself." During the terrible conflict that is now raging in Europe, one of the greatest services that can be rendered to the cause of truth is to warn the world of the ulterior revolutionary designs of the Rulers of Russia. They aim everywhere, as in Spain, at the elimination of the love of Our Lord. Their efforts in Spain have terminated in a glorious victory for Christ, and to-day, the Feast of the Exaltation of the Holy Cross, the Crucifix is being solemnly reinstated in the schools of Madrid and of the provinces, from which it had been banished. "Spain's victory has mainly been a victory of the Cross, and our war was fought as a crusade against the enemies of truth." So runs the decree of the Spanish Minister of Education ordaining this act of reparation. May the example of Spanish Catholicism nerve Catholics for the coming struggle everywhere! There are ominous signs of preparations, on the part of International Financiers, under cover of the war, for a naturalistic organisation of the United States of Europe and of the World. It will be a new and revised edition of that Judaeo-

Masonic creation, the League of Nations. The Bank for International Settlements will develop its powers still further.

DENIS FAHEY, C.S.Sp.

Feast of the Exaltation of the Holy Cross,

14th September, 1939.

*Postscript.*

Just when correcting the final proofs of this book, *The Patriot* (London) of 9th November, 1939, came to hand. It contains the following: "There is, however, no real evidence that the Soviet Government has changed its policy of communism under control of the Bolsheviks, or has loosened its control of communism in other countries, or has ceased to be under Jew control. Unwanted tools certainly have been 'liquidated' in Russia by Stalin in his determination to be the supreme head, and it is not unnatural that some Jews, when all the leading positions were held by them, have suffered in the process of rival elimination. Outside Russia, events in Poland show how the Comintern still works. The Polish Ukraine has been communised under Jewish commissars, with property owners either shot or marched into Russia as slaves, with all estates confiscated and all business and property taken over by the State. It has been said in the American Jewish Press that the Bolshevik advance into the Ukraine was to save the Jews there from meeting the fate of their co-religionists in Germany, but this same Press is silent as to the fate meted out to the Christian Poles. In less than a month, in any case, the lie has been given to Molotoff's non-interference statement. Should international communism ever complete its plan of bringing civilisation to nought, it is conceivable that some form of world government in the hands of a few men could emerge, which would not be communism. It would be the domination of barbarous tyrants over a world of slaves, and communism would have been used as the means to an end."

## THE RULERS OF RUSSIA

IN this pamphlet I present to my readers a number of serious documents which go to show that the real forces behind Bolshevism in Russia are Jewish forces, and that Bolshevism is really an instrument in the hands of the Jews for the establishment of their future Messianic kingdom. Since Bolshevism, on its own confession, does not intend to remain within the narrow limits of any one country, but ambitions a world-wide influence or empire, the importance of this documentation is manifest. It is certain that many Catholics are ignorant of these facts and of their implications. When one realises that Communism is an instrument intended to prepare for the coming of the natural Messiah, one can understand the intensity of the hatred of Communists against the Mass and against priests, as well as the malignity of the propaganda in every country against the religious orders of the Catholic Church. It is more than probable that many professing Communists, even some amongst the paid orators and agents of Communism, are unaware of the final goal of their employers and trainers. The attention of these dupes should be drawn to the facts and they should be asked for full explanations.

While stressing the inescapable nature of the conclusions to be drawn from the documents quoted below, I desire at the outset to emphasise the fact that the methods to be adopted by Catholics to frustrate the preparations for the kingdom of the natural Messiah should always and everywhere be in accordance with the teachings and spirit of the supernatural Messiah, Our Lord Jesus Christ.

Mr. Hilaire Belloc writes (*G. K.'s Weekly*, February 4th, 1937): "As for anyone who does not know that the present revolutionary Bolshevik movement is Jewish in Russia, I can only say that he must be a man who is taken in by the suppressions of our deplorable Press." This is a strong statement. What is the evidence to support it?

## (1) The Rulers of Russia in 1917-1918

In the book, *The Mystical Body of Christ in the Modern World*, two documents are quoted in proof of the fact that the Jews were the real rulers of Russia after the Bolshevik revolution.

The first document, quoted on p. 88, is the report forwarded to London by Mr. Oudendyke, the representative of the Netherlands Government at St. Petersburg, when the Bolsheviks began their reign of terror. Mr. Balfour received the report via Christiania on the 18th September, 1918. It was published as a British White Paper in April, 1919, and was entitled: "Russia, No. 1 (1919), A Collection of Reports on Bolshevism in Russia." The kernel of the Paper is contained in the following extract from Mr. Oudendyke's Report: "The danger is now so great that I feel it my duty to call the attention of the British and all other Governments to the fact that, if an end is not put to Bolshevism at once, the civilisation of the whole world will be threatened. This is not an exaggeration, but a sober matter of fact. . . . I consider that the immediate suppression of Bolshevism is the greatest issue now before the world, not even excluding the war which is still raging, and unless, as above stated, Bolshevism is nipped in the bud immediately, it is bound to spread in one form or another over Europe and the whole world, as it is organised and worked by Jews who have no nationality and whose one object is to destroy for their own ends the existing order of things. The only manner in which this danger can be averted would be collective action on the part of all the Powers."

The Foreword to the White Paper stated that it was issued in accordance with a decision of the English War Cabinet in January (1919). The subsequent history of this White Paper is extraordinary. It speedily disappeared from circulation and became unobtainable. Then an abridged edition was issued, with the same title, at 6d. instead of 9d. From the abridged edition the passage we have quoted and some more had been eliminated. It has never been possible to ascertain how the original document was suppressed.

The second document, treating of the financing of the Russian Revolution by the Jewish Bank of Kuhn, Loeb and Company, is the one drawn up by the American Intelligence Service and trans-

mitted by the French High Commissioner to his government. This document is quoted at length on pp. 88-91 of *The Mystical Body of Christ in the Modern World*. It was published by the *Documentation Catholique* of Paris on 6th March, 1920, and was preceded by the following remarks: "The authenticity of this document is guaranteed to us. With regard to the exactness of the information it contains, the American State Department must assume responsibility." This document was quoted in 1920 in a supplement to the paper *La Vieille France* which added: "All the governments of the Entente were aware of this memorandum, drawn from the data of the American Intelligence Service and sent at the time to the French High Commissioner and his colleagues."

In addition to the information about the Jewish Banking Houses which financed the Russian Revolution, the document also gives the long list of Jews who took over the direction of the Russian people in 1917. Lenin is given as a Russian, but all the other twenty-four given on the list—Trotsky, Zinovieff, Kameneff, Parvus, etc.—are stated to be Jews.

| <i>Assumed Name</i>  | <i>Real Name</i>        | <i>Nationality</i> |
|----------------------|-------------------------|--------------------|
| LENIN .. ..          | OULIANOW (Ulianoff)     | <i>Russian</i>     |
| TROTSKY (Trotzky) .. | BRONSTEIN ..            | <i>Jewish</i>      |
| STECKLOFF .. ..      | NAKHAMES ..             | <i>Jewish</i>      |
| MARTOFF .. ..        | ZEDERBAUM ..            | <i>Jewish</i>      |
| ZINOVIEFF .. ..      | APFELBAUM ..            | <i>Jewish</i>      |
| KAMENEFF .. ..       | ROSENFELD ..            | <i>Jewish</i>      |
| DAN .. ..            | GOUREVITCH (Yurewitsch) | <i>Jewish</i>      |
| GANETZKY .. ..       | FURSTENBERG ..          | <i>Jewish</i>      |
| PARVUS .. ..         | HELPFAND ..             | <i>Jewish</i>      |
| URITZKY .. ..        | PADOMILSKY ..           | <i>Jewish</i>      |
| LARIN .. ..          | LURGE .. ..             | <i>Jewish</i>      |
| BOHRIN .. ..         | NATHANSOHN ..           | <i>Jewish</i>      |
| MARTINOFF .. ..      | ZIBAR .. ..             | <i>Jewish</i>      |
| BOGDANOFF .. ..      | ZILBERSTEIN ..          | <i>Jewish</i>      |
| GARIN .. ..          | GARFELD .. ..           | <i>Jewish</i>      |

| <i>Assumed Name</i> |    | <i>Real Name</i> |    | <i>Nationality</i> |
|---------------------|----|------------------|----|--------------------|
| SUCHANOFF           | .. | GIMEL            | .. | <i>Jewish</i>      |
| KAMNELFF            | .. | GOLDMANN         | .. | <i>Jewish</i>      |
| SAGERSKY            | .. | KROCHMANN        | .. | <i>Jewish</i>      |
| RIAZANOFF           | .. | GOLDENBACH       | .. | <i>Jewish</i>      |
| SOLUTEZEFF          | .. | BLEICHMANN       | .. | <i>Jewish</i>      |
| PIATNITZKY          | .. | ZIWIN            | .. | <i>Jewish</i>      |
| AXELROD             | .. | ORTHODOX         | .. | <i>Jewish</i>      |
| GLASNUOFF           | .. | SCHULTZE         | .. | <i>Jewish</i>      |
| ZURIESAIN           | .. | WEINSTEIN        | .. | <i>Jewish</i>      |
| LAPINSKY            | .. | LOEWENSOHN       | .. | <i>Jewish</i>      |

Since *The Mystical Body of Christ in the Modern World* was published I have had the opportunity of reading that very interesting work, entitled *All These Things*, by A. N. Field. In Appendix B he quotes from Volume III of United States Senate Document No. 62, 66th Congress, First Session, some extracts from the evidence of Rev. George A. Simons, Superintendent of the Methodist Episcopal Church in Petrograd from 1907 to October 6th, 1918, before a Committee of the United States Senate on February 12th, 1919. The Rev. Mr. Simons stated with regard to the Bolshevik Government in Petrograd: "In December, 1918 . . . under the presidency of a man known as Apfelbaum (Zinovieff) . . . out of 388 members, only 16 happened to be real Russians, and all the rest Jews, with the exception of one man who is a negro from North America . . . and 265 of these Jews belonging to this Northern Commune government that is sitting in the old Smolny Institute come from the Lower East Side of New York—265 of them".

Mr. Field remarked in Appendix B of his book, *All These Things*: "Lenin was married to a Jewess, spoke Yiddish in his family circle, and Dr. Chaim Weizmann, Jewish Zionist leader, was quoted in the *London Jewish Chronicle* of December 16th, 1932, as saying that Lenin had taken part in Jewish student meetings in Switzerland thirty-five years before. He is generally regarded as a Russian, but there is doubt."



In her book, *From Liberty to Brest-Litovsk* (Macmillan, 1919), the Russian lady, Ariadna Tyrkova-Williams, widow of the late Dr. Harold Williams, for long *Manchester Guardian* correspondent in Russia, describes the events of the first year of the Russian Revolution. Mrs. Williams was a member of the last Duma and speaks with the authority of an eye-witness and close observer. On pages 297-299 of her work we read: "There are few Russians among the Bolshevik wire-pullers, i.e., few men imbued with the all-Russian culture and interests of the Russian people. None of them have in any way been prominent in any stage of former Russian life. . . . Besides obvious foreigners, Bolshevism recruited many adherents from among *émigrés*, who had spent many years abroad. Some of them had never been to Russia before. They especially numbered a great many Jews. They spoke Russian badly. The nation over which they had seized power was a stranger to them, and besides, they behaved as invaders in a conquered country. Throughout the Revolution generally and Bolshevism in particular, the Jews occupied a very influential position. This phenomenon is both curious and complex. But the fact remains that such was the case in the primarily elected Soviet (the famous trio—Lieber, Dahn, Gotz), and all the more so in the second one.

"In the Soviet Republic all the committees and commissaries were filled with Jews. They often changed their Jewish names for a Russian one—Trotsky-Bronstein, Kameneff-Rozenfeld, Zinovieff-Apfelbaum, Stekloff-Nakhamkes, and so on. But such a masquerade deceived no one, while the very pseudonyms of the commissaries only emphasised the international or rather the alien character of Bolshevik rule. . . . But, of course, there were also Russians among the Bolsheviks—workmen, soldiers, peasants. Oulianoff-Lenin is a Russian. Lunacharsky, Bonch-Bruevich, Mme. Collontai, Chicherin—all these influential Bolshevik leaders are Russian by origin. But that predominant class which very rapidly crystallised around the Bolsheviks was mainly composed of individuals alien to the Russian people. This fact is probably useful to them to keep control over the masses, for Bolshevik autocracy is founded upon their absolute contempt of the people whom they rule. The most terrible trait of Bolshevism is its utter unscrupulousness as to ways and means, and the blunt cruelty of its leaders."

Shortly after the second edition of this pamphlet appeared, a close student of the Russian Revolution wrote to me to say that he could find no confirmation of the statement that Lenin spoke Yiddish in his family circle. A Russian lady also wrote to a friend of mine that "Lenin's wife, M. K. Krupskaya, is a Russian and, even if she were a Jewess, which she is not, at home she would speak Russian." I here beg to set out what I have since been able to discover about this question. For some of the writers I have quoted about the predominance of the Jews, namely, the Russian lady, Mrs. Williams, and the English journalist, Robert Wilton, Lenin or Ulianoff is undoubtedly a Russian. For Mrs. Williams, he was purely and simply the son of a schoolmaster belonging to the nobility of the Simbirsk province. On the other hand, though the Russian historian, D. Petrovsky, on page 37 of his detailed history of the revolution, *La Russie sous les juifs* (Russia under the Jews) says that Lenin (Oulianoff) is one of a number of Russian traitors, yet, on page 86 of the same work, he adds in a note: "Lenin is commonly held to be a Russian, but the natives of Simbirsk are of a different opinion. They relate that a convoy of prisoners traversed Simbirsk a good many years ago. After the departure of the prisoners, a little boy remained behind and was picked up and reared by a gentleman named Oulianoff. Years after, a letter came, in ill-formed characters, from the convict settlement, from a certain Ilko Sroul Goldman saying that he had learned, as a result of lengthy inquiries, where his son was. He asked for news of him. This Goldman was said to be Lenin's father. He never again wrote." Again, Victor E. Marsden, who was for many years the *Morning Post's* correspondent in Russia and who was present at the time of the Revolution of 1917, writes: ". . . Lenin is a half-blooded Jew, that is to say, the original Ulianov who bore the name of Lenin was so, but there is ground to believe that the present Lenin is personating that man who is dead and that the actual Lenin of the Bolshevik business is what he looks, a full-blooded Jew." (*Jews in Russia*, page 5). In the same pamphlet there is a note added to the lists of the names of the 447 Jews out of the 545 officials of the Soviet Bureaucracy. The note says that it is doubtful if Lenin is Russian; that he is Oulinoff by adoption but really a Jew, married to a Jewess and that his children speak Yiddish. Thus, though the consensus of opinion is in favour of Lenin's Russian nationality, there is a certain element of doubt.

The lists, in the pamphlet, *Jews in Russia*, are drawn up from the Soviet Press at the time of the first Soviet Government. The lists of names and the numbers of the different nationalities are in practical agreement with those given by Robert Wilton, except in the case of the Central Executive Committee. On this Committee Wilton reckons 41 Jews, whereas the Marsden pamphlet gives the number of Jews as 43.

## **(2) The Rulers of Russia in 1919-1920**

A. Homer, M.A., D.Sc., etc., wrote an article which appeared in the issues of *The Catholic Herald* of the 21st and 28th October and the 4th November, 1933, in reply to a challenge issued by Mr. L. J. Hydleman. The article was reprinted in pamphlet form in response to a widespread demand for this information, which had been collated from authoritative sources (both Jew and Gentile) to demonstrate the relation between Judaism and Bolshevism, and the alliance between International Finance and its protégées, Bolshevism and Zionism.

Thus far we are quoting from the Foreword to the pamphlet, which adds that the Editor of *The Catholic Herald* repeatedly reserved space for Mr. Hydleman to reply, but that, so far as has been ascertained, neither Mr. Hydleman nor any other responsible member of the Jewish nation has ever attempted a reply. From the pamphlet itself we learn:

"The Soviet movement was a Jewish, and not a Russian conception. It was forced on Russia from without, when, in 1917, German and German-American-Jew interests sent Lenin and his associates into Russia, furnished with the wherewithal to bring about the defection of the Russian armies. . . .

• . . "The Movement has never been controlled by Russians.  
"(a) Of the 224 revolutionaries who, in 1917, were despatched to Russia with Lenin to foment the Bolshevik Revolution, 170 were Jews.

"(b) According to the *Times* of 29th March, 1919, 'of the 20 or 30 commissaries or leaders who provide the central machinery of the Bolshevik movement, not less than 75

per cent. are Jews . . . among minor officials the number is legion.' ”

“According to official information from Russia, in 1920, out of 545 members of the Bolshevist Administration, 447 were Jews.

“The number of official appointments bestowed upon Jews is entirely out of proportion to their percentage in the State:

“The population of Soviet Russia is officially given as 158,400,000, the Jewish section, according to the Jewish Encyclopaedia, being about 7,800,000. Yet, according to the *Jewish Chronicle* of 6th January, 1933: Over one-third of the Jews in Russia have become officials.”

### **(3) The Rulers of Russia in 1923-1924**

On pages 93 and 94 of *The Mystical Body of Christ in the Modern World*, a passage is quoted from *Impressions of Soviet Russia*, by Charles Sarolea, Belgian Consul in Edinburgh and Professor of French Literature in the University of Edinburgh, in which he says: “I am quite ready to admit that the Jewish leaders are only a proportionately infinitesimal fraction, even as the British rulers of India are an infinitesimal fraction. But it is none the less true that those few Jewish leaders are the masters of Russia, even as the fifteen hundred Anglo-Indian Civil Servants are the masters of India. For any traveller in Russia to deny such a truth would be to deny the evidence of his own senses. When you find that out of a large number of important Foreign Office officials whom you have met, all but two are Jews, you are entitled to say that the Jews are running the Russian Foreign Office.”

Professor Sarolea says that he has been a constant student of the Russian language, of Russian literature and of Russian conditions for thirty-five years, and that he submitted his Manuscript before publication to some of the highest European authorities on things Russian and Slavonic.

### **(4) The Rulers of Russia in 1928-1929**

The erudite work of D. Petrovsky, *La Russie sous les Juifs* (Russia under the Jews), published by Baudinière, Paris, in 1931,

treats at length of the origin of the two revolutions of 1917, and carries on the story of the Jewish domination of Russia to the years of 1928-1929. It also gives a detailed account of the growth of anti-Jewish feeling.

Proofs, including a speech by Sir G. Buchanan, British Ambassador, are given on pages 25 and 26 of Petrovsky's work, of the complicity of the English Government in the first Russian revolution of 1917—the one which placed Lwoff, Kerensky and Milioukoff in power. Then, on pages 34 and 35, the story of the revolution is completed by the account of the sending of Lenin and companions to Russia from Switzerland by the German General Staff. It is there also asserted that it was Milioukoff, the Minister for Foreign Affairs in the revolutionary government, who procured from the English Government the release of Trotsky and companions, who had been put under arrest at Halifax (Nova Scotia) by the British naval authorities. Petrovsky thinks that without the connivance of Kerensky, the second or Bolshevist revolution of 1917 would not have been possible. Germany and England were at war, but both were induced to help to install Jewish power in Russia. The German general, Ludendorff, in his Memoirs, admits the responsibility of his government for Lenin's return to Russia.<sup>1</sup>

In *All These Things*, pp. 62-63, A. N. Field points out the responsibility of the English in regard to the death of the Russian Imperial family. He quotes statements by Kerensky and by Miss Muriel Buchanan, daughter of the British Ambassador to Russia, Sir George Buchanan. The Tsar and the Imperial family were murdered by the order of the Jew, Sverdloff.

The *Figaro* of Paris in April, 1932, gave an outline of the career of Mr. Otto Kahn, partner in the Jewish International Bankhouse of Kuhn, Loeb & Company, which, as we have seen, according to the American Official Intelligence Service, financed the Bolshevik Revolution of 1917. Otto Kahn's fellow

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<sup>1</sup> Cf. Letter of J. M. Dell to Mr. Lloyd George cited by the Russian Commissar in the pamphlet *Trotsky* (Defender Publishers, Wichita, Kansas). Milioukoff also got Litvinoff liberated by England. He had been arrested as a German spy.

partners were Jacob Schiff, Paul and Felix Warburg. According to the *Figaro*, Mr. Kahn on first going to America was a clerk in the firm of Speyer and Company, and married a grand-daughter of Mr. Wolf, one of the founders of Kuhn, Loeb & Company. The Parisian paper added that in June, 1931, Mrs. Otto Kahn paid a visit to Russia, where: "She was officially received by the Soviet Government, which gave in her honour a grand diplomatic dinner and several brilliant receptions. The ceremonial displayed exceeded in pomp and solemnity the journey of Amannullah when King of Afghanistan. The Red army lined the roads at the present arms. . . . It was the least that the heads of the 'Proletarian Dictatorship' could do in order to honour the wife of one of their sovereigns."

On the same pages, 56 and 57, of *All These Things*, by A. N. Field, from which the above information is taken, we also read that Mr. Hannen Swaffer wrote in the *Daily Herald* of April 2nd, 1934, as follows: "I knew Otto Kahn, the multimillionaire, for many years. I knew him when he was a patriotic German. I knew him when he was a patriotic American. Naturally, when he wanted to enter the House of Commons, he joined the 'patriotic party.'" We read, too, that an attempt was made to secure the nomination of Mr. Otto Kahn as president of the English-speaking Union, and the manoeuvre was defeated by the timely exposure of Kahn's Bolshevist activities. It was proved that Kahn's house was a meeting place for Soviet agents, such as Nina Smorodin, Claire Sheridan, Louise Bryant and Margaret Harrison.

### **(5) The Rulers of Russia in 1935-36**

In the able work of A. N. Field, from which I have already quoted, we find, on pages 276 and 277, the following remarkable statements:

"Stalin, present ruler of Russia, is not a Jew, but took as his second wife the twenty-one year old sister of the Jew, L. M. Kagonowitz, his right-hand man, who has been spoken of as his probable or possible successor. Stalin's every movement is made under Jewish eyes."

### **"Central Committee of the Communist Party, 1935."**

"According to the 'Defender' (Wichita, Kansas) for February,

1936, the Central committee of the Communist party in Moscow, the very centre of International Communism, consisted of 59 members, of whom 56 were Jews, and the other three were married to Jewesses. These figures are given in other journals also.

The list is as follows:

Non-Jews married to Jewesses (3): L. V. Stalin, S. S. Lobow, V. V. Ossinsky. Jews (56): V. V. Balitsky, K. J. Baumann, I. M. Vareikis, J. B. Gamarnik, I. I. Egoff, I. A. Zelensky, I. D. Kabakoff, L. M. Kaganowitz, V. G. Knorin, M. M. Litvinoff, I. E. Liobimow, D. Z. Manouilsky, I. P. Nossow, J. L. Piatakow,<sup>1</sup> I. O. Piatnitzky, M. O. Aazoumow, M. L. Ruchimovitch, K. V. Rindin, M. M. Houtaevitch, M. S. Tchoudow, A. M. Schvernik, R. I. Eiche, G. G. Iagoda, I. E. Iakir, I. A. Iakovlew, F. P. Griadinsky, G. N. Kaminsky, I. S. Unschlicht, A. S. Boulin, M. I. Kalmanowitz, D. S. Beika, Zifrinovitch, Tratcher, Bitner, G. Kaner, Leo Krichman, A. K. Lepa, S. A. Lozovsky, B. P. Pozern, T. D. Deribass, K. K. Strievsky, N. N. Popow, S. Schwartz, E. I. Veger, I. Z. Mechlis, A. I. Ougarow, G. I. Blagonravow, A. P. Rosengolz, A. P. Serebrovsky, A. M. Steingart, I. P. Pavlounovsky, G. I. Sokolnikow, C. I. Broido, V. I. Polonsky, G. D. Veinberg, M. M. Kaganowitz.

The Bolshevik Commissar for Foreign Affairs is the Jew Litvinoff of the many aliases, former passer of stolen banknotes, and lately President of the Council of the League of Nations. A detailed list of the Staff under him, as printed in *Das Berner Fehltrteil* by Stephen Dasz, doctor of law, Budapest (U. Bodung Verlag, Erfurt, 1935), shows it as almost entirely Jewish, both in respect of the principal and minor offices. The same applies to the Bolshevik Diplomatic Corps abroad. The following list of Bolshevik Ambassadors and Ministers Plenipotentiary in different countries is compiled from various publications issued in 1935 and 1936. It may not be quite up-to-date, but is nearly so:

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<sup>1</sup> Cf. Foreword

## Bolshevik Ambassadors, 1935-1936

| <i>Country</i>                 | <i>Ambassador or Minister</i>       | <i>Race</i>               |
|--------------------------------|-------------------------------------|---------------------------|
| GREAT BRITAIN ..               | MAISKY ( <i>alias</i> Steinman)     | <i>Jew</i>                |
| GERMANY ..                     | SURITZ                              | <i>Jew</i>                |
| FRANCE ..                      | POTEMKINE (Staff Jewish)            | <i>Russian</i>            |
| ITALY ..                       | STEIN ..                            | <i>Jew</i>                |
| UNITED STATES ..               | TROYANSKI<br>(married to a jewess)  | <i>Russian</i>            |
| JAPAN ..                       | YURENEFF<br>( <i>alias</i> Goffman) | <i>Jew</i>                |
| TURKEY ..                      | KARAKHAIN                           | <i>Jew<sup>1</sup></i>    |
| BELGIUM ..                     | ROUBININE ..                        | <i>Jew</i>                |
| NORWAY ..                      | YAKOUBOWITZ                         | <i>Jew</i>                |
| SWEDEN ..                      | MADAME KALLONTAI                    | <i>Jewess<sup>1</sup></i> |
| ROUMANIA ..                    | OSTROVSKY                           | <i>Jew</i>                |
| GREECE ..                      | KOBETZKI (Staff Jewish)             | <i>Russian</i>            |
| LATVIA ..                      | BRODOVSKI                           | <i>Jew</i>                |
| LITHUANIA ..                   | KARSKI ( <i>alias</i> Bejmann)      | <i>Jew</i>                |
| FINLAND ..                     | ASMOUS                              | <i>Jew</i>                |
| SWITZERLAND ..<br>(unofficial) | DR. BAGOZKI                         | <i>Jew</i>                |
| URUGUAY (expelled)             | MINKINE                             | <i>Jew</i>                |

"League of Nations Delegation: Litvinoff (Jew), Rosenberg (Jew), Stein (Jew), Markus (Jew), Brenners (Jew), Hirschfeld (Jew), Halphand (Jew), Swanidze (Georgian).

"The reader may wonder why newspapers never mention that Bolshevism is simply a Jewish conquest of Russia. The explanation is that the international news agencies on which papers rely for foreign news are controlled by Jews."

"The Jew, Jagoda, is head of the G.P.U. (the former Cheka), now called 'The People's Commissariat for Internal Affairs.' The

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<sup>1</sup> Cf. Foreword.



life, death or imprisonment of Russian citizens is in the hands of this Jew, and his spies are everywhere. According to the anti-Comintern bulletin (15/4/'35) Jagoda's organisation between 1929 and 1934 drove between five and six million Russian peasants from their homes.

"(The Government of France now (July, 1936) has as Prime Minister, the Jewish Socialist, Léon Blum. According to the French journal *Candide*, M. Blum has substantial intersests in Weiler's Jupiter aero-engine works in France, and his son, Robert Blum, is manager of a branch Weiler works in Russia, making Jupiter aero-engines for the Russian Government.)"<sup>1</sup>

### **The Soviet Board of Censors in 1935**

From the evidence of Mr. Gerard Shelley, to be found in *The Cause of World Unrest* (1920), pp. 136, 137, we learn that when Russian revolutionaries began to complain that the Bolsheviks were working for Judaism, they were wiped out with machine-guns. The Russian Anarchists took a number of buildings for teaching and lectures. The well-known Anarchist, Lev Cherny, gave a series of lectures at which Mr. Shelley assisted, in Moscow in April, 1918. The lecturer pointed out that "Marxism, on which Bolshevism is founded, really did not express the political side of the Russian character and that the Bolsheviks were not sincere Socialists or Communists, but Jews, working for the ulterior motives of Judaism. Lev Cherny divided these Jews into three main classes—firstly, financial Jews, who dabbled in muddy international waters; secondly, Zionists, whose aims are, of course, well known; and, thirdly, the Bolsheviks, including the Jewish Bund. The creed of these Bolsheviks, according to the lecturer, is briefly, that the proletariat of all countries are nothing but gelatinous masses, which, if the *Intelligentia* were destroyed in each country, would leave these masses at the mercy of the Jews." Now comes the extraordinary sequel. On the very night on which this last lecture was delivered the Bolsheviks attacked, with cannon, cavalry and machine guns, all the Anarchist headquarters, both in Moscow

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<sup>1</sup> (A. N. Field's book, *All These Things*, from which I have quoted, can be obtained from The Director, M.C.P., 93 Chancery Lane, London, W.C.2.)

and Petrograd, and murdered all the men they could find, Lev Cherny, however, escaping.

The Jewish Rulers of Russia, then, did not allow Russian revolutionaries to exist in 1918. They took care, at least up to 1935, not to allow any ideas to be disseminated either in the country or outside the country, except the ones they wanted. In 1935, eighteen years after "the liberation of the Russian people," the Censorship Department in Moscow was entirely staffed by Jews. There was in that year not a single non-Jew to be found in it. Yet, surely a few Russians could learn to speak and write Russian and other languages at least as well as Jews. The fact is the real Rulers of Russia are not Russians but Jews. Where can the proof of my statement be found? It is to be found in the book entitled *Insanity Fair*, in which Mr. Douglas Reed, who visited Russia at the same time as Mr. Anthony Eden, as the representative of an English paper, describes his experiences there. In view of the official statements issued from Moscow, his account of the composition of the Soviet Censorship Department is of special interest. Mr. Reed's book only came into my hands some months after the publication of the first edition of this pamphlet. I understand that the visit to Russia took place in March-April, 1935. The following extracts are taken from pages 194, 195, 199, 200:—

"The two great British institutions represented by Eden and myself had never sent a representative to Soviet Russia until now. . . British statesmen had never gone to Moscow. My paper had never sent a correspondent to Moscow because of the Soviet censorship.

"Thus our two visits were both great events, each in its own sphere. The Soviet Government had repeatedly complained about Russian news being published from Riga and asked why a correspondent was not sent to Moscow to see for himself, and the answer was always Censorship. So my arrival was in the nature of a prospecting tour. Before I had been there five minutes the Soviet Government started quarrelling with me about the most trivial thing. For I wrote that Eden had passed through streets lined with 'drab and silent crowds,' I think that was the expression, and a little Jewish censor came along, and said these words must come out.

"I asked him if he wanted me to write that the streets were filled with top-hatted *bourgeoisie*, but he was adamant. Such is the intellectual level of the censors. The censorship department, and that means the whole machine for controlling the home and muzzling the foreign Press, was entirely staffed by Jews, and this was a thing that puzzled me more than anything else in Moscow. There seemed not to be a single non-Jewish official in the whole outfit, and they were just the same Jews as you met in New York, Berlin, Vienna and Prague—well-manicured, well-fed, dressed with a touch of the dandy. I was told that the proportion of Jews in the Government was small, but in this one department that I got to know intimately they seemed to have a monopoly, and I asked myself, where were the Russians? The answer seemed to be that they were in the drab, silent crowds which I had seen but which must not be heard of. . . . I broke away for an hour or two from Central Moscow and the beaten tourist tracks and went looking for the real Moscow. I found it. Streets long out of repair, tumble-down houses, ill-clad people with expressionless faces. The price of this stupendous revolution; in material things they were even poorer than before. A market where things were bought and sold, that in prosperous bourgeois countries you would have hardly bothered to throw away; dirty chunks of some fatty, grey-white substance that I could not identify, but which was apparently held to be edible, half a pair of old boots, a few cheap ties and braces. . . .

"And then, looking further afield, I saw the universal sign of the terrorist State, whether its name be Germany, Russia, or what-not. Barbed wired palisades, corner towers with machine guns and sentries. Within, nameless men, lost to the world, imprisoned without trial by the secret police. The concentration camps, the political prisoners. In Germany, the concentration camps held tens of thousands, in this country, hundreds of thousands. . . .

"The next thing. . . . I was sitting in the Moscow State Opera. Eden, very Balliol and very well groomed, was in the ex-Imperial box. The band played 'God Save the King,' and the house was packed full with men and women, boys and girls, who judged by western standards, I put down as members of the proletariat, but no, I was told, the proletariat isn't so lucky, these were the members of the privileged class which the Proletarian State is throwing up, higher officials, engineers and experts."

What are the forces that were capable of securing that, up to 1935, only Jews would be officially charged with telling the unfortunate Russians what they were to think? How many in Europe, or in the United States, knew that in 1935 there was not a single non-Jew in the Censorship Department of "Moscow"? How many know whether there has been any change since? If the whole Department for "controlling the home and muzzling the foreign Press" is manned by Jews, can we rely on the statements coming to us from U.S.S.R. about the people in key-positions, for example, or about Stalin? No wonder that we read in the French newspaper, *Le Matin*, of 25th May, 1939, a statement to the effect that M. Pierre Laval, the French Minister, is supposed to have said to his colleagues in the French Cabinet, after his return from Moscow in 1935: "Have I really seen Stalin? I am not sure about it. Perhaps they showed me someone else."

### **(6) The Rulers of Russia in 1937**

In the July issue of the splendid Review, *Contre-Révolution*, edited at Geneva by Léon de Poncins, there is an excellent article on the subject by A. Stolypine. Mr. Stolypine is a son of the former Russian Minister who was assassinated in September, 1911, by the Jew, Mardko Bagroff. From this article the following extracts are taken:

"Many Jewish leaders of the early days of the revolution have been done to death during the Trotsky trials, others are in prison. Trotsky-Bronstein is in exile. Jankel Gamarnik, the Jewish head of the political section of the army administration, is dead. Another ferocious Jew, Jagoda (Guerchol Yakouda), who was for a long time head of the G.P.U., is now in prison. The Jewish general, Jakir, is dead, and along with him a number of others sacrificed by those of his race. And if we are to judge by the fragmentary and sometimes even contradictory lists which reach us from the Soviet Union, Russians have taken the places of certain Jews on the highest rungs of the Soviet official ladder. Can we draw from this the conclusion that Stalin's government has shaken itself free of Jewish control and has become a National Government? Certainly no opinion could be more erroneous or more dangerous than that.

"... The Jews are yielding ground at some points and are sacrificing certain lives, in the hope that by clever arrangements they

may succeed in saving their threatened power. They still have in their hands the principal levers of control. The day they will be obliged to give them up the Marxist edifice will collapse like a house of cards.

"To prove that, though Jewish domination is gravely compromised, the Jews are still in control, we have only to take the list of the highly placed officials of the Red State. The two brothers-in-law of Stalin, Lazarus and Moses Kaganovitch, are ministers of Transport and of Industry, respectively; Litvinoff (Wallach-Meyer-Finkelstein) still directs the foreign policy of the Soviet Union. . . . The post of ambassador at Paris is entrusted to the Jew, Louritz, in place of the Russian, Potemkine, who has been recalled to Moscow. If the ambassador of the U.S.S.R. in London, the Jew Maiski, seems to have fallen into disgrace, it is his fellow-Jew, Samuel Kagan, who represents U.S.S.R. on the London Non-Intervention Committee. A Jew named Yureneff (Gofmann) is the ambassador of the U.S.S.R. at Berlin. . . . Since the beginning of the discontent in the Red Army the guard of the Kremlin and the responsibility for Stalin's personal safety is confided to the Jewish colonel, Jacob Rapaport.

"All the internment camps, with their population of seven million Russians, are in charge of the Jew, Mendel Kermann, aided by the Jews, Lazarus Kagan and Semen-Firkin. All the prisons of the country, filled with working-men and peasants, are governed by the Jew, Kairn Apeter. The News-Agency and the whole Press of the country are controlled by the Jews. . . . The clever system of double control, organised by the late Jankel Gamarnik, head of the political staff of the army, is still functioning, so far as we can discover. I have before me the list of these highly placed Jews, more powerful than the Bluchers and the Egonoffs, to whom the European Press so often alludes. Thus the Jew, Aronchtam, whose name is never mentioned, is the Political Commissar of the Army in the Far East: the Jew, Rabinovitch, is the Political Commissar of the Baltic Fleet, etc.

"All this goes to prove that Stalin's government, in spite of all its attempts at camouflage, has never been, and will never be, a national government. Israel will always be the controlling power and driving force behind it. Those who do not see that the Soviet Union is not Russian must be blind."

Mr. Stolypine also affirms that "Anti-Semitism in the Soviet Union is entering on the initial stage of an organised struggle, and is beginning the battle for power. I can confirm this, if needs be, by many testimonies from the Muscovite Press." Still, notwithstanding Mr. Stolypine's testimony that a new generation is arising in Russia which is beginning to see that they and their country are only pawns in the hands of the Jews, we must not leave out of account the indications to the contrary.

First of all, Communist propaganda in every country shows few signs of division or weakening, in spite of the trials and massacres of revolutionaries by their fellow-revolutionaries. That would seem to indicate that there must be the same tenacious driving force behind the figureheads all the time. A rising tide of Anti-Semitism should normally have the effect of weakening external action, by obliging the leaders to defend themselves at home. Secondly, according to the pamphlet on Trotsky by a former Russian Commissar, Trotsky and Stalin, though hating each other, are both being employed in their appointed rôles. Trotsky "has been excluded from the executive board which is to put over the New Deal concocted for Soviet Russia and the Communist Third International. He has been given another, but not less important, duty of directing the Fourth International, and gradually taking over such functions of Communistic Bolshevism as are becoming incompatible with Soviet and 'Popular Front' policies. . . . Whatever bloodshed may take place in the future will not be provoked by the Soviet Union, or directly by the Third International, but by Trotsky's Fourth International, and by Trotskyism. Thus, in his new rôle, Trotsky is again leading the vanguard of world revolution, supervising and organising the bloody stages of it. He is past-master in this profession, in which he is not easily replaced. . . . Mexico has become the headquarters for Bolshevik activities in South American countries—all of which have broken off relations with the Soviet Union. Stalin must re-establish these relations and a Fourth International co-operating with groups of Trotsky-Communists will give Stalin an excellent chance to vindicate Soviet Russia and official Communism. Any violent disorders and bloodshed which Jewish internationalists decide to provoke will not be traced back to Moscow, but to Trotsky-Bronstein, who is now resident in Mexico, in the mansion of his millionaire friend, Muralist Diego Rivera." (*Trotsky*, by a former Russian Commissar, Defender Publishers, Wichita, Kansas, U.S.A.). These

remarks are certainly worthy of serious consideration. They give a possible explanation of the elaborately staged trials of the Trotskyists.

Thirdly, though the Jew Feuchtwanger's book, *Moscow*, 1937, published by Gollancz, is obviously an attempt to undo the effect of André Gide's home-truths about life in the Soviet Union, yet his testimony about the Jews is worth quoting. According to Feuchtwanger, the Jews are fanatically devoted to the regime, and feel completely in harmony with the new State. Evidently they still feel confident of being able to maintain their ruling position, and want to remove the impression that there is any reason for anxiety. Mr. Stolypine might, however, reply that the insistence upon the absence of anti-Semitism is just propaganda, like the rest of the book.

An article in *Contre-Révolution* of December, 1937, by J. Fontenoy, on *Anti-Semitism in Russia*, contains the following: "On my arrival in U.S.S.R. in 1934, I remember that I was struck by the enormous proportion of Jewish functionaries everywhere. In the Press, and diplomatic circles, it was difficult to find non-Jews. . . . In France many believe, even amongst the Communists, that, thanks to the present anti-Jewish purge . . . Russia is no longer Israel's chosen land. . . . Those who think that are making a mistake." This writer, when speaking of an incident at the Polish frontier, alludes, in passing, to one of the ways in which Jewish domination has so far been maintained. This is the system of Political Commissars controlling the military commanders. Every military unit has its Political Commissar to whom the military commander must submit all plans in advance. In practically every one the Political Commissar is (or was) a Jew. In the pamphlet on *Trotsky* (Defender Publishers, Wichita, Kansas), by a former Russian Commissar, there is a good outline of the working of the system.

### Former Russian Diplomat on "Moscow" in 1938

M. Butenko, the Soviet Chargé d'Affaires at Bucharest, who fled to Italy when his recall to Russia was announced, has written an article on Russia for the *Giornale d'Italia* of February 17th. As I received the March, 1938, issue of the *Free Press* (London) containing a translation of the article, just as I was correcting the

proof of this pamphlet, I thought it well to quote some of the article as a testimony to the accuracy of the statements contained in the pamphlet. M. Butenko, amongst other things says:

"The Bolsheviks had promised to give the workers the industries, mines, etc., and to make them 'masters of the country.' In reality, never has the working class suffered such privations as those brought about by the so-called epoch of 'socialisation.' In place of the former capitalists a new 'bourgeoisie' has been formed, composed of 100 per cent. Jews. Only an insignificant number of former Jewish capitalists left Russia after the storm of the Revolution. All the other Jews residing in Russia enjoy the special protection of Stalin's most intimate adviser—the Jew, Lazare Kaganovitch. All the big industries and factories, war products, railways, big and small trading, are virtually and effectively in the hands of Jews, while the working class figures only in the abstract as the 'patroness of economy.'

"The wives and families of Jews possess luxurious cars and country houses, spend the summer in the best climatic or bathing resorts in the Crimea and Caucasus, are dressed in costly Astrakhan coats; they wear jewels, gold bracelets and rings, send to Paris for their clothes and articles of luxury. Meanwhile the labourer, deluded by the revolution, drags on a famished existence. . . . The Bolsheviks had promised the peoples of old Russia full liberty and autonomy. . . . I confine myself to the example of the Ukraine. The entire administration, the important posts controlling works in the region, are in the hands of Jews or of men faithfully devoted to Stalin, commissioned expressly from Moscow. The inhabitants of this land once fertile and flourishing suffer from almost permanent famine."

M. Butenko has since written in Italian an account of life in the Soviet Union entitled *Rivelazioni su Mosca*. He mentions the fulsome epithets such as "Light and Delight of the Workers" and "Mighty Leader of Peoples," applied to Stalin, by Jews masquerading as journalists.

## APPENDIX I

### An Outline of Litvinoff's Career

"In December, 1917, after the Bolshevist Government had come into power, Lenin and Trotsky chose Rothstein for the post of



Bolshevist Ambassador to Great Britain, but finally decided on Litvinov, because, as Radek observed: 'Rothstein is occupying a confidential post in one of the British Government Departments, where he can be of greater use to us than in the capacity of semi-official representative of the Soviet Government.'<sup>1</sup>

"Meyer Genoch Moisevitch Wallach, *alias* Litvinov, sometimes known as Maxim Litvinov or Maximovitch, who had at various times adopted the other revolutionary *aliases* of Gustave Graf, Finkelstein, Buchmann and Harrison, was a Jew of the artisan class, born in 1876. His revolutionary career dated from 1901, after which date he was continuously under the supervision of the police and arrested on several occasions. It was in 1906, when he was engaged in smuggling arms into Russia, that he lived in St. Petersburg under the name of Gustave Graf. In 1908 he was arrested in Paris in connection with the robbery of 250,000 roubles of Government money in Tiflis in the preceding year. He was, however, merely deported from France.

"During the early days of the War, Litvinov, for some unexplained reason, was admitted to England 'as a sort of irregular Russian representative,'<sup>2</sup> and was later reported to be in touch with various German agents, and also to be actively employed in checking recruiting amongst the Jews of the East End, and to be concerned in the circulation of seditious literature brought to him by a Jewish emissary from Moscow named Holtzmann. Litvinov had as a secretary another Jew named Joseph Fineberg, a member of the I.L.P., B.S.P. and I.W.W. (Industrial Workers of the World), who saw to the distribution of his propaganda leaflets and articles. At the Leeds conference of June 3rd, 1917, referred to in the foregoing chapter, Litvinov was represented by Fineberg. In December of the same year, just after the Bolshevist Government came into power, Litvinov applied for a permit to Russia, and was granted a special 'No Return Permit.' He was back again, however, a month later, and this time as 'Bolshevist Ambassador' to Great Britain. But his intrigues were so desperate that he was finally turned out of the country." (*The Surrender of an Empire*, by Mrs. Webster, pp. 89-90.)

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<sup>1</sup> Evidence of a Russian to whom this statement was made. *Patriot*, November 15th, 1923.

<sup>2</sup> Lord Curzon, in House of Lords, March 26th, 1924.

## APPENDIX II

### **The Rulers of Russia are Jewish Politicians in a Messianic Era**

We know what the immediate post-war period was. Russia in the hands of the Jews, was the centre of direction of the revolutionary movements which shook Europe to its foundations. Hungary came under the power of Bela Kun, Germany nearly succumbed. Poland, Switzerland and Italy were just saved. The Socialists, under the Jew, Bauer, triumphed at Vienna. Yet in a work entitled "The Jews," published by the Jews of Paris in 1933, to protest against the "anti-Semitism" of Hitler, we read:

"In spite of the frightful pogroms which took place, first in Poland and then in unprecedented fashion in the Ukraine, and which cost the lives of thousands of Jews, the Jewish people considered the post-war period as a messianic era. Israel, during those years, 1919-1920, rejoiced in Eastern and Southern Europe, in Northern and Southern Africa, and above all in America."

The same work, on page 71, under the heading, "Jewish Politicians of the Post-War Period," shows side by side the photos of Trotsky, Litvinov, Lord Reading (Rufus Isaacs) and Bernard Baruch, the International Banker, who is said to be the Financial Adviser of President Roosevelt.

The Rulers of Russia, then, are Jewish Politicians, and they are applying to the world the doctrine of Karl Marx (Mardochai). Marx, according to the Jewish writer, Bernard Lazare, was "a clear and lucid Talmudist. . . . full of that old Hebrew materialism which ever dreams of a paradise on earth and always rejects the hope held out of the chance of a Garden of Eden after Death."<sup>1</sup>

## APPENDIX III

### **Reply to Some Criticisms**

Mr. Frank Newby, in the course of a lengthy review in *The Catholic Worker* of July, 1938, applied the epithet "mischievous" to the first edition of this pamphlet and added that he did not think that it could serve any useful purpose but would simply be provocative of anti-Semitism.

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<sup>1</sup> *L'Antisémitisme*, p. 346.

Such language is certainly strong, and I am afraid that its vigour is in part due to Mr. Newby's superficial knowledge of the question under discussion.

### **What the Pamphlet sets out to prove**

First of all, the pamphlet treats of only one point out of the many discussed in the book, *The Mystical Body of Christ in the Modern World*, to which it refers. The pamphlet proves that Bolshevism is an instrument in the hands of the Jews. The book shows Bolshevism in its proper perspective, namely, as the most recent development in the age-long struggle waged by the Jewish Nation against the Supernatural Messiah, our Lord Jesus Christ, and His Mystical Body, the Catholic Church. Our Lord Jesus Christ is at one and the same time the Second Person of the Blessed Trinity and a Jew of the house of David. He spoke to the Jews of a higher life to be obtained by incorporation into His Mystical Body. The Jews set up racial descent from Abraham, in opposition to spiritual descent from Abraham by faith in the Supernatural Messiah, and refused to subject their national life to the Mystical Body of Christ. They thus put their race and nation in the place of God, deified them in fact. They then rejected the Supernatural Messiah and elaborated a programme of preparation for the Natural Messiah to come. The Natural Messiah can have but one object, the imposition of Jewish national supremacy. There is no alternative.

On the one hand, Catholics hold that the highest life of the world is the participation by grace in the life of the Blessed Trinity to be attained through membership of Christ's Mystical Body. All nations are called to enter into that Body and are required to subordinate their national life to the development of the supernatural life of the members of the Mystical Body. Catholics are bound to work for the Kingship of Christ, that is, for an organisation of society that will favour the living of life as members of Christ by all. All are bound to live as members of Christ always, as the hand is always subject to the head in the physical body.

On the other hand, the Jewish Nation, by its rejection of Christ's message, asserted that its national life was the highest life in the world and proclaimed that the supreme test of the value of a course of action was its relation to that national life. "But one of them,

named Caiphas, being the high priest that year, said to them: You know nothing. Neither do you consider that it is expedient for you that one should die for the people, and that the whole nation perish not." (St. John xi, 49-50). Their rejection of the Supernatural Messiah is just as vigorous to-day as at any time since Calvary. The world, in their opinion, must, therefore, be recast in the mould of Jewish national life. This will be the work of the future Natural Messiah, and it cannot but mean the complete undoing of the Catholic organisation of society.

### **The Forces of Naturalism**

The Jewish Nation thus gradually became the most strongly organised **VISIBLE** force working for the elimination of the supernatural outlook in society and the installation of Naturalism. Let me explain. The supernatural outlook holds that we are a race whose highest life, the Divine Life of Grace, by which the Blessed Trinity dwells in our souls, was lost by the fall of Adam but restored through our Lord Jesus Christ, True God and True Man. Naturalism denies the existence of any life higher than natural life, and maintains that social relations should be organised on that basis. Catholic Europe, however imperfectly, once had the supernatural outlook, and we are urged by the Holy Father in the Encyclical, *Quas Primas*, to work for the return of society to our loving Saviour. To do that, we have to combat the Naturalism of the Jewish Nation which is opposed to all that is enshrined for us in the Kingship of Christ. Besides the Jewish Nation, there are other forces, both **INVISIBLE** and **VISIBLE**, working for the reign of Naturalism, the invisible ones, Satan and his fellow-demons, using the visible. Next to the Jewish Nation, the strongest **VISIBLE** force working for Naturalism is Freemasonry. The ultimate aim is always the suppression of the Mass, the expression of humble submission of the Mystical Body. The way is prepared therefor by an organisation of society such that from the moment they leave the church after Mass Christians find themselves a prey to incentives to renounce their allegiance to Christ the King, Head of the Mystical Body. Social organisation is meant to aid Christians to bring unity into their lives, instead of opposing obstacles to them in the struggle. Let us take one point. "By the fact," writes Pope Pius VII in the letter, *Post tam diuturnas* (1814), "that the freedom of all forms of worship is proclaimed, truth is confused

with error, and the holy and immaculate Spouse of Christ, outside of which there can be no salvation, is placed on the same level as heretical sects and even as Jewish perfidy." Pope Pius XI insists upon the same point in the letter, *Quas Pirmas*, on the Kingship of Christ. There the Sovereign Pontiff shows that the naturalistic spirit has gradually come to infect society, because "by degrees the religion of Christ was put on the same level as false religions and placed ignominiously in the same category with them." The insult to God involved in that attitude should make every Catholic's blood boil with indignation. That it does not is a proof of how low we have fallen and how sadly we have been influenced by our environment. All these are plain, simple, elementary truths, upon which the book, *The Mystical Body of Christ in the Modern World*, insists, but which were taken for granted in this pamphlet.

Furthermore, the opposition of the Jewish nation to God become Man—God does know what is best for the world and He loves us as no other can—has had and is having disastrous effects on the world and on the Jews themselves. These disastrous effects are morally inevitable, given the persistent rejection of order.<sup>1</sup> "Opposition to the order God has established in the world leads inevitably to decay in belief in God among the Jews, and to corruption both in regard to the correct attitude towards their fellow human beings and in regard to the means to be employed to get other nations to accept the messianic message. It is morally inevitable that nations which resist God and oppose the supernatural order of the world should suffer decay in the process. The excesses of the Bolshevik revolution thus find their explanation. We are, however, dealing with a moral law in the wide sense. God is

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<sup>1</sup> "Writing of the ceremonies and rites of the Old Law, such as circumcision and the worship of the Synagogue, St. Thomas says: 'In like manner, the ceremonies of the Old Law prefigured Christ as having yet to be born and to suffer; whereas our Sacraments signify Him as already born and having suffered. Consequently, just as it would be a mortal sin now for anyone, in making a profession of faith, to say that Christ is yet to be born, which the fathers of old said devoutly and truthfully; so too, it would be a mortal sin now to observe those ceremonies which the fathers of old accomplished with devotion and fidelity. Such is the teaching of St. Augustine.' (Ia. IIae, Q. 103, a. 4. ) Objectively, therefore, the Jews as a nation put themselves against the ordered return of humanity to God which can only be through Our Lord Jesus Christ." (*The Mystical Body of Christ in the Modern World*, p. 263.)

merciful and the Sacred Heart of Jesus loves the members of His own race with a special love. We cannot draw conclusions from such a law to all the individual members of the nation. . . . There are Jews in whom may be seen excellent qualities, and the supernatural life is poured out upon all by Our Lord, even upon those who reject Him. All Jews, however, in proportion as they are one with the leaders and rulers of their race, will oppose the influence of the supernatural Life of Grace in society and will be an active ferment of Naturalism.”<sup>1</sup> Jews like J. Weill in *La Foi d’Israël*, who speak of Christianity as “a form of messianism originally very Jewish but very strongly coloured and modified by mystical and mythical elements derived from paganism,” say that the mission of Israel amongst the nations has for “its final ideal and the consummation of its destiny the setting up of a society of peoples reconciled together and morally united in a spirit of definitive peace, of social justice and of fraternal solidarity.” Since there is only one world and one Divine Plan for order this can only mean that the Jewish Nation by its NATURAL vigour and power will mould the nations into unity, in opposition to the Divine Plan. The result is an inevitable increase of disorder in the Jewish Nation and in the world. Do we not see this in practice?

In his book, *Integrales Judæum* (Integral Judaism), the Jewish writer, Alfred Nossig, who in 1926 was secretary of a league for international concord, says: “The modern socialist movement is chiefly the work of Jews. . . . It is true that the Jewish socialist leaders were, for the most part, far removed from Judaism. Nevertheless the rôle they played in the movement does not come from themselves alone. The Mosaic principles have acted upon them unconsciously. The blood of the ancient missionary people has shown itself in their intellectual outlook and in their social attitude. The present world-wide Socialist Movement forms the first stage in the fulfilment of the Mosaic plan; it is the beginning of the realisation of the future state of the world announced by our prophets. . . . Hence all Jewish groups, whether they be Zionists or partisans of the Dispersion, have a vital interest in the triumph of Socialism. They ought to long for it, not only as a matter of principle because of its identity with the Mo-

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<sup>1</sup>*The Mystical Body of Christ in the Modern World* (Second Edition), pp. 267, 261

saic plan, but as a tactical weapon. . . . Already the dawn of our day lights up the horizon.”<sup>1</sup>

The inauguration of the Hungarian section of the naturalistic Messianic Kingdom is treated of in Dr. Hans Eisele's book, *Bilder aus dem Kommunistischen Ungarn*, published in 1920. From it we learn that handbills were distributed amongst the Jews in Budapest, during the Judaeo-Masonico-Communist revolution of 1919 in Hungary, containing the following appeal: “People of Israel! with the help of our mighty ally we have fought for the revolution and we have won through. If now we all hold together and if we do not consider ourselves as Hungarian Jews, but with the tenacity of our race defend the conquered positions which will be attacked in vain, we can set up Judaea. Make every effort to have the public positions occupied by our co-religionists. Do not translate your names into Magyar. Woe to those who will get themselves baptized! Jehovah is with us. Our centuries of exile are at an end! We shall have a new homeland between the Danube and the Theiss. Support the secret societies, for these assure to every faithful follower of Jehovah a suitable place in the new state. Szamuely will protect us.”

Mr. Newby says that “he has never seen any evidence of a policy of world domination for the attainment of the Messianic kingdom.” The above texts may enlighten him. If they do not, there are others. In addition, he can consult *The Mystical Body of Christ in the Modern World* for evidence about the Messianism of Karl Marx.<sup>2</sup> He will also find on page 93 of the same work a reference to a sketch of Lenin's career showing that he was at the same time a paid agent of the Russian secret police and of Jewish financiers engaged in furthering the Marxist conspiracy. Does Mr. Newby think that it was by accident that Bela Kun (Cohen) appeared in Hungary and seventeen years later in Barcelona?

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<sup>1</sup> Quoted by Léon de Poncins in *La Mystérieuse Internationale juive*, p. 74.

<sup>2</sup> A point that is not there touched upon is the resemblance between the Marxian system and the Jewish Kabbala. If we except one point which, in the case of Marx, may well be ascribed to the influence of Hegel, the rest is strikingly similar. Be it remarked in passing that Freudian psychoanalysis is also in great part the Jewish Kabbala.

## Are the Jews persecuted in Russia?

Mr. Newby says that "there is a formidable list of murdered rabbis and closed synagogues in the Soviet Union." On this point I beg to submit the following observations.

In *The Mystical Body of Christ in the Modern World*, pp. 294 and 295, there is a long quotation from an article by a distinguished Jew, Mr. Norman Bentwich, O.B.E., M.C., in the *B'nai B'rith Magazine*. In that article, he answers No to the question: "Is Judaism doomed in Soviet Russia?" He says that "the Communist Party, which controls the Soviet Government, is opposed to Judaism as to any other established religion: for its dominant creed is a militant atheism. Yet it has to be recognised that the attack on the old Jewish worship and learning, the demand for the closing of synagogues and schools and yeshivas comes principally from the younger generation of Jews. The Jewish Communist youth in large part have revolted against the old order. . . . The question arises whether Judaism will survive in this hostile atmosphere, without the religious hold and without the national ideal, reduced to a matter of national or racial pride and feeling. . . . The spiritual motive of the revolution goes back to the principles of Socialism in the teaching of the Hebrew prophets, even though the Communist denies the rock from which he is hewn and knows not the hole from which he is dug. The revolution of this generation against the old creeds and its devotion to a materialistic theory of work will not be a permanent belief. It is contrary alike to the Russian and the Jewish nature and to the outlook of science in our day."

Again, the January, 1934, issue of the American Jewish journal, *Opinion*, styled "A Journal of Jewish Life and Letters" had an article stating: "There is no doubt that the old, traditional Jewish synagogue is rapidly dying out in Russia. It is dying not *because of Communist persecution, as many would like to believe*, or any other outside influence, but simply because of a natural law of life. The youth has deserted it. Go over to the Jewish Communist Club on Tverskaya Street and you will find plenty of them."<sup>1</sup>

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<sup>1</sup> Quoted from *Wolves in Sheep's Clothing*, by George E. Sullivan.



Again, in *The Jewish Chronicle Supplement*, February 26th, 1937, page 3, we read: "It is a known fact that in Russia, in so far as there was persecution of the Jewish religion, it never came from the higher staff authorities but always from the Jewish Communists, who were, in most cases, sons of strictly religious fathers. . . ." This text and others of a like nature are quoted in the *Free Press* (London) of October, 1938. Of course, some Russian Jews did not understand the plans of the leaders of world-Jewry and resisted at the outset. They did not see why their interests were being sacrificed. They quickly accepted the new orientation, however, and the sympathy of Jews everywhere for Communism in Russia and Spain is remarkable.

Finally, I beg to draw special attention to Mr. Reed's statement about the composition of the Censorship Department of the Soviet Government. Since "the whole machine for controlling the home and muzzling the foreign press is entirely staffed by Jews," Mr. Newby ought to know that he must control his information. Has he done so?

### **"Democracy" versus "Fascism"**

As we have seen, the final end of a State or Nation is the development of national life in such wise as not only not to hinder but to favour the Supernatural Life of the members of the Mystical Body of Christ. The movement known as the Protestant Reformation may be described as an attempt on the part of some countries to hold on to Christ, while rejecting the *order* established by Christ for the communication of the Divine Life of Grace to men. It broke the unity of European subjection to the supranational, supernatural Church of Christ. It did not, however, install a naturalistic international organisation in the place of the Catholic Church. That was reserved for the French Revolution of 1789. The French Revolution was the inauguration of the domination of the world by Masonic Naturalism. As time went on State after State denied that it had any duty to acknowledge the Divine Plan revealed by Our Lord Jesus Christ, in other words, refused to organise its social life so as to enable a member of Christ to live in harmony with the submission expressed to the Blessed Trinity at Mass. Instead it aimed at organising its social life under the influence of Masonic Naturalism. Behind Masonry, however, the other naturalistic force of the once chosen people

loomed up and, little by little, sought to prepare the way for its future anti-supernatural Messiah. The Jews everywhere made use of Freemasonry to secure the right of becoming citizens of the once Christian States. We see the Masons, Mirabeau, Grégoire, etc., working for this project in the Constituent Assembly of France (1789-1791)<sup>1</sup>. Thus the States which had renounced the Supernatural Messiah admitted into their bosoms a strongly organised body working for their subjection to the Natural Messiah and utilising the Naturalism of Freemasonry for that purpose.

The rejection of the rule of Christ the King, without which social organisation cannot be free from essential deviations, and the gradual imposition of the Jewish National mould or "form" have proved disastrous for the nations once Christian and Catholic. They are beginning to react. The form and method of the reaction, however, here and there show serious traces of the process of deformation to which the nations have been subjected. Naturalism and the defective philosophies resulting from its deleterious influence on the human mind are at work even in the efforts displayed to undo its effects.<sup>2</sup> We shall see this in particular further on in the case of the German National Socialist Reaction. This series of reactions or revolts is given, in the language of propaganda, the name of "Fascism." The countries ruled by the Judaeo-Masonic combinations are spoken of as "Democracies."

From another point of view, the struggle between "Democracy" and "Fascism" may be characterised as a struggle between money-lending, or the system by which currency originates in debt to groups of private individuals, whose aim has been the manipulation of the price-level of the different countries, and money as a stable measure of value facilitating the exchange of real wealth. Catholics must learn to take account of the fact that, since the coming of William of Orange to England and the foundation of

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<sup>1</sup> "The deputies who got the project of Jewish Emancipation voted by the Assembly were all masons." *L'Entrée des Juifs dans la Société Française*, by l'Abbé Lémann, p. 356. L'Abbe Lemann was a Jewish convert.

<sup>2</sup> These erroneous philosophical theories are in part the result of the revolt against the Mystical Body of Christ (opposition to God has a disastrous effect on the human mind) and in part the result of decay consequent on Judaeo-Masonic influence.

the Bank of England, those who control credit and manipulate currency have gradually usurped the function of the Sovereign Power in modern States and are now linked together in a Big Combine. "Democracy" is simply another name for "a money-lenders' Paradise," a country in which currency comes into existence in the form of a debt to members of a big syndicate. Just as the chain-shop aims at the extinction of the individual trader, so the International Syndicate known as the Bank of International Settlements aims at the extinction of those entities known as nations or rather at their subjection to its dictates. The "Fascist" nations are refusing to sell out and be absorbed by the great monopolies, in a word, they refuse to borrow money.

"These 'sovereign states' we call Germany, Spain, Poland, Italy, Japan, are relatively small independent businesses. . . . Incidentally, they are businesses which have defied the big credit Institutions or International Banks—upon whose accommodation such businesses are supposed to depend for their continued existence. And it is not us, the people of England, but the International Banking Interests (of whom all democratic governments are the agents) who loudly and threateningly demand their return into the economic fold. And 'Soviets Limited' shouts it too. . . . What is this notion of National Sovereignty as seen from the standpoint of the monopolist (Mr. Litvinov representing the great Russian Empire, stretching from the Baltic to Korea or Mr. Eden representing the British Empire which sprawls all over the world)? It is a challenge to the all-powerful world-corporation he has in view, and which is actually in process of formation. It makes him see red literally. . . . Among the monopolist States, Great Britain, France, and Russia are the great protagonists. . . . In the background is the United States of America, the most powerful single State in the world. And Mr. Roosevelt is an arch-monopolist. . . . The last four years have made it clear to any intelligent man. . . . that 'Soviet Communism' is just a monopolist variation of 'Dollar Diplomacy' or the 'British Hegemony' . . . It is *Soviets Limited* with a propaganda Department as big as all the other departments of State put together. . . . It is the most stupendous racket that the world has ever seen. . . . We, that is, Great Britain, are in with the monopolists . . . over against us are a lot of States which represent relatively small-scale Capital . . . We stand for the Big Combine. They represent the little

individualist business, as it were, now in armed revolt against the insolent tyranny of the Empire Trusts, which are merging into one Empire. . . . These three great Empires (Great Britain, France, Russia) are now made into a mighty Trust of interlocking Syndicates. That is what the French-Russian (Soviet) Pact and the French-English alliance means. . . . That is merely an old-fashioned, political way of putting it, to call these 'Pacts' and 'Alliances.' It is nationalist language. It has to be used . . . because, of course, the majority of people are still 'nationalist' minded. . . . Another great war is blowing up . . . to understand its meaning . . . fix your mind upon this tendency to coalesce into corporations, to fuse into one vast monopolistic mass. That is what the nations are doing, just as much as shops and factories. And those who decline to *coalesce*, are now being threatened by those who are the leading members of this great political Trust . . ."<sup>1</sup>

In regard to the rôle of Soviet Russia, Mr. Wyndham Lewis does not seem to be quite satisfactory. The aim of the Rulers of Russia has always been to promote war between the once Christian powers, in order to profit by the resultant misery. They are ready to play off one against the other and turn to account the weaknesses of both. They will thus be able to propagate Communism in all the countries engaged in conflict. The end of the War may well see a Communist revolution and, as a result, the Mass practically abolished, in Western Europe. So Satan muses—and others.<sup>2</sup>

For those who may not be aware of how far monopoly and semi-Communism have progressed in England, the pamphlet *The Real Crisis*, published by *The Liberty Restoration League* is recommended. They will there learn about P.E.P. (Political and Economic Planning) and see that "the various Boards that have been set up in a number of industries are autocratic bodies on the

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<sup>1</sup> "*Count Your Dead: They are Alive!*" by Wyndham Lewis. This book is strongly recommended for its excellent outline of the preparations for another great war.

<sup>2</sup> In a more recent book, entitled "*The Jews—are they human?*" Mr. Wyndham Lewis shows a regrettable lack of knowledge of the Divine Plan for order in the world through the acceptance of the Supernatural Messiah. The result is a very superficial work compared with "*Count Your Dead: They are Alive!*"

true Soviet model, with powers to inflict fines and entirely regulate the affairs of those subject to each Board's authority."<sup>1</sup> The present writer has dealt briefly with P.E.P. in *The Mystical Body of Christ in the Modern World*, in order to show its place in the anti-supernatural campaign of the Judaeo-Masonic forces. Similar Boards are already functioning in Ireland. Under threat of war, this semi-Communist organisation will be advanced in all "democratic" countries. A recent leaflet of the *Liberty Restoration League* on A.R.P. draws attention to this as follows: "Another organisation which has helped to spread the Air Terror is the Air Raid Defence League. It is directed by Sir Arthur Salter, M.P., who is also a member of the Council of the group which describes itself as P.E.P. (Political and Economic Planning). P.E.P. is composed chiefly of Socialist civil servants and representatives of the big businesses which obtain State assistance and require constant State interference to hamper, or prevent, the free competition of their independent rivals. Its aim is revolution by stealth, and for some years it has been working for the gradual elimination of private property and enterprise and the compulsory amalgamations of businesses, which is the first step towards Communism. It calls these activities 'planning' and, in a recent issue of its journal, stated that 'only in war, or under threat of war, will a British Government embark on a large scale planning.' Twenty five years ago, this was also the view of those who planned the Russian revolution."

As many of my Catholic readers will never have heard of P.E.P. before and may be unaware of the menace of naturalistic State "planning" to family life, the private ownership of a strong middle class, and everything which savours of guild-organisation or vocational groups, the following quotation from the *Parish Magazine* of the Holy Rood (Catholic) Church, Watford, Herts., England, will be helpful to them: "The Political and Economic Planning Group under the chairmanship of Mr. Israel Moses Sieff . . . is out to reduce every public and private activity in England to a compact mechanism of State-aided monopolies, combines and chain-stores under the control of a few financiers. The blessings to follow are these: artificial limitation of private enterprise, restricted production, rise of the cost of living, mass production of

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<sup>1</sup> *Britain's Jewish Problem*, by M. G. Murchin, p. 177.

low quality goods, reduction in exports, swelling of the bureaucracy, increase of taxation, growth of large cities, depopulation of smaller towns and countryside, suppression of private property and compulsion for all to invest their savings in monopolistic combines. . . . This wonderful and genial movement for the enslavement of Great Britain is making fair headway, and has succeeded in laying hands on pigs, bacon, milk, potatoes, turnips, bees. . . . The latest to join the movement is the National Birth Control Association, which has accordingly altered its name to Family Planning Association. It will arrange when and whom to marry, how many children to bring into the world, when to divorce, when and how to die, all according to the lofty standard of a group of financiers' financial needs and benefits."

To conclude this section I beg to quote a paragraph from another English writer as a short summary of the situation. H. T. Mills, in a pamphlet entitled *Money, Politics and the Future*, says: "We can roughly sum up the characteristics of the nations which already divide the world into two hostile camps, in order of importance, as follows: THE SO-CALLED DEMOCRACIES; gold standard countries; Freemasonry strong; Communistic element strong; members of League of Nations (except U.S., on account of special circumstances) *versus* (RELATIVELY) JEW-FREE 'DICTATORSHIPS'; goods standard countries; Freemasonry suppressed; nationalist element strong; not members of the League (except Italy, which country is as good as out of it). Russia may also be included without much difficulty in the first group. She is entirely dominated by the money power, which in the first instance gave to Bolshevism the possibility of life."<sup>1</sup>

### **"Moscow" (or Russia) and Ireland**

"Moscow" or Russia, then, is simply a gigantic investment by which control over vast resources has been acquired by those who are preparing for the New Messiah. They have "the enormous

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<sup>1</sup> According to *LeGrand Occident* of August, 1935, quoting from a Russian journal published in Paris, Masonic Lodges exist in Russia. The question of Freemasonry in Germany is dealt with further on.

The pamphlet by H. T. Mills was published some months before the outbreak of the war.

material advantage of vast funds such as a despotism can levy at will from the labour of more than fifty million adult men and women working on its soil, allowing as productive for revenue one-third of the gross population. All the surplus value of that labour is available, and a very large part of it is actually used, for propaganda and supply in countries outside Russia.”<sup>1</sup> The numbers of the New I.R.A., who are members of the Communist Party of Ireland and who took part in the formation of the Dublin Branch of the Left Book Club in 1936, seem to prove that Russia is ready to utilise the Partition grievance in Ireland, in order to prepare the way for the Popular Front and the attack on the Mass.<sup>2</sup> We must not forget that the General Convention of the New I.R.A. on January 8th, 1933, issued a manifesto to the Irish people, which stated unequivocally that: “the reorganisation of Irish life demands the public ownership of the means of production, distribution and exchange in a State based on the needs of the mass of the people.” The I.R.A. thus accepted the central point of “Moscow’s” programme. The New I.R.A. ought to remember how a small section of the Basques were used as the instruments of Russia in Spain.<sup>3</sup> They ought to bear in mind, too, the fate that awaits them if “Moscow” triumphs. It will be given to others to read that “they have disappeared,” like so many marshals, generals, ambassadors, professors, technicians, and other dupes of all kinds, not to speak of ordinary citizens in their thousands and hundreds of thousands. The Natural Messiah is not meek and humble of heart like the Supernatural Messiah.

Labour unions ought to watch their leaders closely, for every socialistic programme which sacrifices personal to common ownership operates in the long run towards the concentration of all control in the hands of a small minority and the reduction of the rest of the population to propertyless serfdom.<sup>4</sup> It is one of the tragedies of James Connolly’s life that he who believed firmly in the

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<sup>1</sup> H. Belloc in *G. K.’s Weekly*, August 13th, 1936.

<sup>2</sup> The Left Book Club is the creation of the Jew, V. Gollancz.

<sup>3</sup> The Soviet programme of action in Spain in 1932 included “the intensification of the national revolutionary movement in Catalonia and Biscay.” (Theses of XII Plenum of the E.C.C.I.) The letters E.C.C.I. stand for *Executive Committee of the Communist International*.

<sup>4</sup> Cf. *Socialism Unmasked*, by A. N. Field.

**Supernatural Messias never saw that Marxism was simply a means for the installation of the reign of the new Messias.**

Too great vigilance cannot be exercised by Irish Catholics with regard to the form of union which may be brought about between Northern and Southern Ireland. The union may be made to appear on the surface as a concession to Irish national sentiment while, in reality, preparing the way for the direct attack on the supernatural life of our country. We know how sadly our Catholic fellow-countrymen in the Six Counties of North-East have been made to suffer, deprived as they are of their fundamental rights as citizens in their own land, to use a recent expression of His Eminence, Cardinal MacRory, and the Bishops of the North.<sup>1</sup> But we in the South have already compromised lamentably with the French Revolution in the section on Religion in the new Irish Constitution and we may be dragged still further along the path to decay.<sup>2</sup> Masonry and that sub-Masonry, the Orange Society, will have no difficulty in forming a common front with Communism against the Catholic Church.

### **The German Nationalist Socialist Reaction against Internationalism**

We have seen that the Nazi movement in Germany is one of a number of national reactions against the naturalistic Internationalism of the Jewish Nation and of Freemasonry. This particular reaction is deeply infected with defective philosophy as a consequence of the various deviations from the Divine Plan for order, which have been playing upon the German mind. The history of the German-speaking peoples, since the disastrous rupture of the unity of Europe in the 16th century, is, in its broad outlines, an account of the gradually successful efforts on the part of Protes-

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<sup>1</sup>In their public pronouncement on the question of conscription.

<sup>2</sup> Mr. Anthony Eden, Secretary of State for the Dominions, in his broadcast to America, 11th September, 1939, said: "Can we finally rid Europe of barriers of caste and creed and prejudice? . . . Our new civilisation must be built through a world at war. But our new civilisation will be built just the same." Weigh those words well; there is a very Masonic ring about them. *The Times* of 15th October, 1938, quoted Mr. Eden as saying that changes in our social and economic structure as far-reaching as those which have taken place in some other countries may be necessary as a by-product of a war to liberate Europe from the systems of Germany and Italy. Is this P.E.P.?



tant Prussia with its capital, Berlin, to oust Catholic Austria, with its brilliant capital, Vienna, from the leadership of the German-speaking peoples. Cardinal Richelieu's policy of hiring Gustavus Adolphus of Sweden against the Catholic Emperor during the Thirty Years' War (1618-1648) prepared the way. Frederick the Great, that cynical, conscienceless ruler, carried on the work. International Finance and Freemasonry, of which Bismarck was an agent, then brought about the birth of the German Empire of the Hohenzollern, which grouped a large number of German-speaking Catholics under the hegemony of Prussia. The Nazi movement is now bringing the rest of the German-speaking Catholics under the same rule, in the name of the naturalistic principle of race. The French Freemason, Clemenceau, during the peace negotiations at the end of the Great War, 1914-1918, refused to allow a South German State, predominantly Catholic, to arise. The work of the Freemason, Bismarck, was not to be undone, though the Austrian Empire was dismembered, and its social organisation, impregnated with Catholic tradition, broken to pieces. Now Catholic Austria and Slovakia, etc., have been incorporated under Berlin, so that Richelieu and Clemenceau, by betraying the interests of the Mystical Body of Christ, have worked for the aggrandisement of Prussia and against their own country.

The animating principle of the Nazi movement is that the pure German race is God. Pope Pius XI in the Encyclical of March 14th, 1937, *On the Condition of the Church in Germany*, has stated it unequivocally. In that Letter, every word of which—so the Sovereign Pontiff assured his readers—was weighed in the scales of truth and charity, we read: "While it is true that the *race* or the *people*, the *State* or a particular form of government, the representatives of the civil power, or other fundamental elements of human society have an essential and honourable place in the natural order, nevertheless, if anyone detaches them from this scale of earthly values and exalts them as the supreme norm and standard of all things, even of religious values, deifying them with idolatrous worship, he perverts and falsifies the order of things created and constituted by God, and is far from true faith in God and from a conception of life in conformity therewith . . . our God is the personal God, transcendent, almighty, infinitely perfect, One in the Trinity of Persons and Three in the Unity of the Divine Essence, Creator of the Universe, Lord, King and ultimate purpose of the history of the world, Who does not suffer and can

never suffer any other divinity beside Him . . . only superficial minds can fall into the error of speaking of a *national God*, of a *national religion*, of foolishly attempting to restrict within the narrow confines of a single race, that God, Who is the Creator of the world, the King and Lawgiver of all peoples, before Whose greatness the nations are as small as drops of water in a bucket.”—(Isaias xl, 15.)

One or two phrases from Rosenberg’s book, *The Myth of the Twentieth Century*,<sup>1</sup> will show how accurately Pope Pius XI diagnosed the error which is the root principle of the deviations from order in present-day Germany. “The racebound national soul” he writes, “is the measure of all our thoughts, aspirations of will and deeds, the final criterion of our values.” Again, “Right is the expression of the exigencies of blood and race . . . a right holds good in the measure in which it puts itself at the service of the race.” Accordingly, the moment Catholics in Germany and Austria leave the church after Mass, they find society in the process of organisation on the principle that the highest form of life is German national life, not the Divine life of Sanctifying Grace. German blood is higher and nobler than Sanctifying Grace, participation in the Inner Life of the Blessed Trinity, won for us by Our Lord’s obedience unto death. Hence it will claim to organise life and morality. The German member of Christ is, therefore, faced with a terrible conflict, for this deification of the German Race and Blood will inevitably and logically lead to persecution, not only of Jewish naturalism, with its practical deification of the Jewish Race, but also of Catholic Supernaturalism.

Pope Pius XI in his Letter of 14th March, 1937, *On the Condition of the Church in Germany*, and the German Bishops in their Joint Pastoral Letter of 19th August, 1938, bear witness to the intensity of this persecution of the Catholic Church in Germany. It is well to quote at some length from these authoritative pronouncements, in view of such statements as the following from Herr Hitler, in the Reichstag on January 30th, 1939: “No one in Germany has so far been persecuted for his religious views, nor will any one be persecuted on that account. . . . But the National-

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<sup>1</sup>Rosenberg may be styled the theorician of the Nazi reaction. By a decree of the Hitlerite Government of January 31st, 1934, he was given the charge of controlling the intellectual and philosophical formation of the Nazi party.

Socialist State will ruthlessly make clear to those of the clergy who, instead of being God's ministers, regard it as their mission to speak insultingly of our present Reich, its organisations or its leaders, that no one will tolerate a destruction of this State. . . . There can only be political reasons for other countries, and for certain democratic statesmen in particular, to take up the cudgels on behalf of individual German clergymen, for these same statesmen were silent when hundreds of thousands of priests were butchered or burnt in Russia; they were silent, when in Spain tens of thousands of priests and nuns were massacred with bestial cruelty and burnt alive. . . . It was just because of such butchery that numerous National-Socialist and Fascist volunteers placed themselves at the disposal of General Franco in order to help him in his efforts to prevent the Bolshevik lust for blood from spreading over Europe and over the greater part of the civilised world. It was anxiety for European culture and for real civilisation which compelled Germany to take sides in the fight carried on in National Spain against the Bolshevik destroyer. It does not say much for the mentality predominant in various countries which cannot conceive of such a step being taken for purely unselfish reasons. However, National-Socialist Germany sympathised with General Franco's uprising out of a sincere desire to see him succeed in delivering his country from the danger which at one time had threatened to engulf Germany herself. Thus it cannot be sympathy or pity for God's persecuted ministers, which mobilises the interest of democratic citizens for individual clergymen in conflict with the law, but rather an interest in the enemy of the German State. Let one thing, however, be borne in mind in this connection: we shall protect the German clergy in their capacity as God's ministers; but we shall destroy members of the clergy who are the enemies of the German Reich."<sup>1</sup> Herr Hitler affirms that Catholics are not being persecuted in Germany for their religion. Let us now hear what the Pope and the German Bishops have to say on the subject.

In his Letter of 14th March, 1937, *On the Condition of the Church in Germany*, Pope Pius XI wrote to the German Bishops as follows: "In your districts, Venerable Brethren, voices are

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<sup>1</sup>This extract is taken from *News from Germany*, April, 1939. This is a pro-Nazi Bulletin, circulated from Germany. The special number quoted from dealt with *The Church in Germany*.

raised in ever louder chorus urging men to leave the Church. Among the spokesmen there are many, who by reason of their official position seek to create the impression that leaving the Church, and the disloyalty to Christ the King which it entails, is a particularly convincing and meritorious form of profession of loyalty to the present State. With cloaked and with manifest methods of coercion, by intimidation, by holding out the prospect of economic, professional, civic and other advantages, the loyalty of Catholics and especially of certain classes of Catholic officials to their faith is put under a pressure that is as unlawful as it is unworthy of human beings. All our fatherly sympathy and deepest condolence We offer to those who pay so high a price for their fidelity to Christ and the Church. . . . We address a particularly heartfelt greeting to Catholic parents. Their God-given rights and duties in education are this present moment at the very centre of a struggle which could not conceivably be fraught with graver consequences for the future. The Church of Christ cannot wait until her altars have been overthrown, until sacrilegious hands have set the houses of God on fire, before she begins to mourn and lament. When the attempt is made to desecrate the tabernacle of a child's soul sanctified in baptism, by an education that is hostile to Christ; when from this living temple of God the eternal lamp of belief in Christ is cast out and in its place is brought the false light of a substitute faith that has nothing in common with the faith of the Cross. . . . then it is the duty of every professing Christian to keep his conscience clear of any culpable co-operation in such dreadful work and corruption. The more the opponents are at pains to deny and gloss over their dark intentions, all the more is a vigilant distrust called for, and distrustful vigilance that has been aroused by bitter experience. The formal maintaining of religious instruction, especially when controlled and shackled by those who are not competent, in the framework of a school that in other departments systematically and invidiously works against the same religion, can never be a justification for a believing Christian to give his free approval to such a school that aims at destroying religion. We know, beloved Catholic parents, that there can be no question of such willingness on your part."

In their Pastoral Letter of August 19th, 1938, the Bishops of Germany are quite explicit on the subject of the deadly persecution aimed at the destruction of the Catholic Church in Germany. Their affirmations are in open contradiction with the Führer's

assertions. "In our previous pastoral letters," their Lordships write, "we have often spoken of the struggle that is forced upon us. We have to point out to-day that hostilities have not ceased but, that, on the contrary, acts of aggression are on the increase and the end aimed at is clearly manifest. What is aimed at is not merely the checking of the growth of Catholicism but the destruction of the Catholic Church, the wiping out of Christianity and the setting up in its place of a religion which is utterly alien to the Christian belief in the One True God.

"It is true that the practice of the Catholic religion is still free, but every effort is made to keep Catholic youth away from Church services, by stigmatising the profession of the faith as a cause of division among the German people. . . . The Church is accused of having secret personal and political relations with Bolshevik Russia. This accusation is maintained in spite of the Encyclicals and the broadcasts of the Holy Father on Communism and even in spite of the statements of leading Bolsheviks. . . . To those who assert that the persecutions of which we have been and are still the object are only logical reactions and indispensable defensive measures on the part of the government of new Germany, in face of the refusal of Catholics and their Pastors to be incorporated into the new State, we reply as follows: We, the Bishops of Germany, have often made public profession of our loyal attachment to our people and to the nation's new constitution, and we have conscientiously accomplished our duties as citizens. But we want to proclaim openly that several of the leaders of the new movement do not want to come to any agreement with the Catholic Church and its representatives, either because the fundamental principles of the new faith are opposed thereto or because the turn of events has brought into control anti-Catholic elements who are eager for the destruction of the Catholic Church. . . . The recent attacks on the Bishop of Rottenburg, Dr. Sproll, clearly prove that the persecution is directed not only against the Catholic Church but against the whole Christian idea as such. Christianity is considered as one of the last relics of a long-distant past, and as so much useless lumber in our day. According to the principles set forth in the Racial Laws, the person and the life of Jesus Christ are in contradiction with the German ideal of humanity. The principles of His teaching and, in particular, the dogmas of Original Sin and Redemption, of reward and punishment after death, are said to be drawn from the superstitious legends of barbarous

peoples who imposed their beliefs on the Germans by force. Imbued with these principles, young people in different parts of the country took it upon themselves to clear the public places of the crucifix, the symbol of Christianity. They went so far as to destroy very ancient Calvaries, taking no account of the artistic value of several among them. . . . While the Catholic Church is struggling against its sworn enemy, the Bolshevik Anti-Christ . . . certain members of the government want to brand the Church as the enemy of the nation and prepare its destruction systematically. . . . Can it not already be seen that the unity of the nation is undermined by the Government's persecution of religion? The pretext put forward for the attack on religious beliefs is the anxiety to prevent the divisions and weakness inevitably resulting from religious differences. It seems to be forgotten that the struggle of anti-Christians against Christianity is a source of still greater weakness. . . . An attempt is being made to get rid of the Christian God in order to replace Him by a "German God." What does a "German God" mean? Is he different from the god of other peoples? If so, then there must be a special god for each nation and for each people. This is the same as saying that there is no God. . . . An official statement has been made to the effect that a creative God is unacceptable. . . . Thus the concept of the One True God is denied and replaced by that of a god derived from racial theory. . . . The fate of these systems is well known. They disappear as quickly as they arise and simply lead to an increase in the numbers of unbelievers." Herr Hitler's Pronouncement of January 30th, 1939, is in flagrant contradiction with the statements of Pope Pius XI and the German Hierarchy.

The German reaction against Judaeo-Masonic Internationalism, then, represents the deification of the German Race in opposition to the Jewish deification of the Jewish Race. What are the currents that have come together to give birth to this disordered reaction? They are many and varied. Two of them are specially noteworthy. There is the current coming from the philosophy of Kant, Fichte and Hegel, according to which the German mind is the one destined to mould Europe and the world. Kant carried out the "Copernican revolution" of making things conform to the human mind instead of the human mind seeking to grasp the objective order of the world. Fichte insisted that the elaboration of the social and, of course, of the moral order of the world was

to be chiefly the work of the German mind. According to Fichte, the living God is Humanity and the German mind is the self-consciousness of God. In the evolution of the Humanity-God, one state or people always leads the van, according to Hegel. Greece and Rome led the ancient world. In Europe to-day there is a Chosen People to carry on the development of the world—the German Race. To that current another joins itself, namely, the one that comes from the French writer, Gobineau, and from the Englishman, H. St. Chamberlain. According to them, purity of blood and race is the great principle of progress for humanity, not only of physical but of mental and moral progress. Accordingly, to mould the world, the indispensable element is the purity of the German blood and race. Thus we have the broad outlines of the preparation of Rosenberg's theories. For Rosenberg all Jewish blood is poisoned. That the blood of Our Lord Jesus Christ, communicated to Him by His Immaculate Jewish Mother, should be the source to men of their most real Life, the Supernatural Life of Grace, infinitely more noble than mere racial or national life, even German and Aryan, would seem to Rosenberg utter folly.<sup>1</sup> Rosenberg's dictum "once and for all, the so-called Old Testament must be abolished as a book of religion" is condemned, in the Letter *On the Condition of the Church in Germany*, in terms which bring out at the same time the terrible opposition of Jewish Naturalism to the Mystical Body of Christ. "Anyone, therefore," writes Pope Pius XI, "who wishes to have banished from the Church and from the school the Bible history and the wise teachings of the Old Testament blasphemes against the word of God and against Almighty God's plan of salvation, and sets up as judge of the divine plans a narrow and limited human mode of thought. He forsakes faith in Christ who appeared in the reality of His Flesh, who took humanity of a people that was later to nail Him to the cross. He understands nothing of the world drama of the Son of God, who to the crime of His crucifiers opposed the divine action of His redemptive death which, as High Priest, He offered for us, and so caused the Old Testament to find its fulfilment, its purpose and its sublime exaltation in the New."

Behind this deification of the German Race, there are also

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<sup>1</sup>Cf. Propositions condemned in the Letter of the Sacred Congregation for Seminaries and Universities, 13th April, 1938.

various secret forces. Freemasonry means the acceptance of pantheism and the deification of man.<sup>1</sup> It is pantheistic in its symbolism and in its inner or esoteric signification, so German Freemasonry, both Grand Orient and Prussian, has contributed to the preparation of the present mental aberration. In the previous edition of this pamphlet I insisted upon this, and I added that Hitler suppressed the Grand Orient Lodges but that the Prussian Grand Lodges, which never admitted Jews to membership and remained strictly nationalist, simply transformed themselves into Orders of Chivalry with a purely German symbolism. I have since been assured that they also were suppressed. Is that suppression merely on the surface and akin to the closing of the Masonic Lodges during the French Revolution when their members were proceeding to action? It is difficult to know exactly. It is certain that the "German Christian" attempt to introduce the neo-paganism of "the German Faith" into the Protestant Church follows exactly the lines indicated in the declarations of the three Prussian Grand Lodges, quoted in *The Mystical Body of Christ in the Modern World*, pp. 311, 312.<sup>2</sup> It is also certain that behind all the attempts of the German Government is the intention of moulding Christianity according to the ideas formulated by the German Christians.<sup>3</sup> It seems to me that the hatred of the Supernatural Life of Grace displayed by the Hitlerite government indicates the presence of a satanically inspired group such as Masonry. The in-

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<sup>1</sup>For the proofs of this, see *The Mystical Body of Christ in the Modern World*, *passim*, especially Appendix VI, pp. 346-351.

<sup>2</sup>An extract from the minutes of the assembly of the Prussian Grand-Masters held on 16th February, 1924, is there reproduced. At that reunion, a common statement was drawn up to the effect that the three Prussian Grand Lodges stood for "a German and Christian view of life (*auf dem Boden deutscher und christlicher Anschauung*). . . . We insist on these convictions as well as upon the respect of the rights of others, because we are persuaded that there is no universal Humanitarian Ideal and that, just as every personality has its root in race, only boundless love of and fidelity to one's race can develop personality . . ."

<sup>3</sup>The book, *The New Racial Paganism*, translated from the Italian of Mario Bendiscioli, by George D. Smith (Burns, Oates and Washbourne) contains a striking confirmation of these views, though there is no allusion to Freemasonry, Prussian or other, in the book. The little book quoted in the previous edition of this pamphlet, namely *Les Forces Occultes en Allemagne*, by H. du Mesnil-Thoret, contains an extraordinary amount of useful information in a few pages.



fluence of the Germanic Secret Society known as *Die Heilige Vehme (The Holy Tribunal)* may suffice to explain some things though not all, but again it is difficult to get authentic information about this also. Besides those forces, the *Freundeskreis* of Hugenberg, one of the apostles of Pan-Germanism, and the famous *Abteilung drei*, which corresponds to the English Intelligence Service, have been important factors in the preparation of the present regime.

We must, however, carefully distinguish between the anti-supernatural character of the Hitlerite government and the efforts of the same government to set the German people free from the domination of international money-lenders. The deification of the German Blood and Race is in flagrant opposition to the Divine Plan for order through the Mystical Body of Christ and inevitably leads to systematic persecution of splendid Catholic families. The Prussian tradition of ruthless military aggrandisement is a perpetual menace to peace. But we must be just, nevertheless, in spite of the Nazi Party's hatred of Christ the King, and remember that it took the Nazi revolution to abrogate the clause in the constitution of the Reich by which "the president of the Reichsbank, Dr. Hans Luther, was secured in his position, so that he could not be removed without his own consent and a majority vote of the Board of the Bank of International Settlements."<sup>1</sup>

Since the Great War twenty-six Central Banks have been founded, after the model of the Federal Reserve Bank of the United States, Mr. Paul Warburg's creation,<sup>2</sup> and have been gradually "attempting to set up a central body which will acknowledge no authority above it on this planet. . . . If this is ever effected, there can be no doubt that the Bank for International Settlements will then be in as autocratic a position with regard to world finance as the Bank of England is now in with regard to British finance. This bankers' dream would certainly make a

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<sup>1</sup>*An Analysis of Usury*, by Jeffrey Mark, p. 211.

<sup>2</sup>Mr. Paul Warburg was a German Jew and became an American subject only a few years before he created the Federal Reserve Bank in 1913. Cf. *All These Things*, by A. N. Field, pp. 4, 5.

At a conference of international bankers at Genoa, in 1922, it was resolved that: "in countries where there is no central bank of issue, one should be established."

'stable' banking system for the world. With the whole of the world's gold stocks centralised, and with each country's internal banking system co-ordinated under an all-powerful central bank, bank crashes and bank 'runs' (whether on a localised or national scale) would be impossible: an illusory gold backing to a world currency could be successfully maintained, and international gold tokens issued and 'redeemed' in any quantities which suited the policy of the board of the World Bank. At the same time, all hope of freedom and plenty—for the individual, for industry, and for nations—would automatically disappear, and the world would be relentlessly driven into complete idolatry under an international gold-idol."<sup>1</sup> Against this process of reduction to financial slavery, the Hitlerite government is struggling. As Wyndham Lewis puts it: "What Herr Hitler is required to do is to merge Germany in the league of monopolist States."<sup>2</sup> When Hitler is exhorted to make a contribution to peace, Wyndham Lewis goes so far as to say that it really means: "the peace-loving nations are more heavily-armed than you are, Herr Hitler, and have at their back unlimited resources, and they will unquestionably make war on you, if you do not submit to their will, and if you persist in going on with this Sovereign State stuff." And we must always bear in mind that Marxism, as we have seen in the Foreword, is an instrument of International Finance as well as Capitalism. The end of the war between the "Democracies" and "Fascism" may see the process of reducing the world to slavery definitively achieved, or at least considerably advanced, and the reign of the natural messias inaugurated, by the installation of a Communist or semi-

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<sup>1</sup>*An Analysis of Usury*, by Jeffrey Mark, pp. 214, 215.

<sup>2</sup>*Count Your Dead; They Are Alive!* p. 318.

When the Federal Reserve Bank had been a few years in existence, in 1916, to be precise, President Woodrow Wilson thus summed up the situation in U.S.A.: "A great industrial nation is controlled by its system of credit. Our system of credit is concentrated. The growth of the nation, therefore, and all our activities are in the hands of a few men. . . . We have come to be one of the worst ruled, one of the most completely controlled and dominated Governments in the civilised world—no longer a Government by conviction and the free vote of the majority, but a Government by the opinion and duress of small groups of dominant men." That is what "democracy" means, and it is a good description of the system which the Board of International Settlements has been quietly setting up all over the world. Cf. *Wealth, Virtual Wealth, and Debt*, by Professor Soddy, pp. 290 *et seq.*

Communist regime controlled by the Rulers of Russia. This conflict, like all others, is simply a subsidiary phase of the conflict waged by Satan against the Supernatural Messiah and the Mass.

In the meantime, "the problem facing the totalitarian (or 'Fascist') States is different from the bristling difficulties of the 'democracies.' The latter have enormous potential wealth, which their money system, based on the Gold Standard, does not permit them to distribute, and so this wealth is either sabotaged or not produced. Whereas the former are faced with a real shortage of wealth, owing to possessing limited overseas investments and controlling very limited access to raw materials. This, particularly, applies to Germany. However, under a system of money based upon production, wonders are being accomplished with what can be produced from the soil, together with the results accruing from a reduced foreign trade, carried on frequently by barter because of a world-organised Jewish boycott of exports. It is for this reason that we see so many currency restrictions in Germany. Her credits built up abroad must be carefully parcelled out between the varying needs of her ordinary import trade, those of re-armament, etc."<sup>1</sup>

In *The Mystical Body of Christ in the Modern World* (Third Edition, pp. 310 *et seq.*) I gave a long quotation from the Viennese Catholic Weekly, *Schönere Zukunft*, to show the enormous extent of Jewish influence in Germany. "To-day," wrote Dr. Eberle, the distinguished Editor of that paper, in 1932, "Catholics are almost completely silent about the question of Judaism, though Jewish influence, not only in Russia, Hungary, Poland, France, England, America and Austria, but also in Germany, has attained a degree of power and might, altogether out of proportion to the number of Jews in the total populations of these countries. Three-fourths of the large Banking concerns, at the head of which we must place the four big D. Banks—Deutsche Bank, Darmstädter Bank, Diskonto-Gesellschaft and Dresdener Bank—three-fourths of the big exchanges, including those of Berlin, Frankfort and Hamburg; three-fourths of the principal commercial enterprises, including those of Karstadt, Tietz and Werheim; three-fourths of the leading newspapers, of the publishing firms, of the telegraphic and

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<sup>1</sup>H. T. Mills, *Money, Politics and the Future*, p. 6.

advertising agencies, of the groups controlling theatres and cinemas, are Jewish. In Austria, matters are still worse. Of course, there are still many non-Jewish industrial magnates, but they are becoming more and more subservient to banks directed by Jews. . . . And yet Catholics, in great measure, keep silence about the matter. This silence is, in part, due to ignorance, especially in the provinces. But it is also due to an already existing dependence on Jews. Three-fourths of the Christian newspapers would be reduced to two-thirds or even one-half of their present size, if they were compelled to give up the advertisements of Jewish shops and banks, and Jewish advertisements would not be forthcoming if the Jewish question were treated of.”<sup>1</sup>

The reaction against this intellectual and economic domination of the Jewish nation, instead of turning in the direction of the Mystical Body of Christ, in which Germany was once united with the rest of Europe, has turned in the direction of a materialist Naturalism. The triumph of this Naturalism over the Supernatural Life of the Mystical Body, by the annexation of Austria, was allowed to take place, without much opposition from the countries under the influence of Masonic Naturalism. On the annexation of Czecho-Slovakia, a Masonic creation due to the intrigues of Masaryk and Benes, and the link between the Rulers of Russia and Western Europe, Russia, which had signed a treaty of mutual help with Czecho-Slovakia in 1935, did all she could to promote war. War was, however, averted in September, 1938. It has broken out in September, 1939. What are the factors that have contributed thereto? Hitler's threats of force against Poland coming after a number of others in the traditional Prussian style, the determination of the financiers of the Bank of International Settlements to crush revolt against their monetary system, the desire of the Judaeo-Masonic forces for revenge on the Hitlerite regime, the determination of the Catholic Poles not to yield except to force, Russia's readiness to promote conflict in Europe and at the same time to repeat history with regard to Poland, all these

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<sup>1</sup>The domination of the Jewish Nation in Germany was favoured by the humanitarian Grand Orient Lodges. The Prussian Lodges never admitted Jews to membership.

factors have played their part.<sup>1</sup> The action of the Hitlerite government is not only favouring Satan's schemes by being naturalistic and anti-supernatural in Germany, but looks like playing into his hands by enabling the Rulers of Russia to look forward to grand-scale preparations for the reign of the New Messias. In Stalin's words already quoted: "according to the doctrine of Marx-Engels-Lenin all war truly generalised should terminate automatically by revolution."

### **The Return to Order**

In *Das Königtum Christi in Europa (The Kingship of Christ in Europe)*, by Dr. Kurt Ziesché, Professor in the University of Breslau, we read: "In the French Revolution of 1789, a European attack on Christianity was for the first time directed openly and definitely at the very point which Judaism had been assailing for 1800 years. The attack struck at the very essence of Catholicism. We Christians call it the supernatural, that is, the order of the Inner Life of the Blessed Trinity. For Jewry it is pagan mythology draped in Oriental Mysticism. The Jew maintains that the pure natural religion of the prophets has been corrupted by it . . . In 1789, the (then) most cultured nation in Europe quite openly and frankly took the Jewish side. Thus, as the influence of the French Revolution extended, there disappeared from Christian Europe what had hitherto been the deciding factor in its opposition to Judaism, and Jewish forces henceforward openly took their part in the development of European culture. In a short time they became the leaders therein and to-day they practically have the field to themselves. Judaism conceived as a natural religion is undoubtedly at the present moment

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<sup>1</sup>Mr. Arnold Leese in elaborating the influence of the financial factor in *The Fascist* (May, 1939), points out that the Prudential Assurance Company, which has £535,000 in Jew-controlled Imperial Chemical Industries, and £179,000 in the Jewish chain-stores of Marks and Spencer, is deeply interested in Poland. It owns the Prudential Assurance Company of Warsaw, which in turn is interlocked with the Utilities Corporation (Poland) Ltd., the Power and Traction Finance Co. (Poland) Ltd., the British and German Trust, the British Overseas Bank, and the Mid-European Corporation. These companies, he says, are largely Jewish, and particularly the British and German Trust, which is managed by Helbert Wagg and Co. He adds that *The Times*, 4th April, 1939, p. 15, stated that "Jews are the chief owners of urban real estate in Poland."

the strongest force in moulding the mind of Europe and the world . . . When we come to examine the dominant philosophies of life in the world to-day we find that it is not the Christian outlook which fashions the minds and determines the conduct of men: it is rather the Jewish mentality. The strong clear-cut standpoint of supernatural Christianity is by now restricted to a small portion of humanity. The Life of Grace still communicates to many millions of men the peace of heart required to suffer and endure, but the dominant attitude towards life, as manifested in the thoughts, actions and general behaviour of the white nations, is frankly Jewish and is the product of whatever remnant of idealism is to be found in Judaism. That is the saddest point in the whole business." Dr. Ziesché, in 1926, when his book appeared, looked for a supernatural reaction from the German Catholic Right Wing. Instead, there has come a naturalistic national reaction.

Wherever, since 1789, the influence of the French Revolution has penetrated, States have declared that they have no duty to acknowledge the one true supernatural religion which God Himself came down to teach men. Thus, States have openly renounced the side of our Divine Lord in the struggle between Him and Satan. "He that is not with me, is against me: and he that gathereth not with me, scattereth." (St. Matth. xii, 30). This is social apostasy. "Never to have known Jesus Christ in any way," writes Pope Leo XIII, "is the greatest of misfortunes, but it involves no perversity or ingratitude. But after having known Him, to reject or forget Him, is such a horrible and mad crime as to be scarcely credible."<sup>1</sup> Having renounced social acknowledgment of truth and order, States have placed all forms of error on the same level as the Mystical Body of Christ, and as a necessary corollary, Jews, who are preparing for the advent of the natural

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<sup>1</sup>Encyclical Letter, *Tametsi*, Christ our Redeemer.

messias, have been admitted as full citizens of the once Christian States.<sup>1</sup> They have profited by their citizenship to eliminate the influence of the Supernatural Messias, as is inevitable, for the process of imposition of their natural national form means at the same time the elimination of that supernatural life they reject so obstinately.

Here it will be well, for the sake of clearness, to contrast the Jewish idea of citizenship with the Catholic ideal. Owing to their messianic aspirations, that is, to their looking forward to a messianic era to be achieved through the dominating influence of their nation over the others, the members of the Jewish nation retain their primary allegiance to their own nation, when becoming citizens of other states and nations. As members of their own "messianic" nation, they must strive for the domination of their nation over others, as thus alone, they hold, justice and peace can be achieved on earth. The Jew would fail in his duty to the Messias to come if he did not subordinate the interests of other nations to his own. The Catholic Church, the Mystical Body of Christ, seeks to draw all nations into the unity of that Body so that Christ may relive His Life to the full in the citizens of every nation. But the Catholic Church, being supra-national and supernatural, does not aim at the obliteration of national characteristics and qualities by the imposition of a national form, but at their harmonious development by the elimination of the defects due to original sin. Our Lord Jesus Christ, in and through the Catholic Church, aims at showing forth to the world the resplendent qualities of the English, French, Irish, German, American, etc., member of Christ. Catholic saints are all convinced that the

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<sup>1</sup>A typical example of the influence of the French Revolution is to be found in Article 44 of the new Irish Constitution. According to Section 1 of that article, the State *recognises* the special position of the Catholic Church as the Church of the great majority of the citizens, and the State also *recognises* the Church of Ireland, the Presbyterian Church in Ireland, the Methodist Church in Ireland, the Religious Society of Friends in Ireland, as well as the Jewish Congregations, etc. In Section 2 of that article, the free profession of religion is guaranteed to every citizen, *subject to public order and morality*. But who is to decide what is truly moral? Suppose one of the above-mentioned religious bodies wants divorce, will it be rejected simply because the majority are against it or because the unity and indissolubility of marriage are a symbol of the unity and indissolubility of Christ's union with His Mystical Body? Divorce is immoral and an insult to our Redeemer, even if a majority can be found to vote for it.

highest life in the world is not their national life—in fact their lives are a striking proof of the contrary—but they all know and teach that any act of subordination of the legitimate interests of the nation of which they are members to those of any other nation would be a sin and a failure in their duty to the Supernatural Messias.

But, then, will the Catholic Church allow the practice of other forms of worship? Of course the Church will do so. The Catholic Church claims that the State shall officially acknowledge only truth and order, but She insists on the respect of the personal rights of all those who profess erroneous forms of belief. She has shown this admirably in her traditional attitude to the members of the Jewish Nation. What is this traditional attitude? It is to be found in the two currents running through the official declarations of the Holy See concerning the Jews. On the one hand, the Sovereign Pontiffs strive to protect the Jews from physical violence and to secure respect for their family life and their worship, as the life and worship of human persons. On the other hand, they aim unceasingly at protecting Christians from the contamination of Jewish Naturalism and try to prevent Jews from obtaining control over Christians. This second current has been lost sight of, to some extent, since the French Revolution. Yet Judaeo-Masonic influence in the Press and the Cinema and, above all, in the manipulation of Finance and Credit, is being steadily exercised against the doctrine of the Fall and the rule of Christ the King in society. Catholics need to be made familiar, not only with the repeated Papal condemnations of the Talmud but with the measures taken by the Sovereign Pontiffs to preserve society from the inroads of Jewish Naturalism. The Encyclical Letter, *A Quo Primum* (1751) addressed by Pope Benedict XIV to the Polish Hierarchy, of which a translation will be given in Appendix IV, is typical of the attitude of the Holy See in this respect. It seemed monstrous to Pope Benedict XIV that individual Catholics should be in danger of perversion by being servants in Jewish families. Is it not much worse to have the whole social organisation of a country impelled in the direction of Naturalism by the financial forces of Central Banks and the Bank of International Settlements? The directing control of the Bank of England is a secret body. The efforts of the Macmillan Committee of 1929 to throw light upon it "failed most completely . . . indeed, the evidence of Mr. Montague Norman is a study of



non-committal and evasive answers.”<sup>1</sup> The same secrecy does not enshroud the Jewish control of gold. The representatives of three Gentile firms meet the representatives of three Jewish firms at the Rothschild office in St. Swithin’s Lane every day at ten minutes to eleven and fix the day’s price for gold. The Rothschilds dominate the gold market.<sup>2</sup> To those who remark that there are many Christians engaged in maintaining a monetary system that will not permit the distribution of real wealth, I reply that many of them are Freemasons and, therefore, infected with the virus of anti-supernaturalism and that many others are simply instruments, wholly or partly blind, of the Rulers of Russia. For example, Prof. Corliss Lamont, son of the Senior Partner of J. P. Morgan & Co., is head of the “Friends of Soviet Russia” and of the “American Council on Soviet Relations.”<sup>3</sup>

To undo the effects of the French Revolution we must, therefore, teach the integral truth about the Mystical Body of Christ. In face of Rosenberg’s deification of the German race and his rejection of Jewish blood as poisoned, we must proclaim that we, who affirm that our Lord Jesus Christ, Head of the Mystical Body, redeemed us with Jewish blood, are spiritually descendants of Abraham. “We are spiritually Semites,” to use Pope Pius XI’s oft-quoted phrase. And in face of Jewish Naturalism, we must proclaim also the supremacy of the Supernatural Life of the Mystical Body over the natural life of Abraham’s descendants as over every form of national life. With Pope Pius XI, in the Encyclical *Quas Primas*, we must battle against the mentality, thanks to which “by degrees the religion of Christ was put on the same level as false religions and placed ignominiously in the same category with them.” The financial factor must, however,

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<sup>1</sup>Cf. *Facts about the Bank of England*, by A. N. Field, p. 4.

<sup>2</sup>*Britain’s Jewish Problem*, by M. G. Murchin, pp. 136-138. On p. 137, he points out that South Africa and Soviet Russia, the world’s two greatest gold-producing countries, are controlled by Jews, and mentions the fact that America, the country holding a large proportion of the world’s gold, is also partially controlled by them.

<sup>3</sup>“Let us be under no illusion. The Jewish spirit, which was responsible for the alliance of large-scale capital with Marxism and was the driving force behind so many anti-Spanish revolutionary agreements, will not be got rid of in a day. . . .” (Extract from the Victory Speech of General Franco, Madrid, May 19th, 1939.)

not be left out of account. If Hitler meets his Waterloo in his attempt to emulate Napoleon's efforts to get free from the money-power, we Catholics in the "democracies" shall be exposed to another form of attack. Under a monetary system in which real wealth is either destroyed or not produced, in order to keep up prices and thus enable private money-creators to collect interest for the creation of the medium of exchange, the propertyless masses will sooner or later be hurled against the Church and the religious orders. Accordingly, strongly as we must condemn the horrible persecution of the Catholic Church in Germany, we ought not to allow our expressions of condemnation of the Hitlerite anti-supernatural programme to be construed into approval of the monetary system against which he is in revolt, and which is, as things stand, an instrument for the propagation of Naturalism.<sup>1</sup>

The Naturalistic adventure upon which Europe embarked at the French Revolution has been disastrous for the nations of the West. The reaction against its Internationalism is now threatening to prove disastrous for the Jewish Nation. A step to be taken to undo the naturalism of the French Revolution and, at the same time, prevent onslaughts on the Jews, is to withdraw citizenship of other States from all of them and limit them to citizenship of one State, their own. That State must not be Palestine, for the Jewish claim to Palestine is implicitly a denial that they have disobeyed God and missed their vocation by the rejection of the True Supernatural Messias. It is the assertion in action that the promised Messias has not yet come and that the day of their domination over the world will yet dawn. That way lies disaster, because all their naturalistic attempts to impose their will on God instead of accepting His, will involve the Jewish nation in further dire catastrophes.<sup>2</sup>

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<sup>1</sup>Has not Pope Pius XI in *Quadragesimo Anno* denounced International Imperialism which derides the idea of *patria* or native land and holds that, where a man's "cash-box" is, there is his country?

For Napoleon's struggle against the money-lenders, cf. *The Mind of Napoleon*, by R. McNair Wilson.

<sup>2</sup>It is not necessary to stress the fact that the Arabs have a natural right to the country they have occupied for the last thirteen hundred years. Have the Danes a claim to England now, because they were masters of the country a thousand years ago?

The cause of Christ the King is terribly hampered in the modern world because many Catholics do not understand the meaning or see the harm of Naturalism. To take one example, they are so accustomed to having all religions placed on the same level that they are incapable of realising how Satan gloats over the insult to God involved therein. The world's apology to the Blessed Trinity for that insult, namely, the return to the unity of the Mystical Body, is delayed by the fact that naturalistic compromises are accepted, as if they were full settlements of the Divine claims, and the integral truth is not proclaimed. "When an organism decays and becomes corrupt," wrote Pope Leo XIII, "it is because it has ceased to be under the action of the causes which had given it its form and constitution. To make it healthy and flourishing again it is necessary to restore it to the vivifying action of those same causes. So modern society, in its foolhardy effort to escape from God, has rejected the supernatural order and revelation; and it has thus withdrawn itself from the salutary efficacy of Christianity. . . . This sacrilegious divorce has resulted in bringing about the trouble which now disturbs the world. Hence it is the pale of the Church which this lost society must re-enter, if it wishes to recover its well-being, its repose, and its salvation. . . . But the return of Christianity will not be efficacious and complete if it does not restore the world to a sincere love of the one Holy Catholic and Apostolic Church. In the Catholic Church Christianity is incarnate. It is identified with that perfect, spiritual and, in its own order, sovereign society, which is the Mystical Body of Jesus Christ and which has for its visible head the Roman Pontiff, successor to the Prince of the apostles. . . . Legitimate dispenser of the teachings of the Gospel it does not reveal itself only as the consoler and redeemer of souls, but it is still more the unfailing (eternal) source of justice and charity, and the propagator as well as the guardian of true liberty, and of that equality which alone is possible here below. . . . The equality which it proclaims does not destroy the distinction between the different social classes. . . . The liberty which it bestows

in no wise conflicts with the rights of truth, because the rights of truth are superior to the demands of liberty. Nor does it infringe upon the rights of Justice, because the rights of Justice are superior to the claims of mere numbers or force. Neither does it impugn the rights of God, because they are superior to the rights of man.”<sup>1</sup>

It is contrary to the order and finality of the world to abandon the struggle for the return of States to Christ the King. To aid in that return, by showing the ultimate practical consequences of the fatal step taken at the French Revolution and which has since been more or less accepted, to the exclusion of any higher ideal, is the object of this book. “I am Alpha and Omega, the beginning and the end, saith the Lord God” (Apoc. i, 8).

## APPENDIX IV

### POPE BENEDICT XIV AND THE JEWISH QUESTION

**Encyclical Letter of Pope Benedict XIV<sup>2</sup> to the Primate Archbishops and Bishops of Poland, concerning what is Forbidden to Jews Dwelling in the same towns and districts as Christians.<sup>3</sup>**

*Venerable Brethren*

*Health and Apostolic Benediction.*

Through God’s great goodness the foundations of our Holy Catholic Religion were first laid in the Kingdom of Poland

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<sup>1</sup>Apostolic Letter of March 19th, 1902.

<sup>2</sup>1740-1758.

<sup>3</sup>*Bullarium Romanum*, Vol. 26, pp. 297-300. The Letter is officially designated as *A quo primum*. It was sent in the year 1751.

This Letter has been translated with the kind collaboration of Rev. S. Rigby.

towards the end of the tenth century, under Our Predecessor Leo VIII, thanks to the zealous activity of Duke Mieceslas and his Christian spouse, Dambrowska. So we learn from Dlugoss, the author of your *Annals* (Book II, page 94). Ever since that time, the Polish nation, always pious and devout, has remained unshaken in her fidelity to the holy religion adopted by her, and has shunned with loathing every kind of sect. Thus, although the sects have spared no effort to get a foothold in the Kingdom, in order to spread therein the seeds of their errors, heresies and perverse opinions, the Poles have only the more staunchly and vigorously resisted such efforts and given still more abundant proofs of their fidelity.

Let us take some examples of this fidelity. Mention must be made, in the first place, of the one to be considered as peculiarly appropriate to our purpose, and by far the most important. This is the spectacle, not only of the glorious memory, enshrined in the sacred calendar of the Church, of martyrs, confessors, virgins, men remarkable for their eminent sanctity, who were born, nurtured, and died in the Kingdom of Poland, but also of the celebration in the same Kingdom of many councils and synods, which were brought to a happy issue. Thanks to the labours of these assemblies, a resplendent and glorious victory was won over the Lutherans who had tried all ways and means to obtain an entrance into and secure a footing in this Kingdom. For example, there is the great Council of Petrikau (Piotrkov) which was held during the Pontificate of our illustrious predecessor and fellow-townsmen, Gregory XIII,<sup>1</sup> under the presidency of Lipomanus, Bishop of Verona, and Apostolic Nuncio. At this Council, to the great glory of God, the principle of "Liberty of Conscience" was proscribed and definitively excluded from among the principles governing the public life of the Realm.<sup>2</sup> Then, there is the substantial volume of the Constitutions of the Synods of the Province of Gnesen. In these Constitutions have been committed to writing all the wise and useful enactments and provisions of the Polish Bishops for the complete preservation of the Catholic life of their flocks from contamination by Jewish perfidy. These were drawn up in view of the fact that the conditions of the time demanded that Chris-

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<sup>1</sup>1572-1585.

<sup>2</sup>See Translators' Note at end of Letter.

tians and Jews should dwell together in the same cities and towns. All this undoubtedly shows clearly and fully what glory (as We have already said) the Polish Nation has won for itself by preserving inviolate and intact the holy religion which its ancestors embraced so many centuries ago.

Out of the many subjects of which We have just made mention there is none about which We feel We ought to complain except the last. But concerning this point We are forced to cry out tearfully, "The finest colour is changed." (*Lament, Jer. IV. I.*) To put it briefly, from responsible persons whose testimony is worthy of credence and who are well acquainted with the state of affairs in Poland, and from people living in the Kingdom, who out of zeal for religion, have forwarded their complaints to Us and to the Holy See, We have learned the following facts. The number of Jews has greatly increased there. Thus certain localities, towns and cities, which were formerly surrounded by splendid walls (the ruins thereof bear witness to the fact), and which were inhabited by a great number of Christians, as We learn from the old lists and registers still extant, are now in an ill-kept and filthy condition, peopled by a great number of Jews, and almost bereft of Christians. Besides, there is in the same Kingdom a certain number of parishes of which the Catholic population has diminished considerably. The consequence is that the revenue forthcoming from such parishes has dwindled so greatly that they are in imminent peril of being left without priests. Moreover, all the trade in articles in general use, such as liquors, and even wine, is also in the hands of Jews; they are allowed to have charge of the administration of the public funds; they have become the leaseholders of inns and farms and have acquired landed estates. In all these ways, they have acquired landlord rights over unfortunate Christian tillers of the soil, and not only do they use their power in a heartless and inhuman manner, imposing severe and painful labours upon Christians, compelling them to carry excessive burdens, but in addition, they inflict corporal punishment, such as blows and wounds. Hence, these unhappy people are in the same state of subjection to a Jew, as slaves to the capricious authority of their master. It is true that, in inflicting punishment, the Jews are obliged to have recourse to a Christian official to whom this function is entrusted. But, since that official is forced to obey the commands of the Jewish master, lest he himself be

deprived of his office, the tyrannical orders of the Jew must be carried out.

We have said that the administration of public funds and the leasing of inns, estates and farms, have fallen into the hands of Jews, to the great and manifold disadvantage of Christians. But We must also allude to other monstrous anomalies and We shall see, if We examine them carefully, that they are capable of being the source of still greater evils and of more widespread ruin than those We have already mentioned. It is a matter fraught with very great and grave consequences that Jews are admitted into the houses of the nobility in a domestic and economic capacity to fill the office of major-domo or steward. Thus they live on terms of familiar intimacy under the same roof with Christians and continually treat them in a high-handed manner, showing their contempt openly. In cities and other places, Jews may be seen everywhere in the midst of Christians; and what is still more regrettable, Jews are not in the least afraid to have Christians of both sexes in their houses attached to their service. Again, since the Jews are much engaged in commercial pursuits, they amass huge sums of money from these activities, and they proceed systematically to despoil the Christians of their goods and possessions, by their excessive usurious exactions. Though at the same time they borrow sums of money from Christians at an immoderately high rate of interest, for the payment of which their synagogues serve as surety, yet their reasons for so doing are easily seen. First of all, they obtain money from Christians which they use in trade, thus making enough profit to pay the interest agreed upon, and at the same time increase their own wealth. Secondly, they gain besides as many protectors of their synagogues and their persons as they have creditors.

The famous monk Radulphus was in former times carried away by excessive zeal and was so hostile to the Jews that, in the 12th century, he traversed France and Germany preaching against them as enemies of our holy religion, and ended by inciting the Christians to wipe them out completely. In consequence of his intemperate zeal a great number of Jews were slaughtered. One wonders what that monk would do or say, if he were alive to-day and saw what is happening in Poland. The great S. Bernard opposed the wild excesses of Radulphus's frenzy and in his 363rd

letter, wrote to the clergy and people of Eastern France as follows:—

*“The Jews must not be persecuted; they must not be slaughtered or hunted like wild animals. See what the Scriptures say about them. I know what is prophesied about the Jews in the Psalm; ‘The Lord,’ says the Church, ‘has revealed to me His will about my enemies: Do not kill them, lest my people become forgetful.’ They are assuredly the living signs that recall to our minds the Passion of the Saviour. Moreover they have been dispersed all over the world, so that while paying the penalty of so great a crime, they may be witnesses to our Redemption.”*

Again in his 365th letter, addressed to Henry, Archbishop of Mayence, he writes:—

*“Does not the Church triumph every day over the Jews in nobler fashion by bringing home to them their errors or converting them, than by slaughtering them? It is not in vain that the Universal Church has established all over the world the recitation of the prayer for the obstinately unbelieving Jews, that God may lift the veil from over their hearts, and lead them out of their darkness into the light of truth. For if she did not hope that they who do not believe may believe, it would seem to be foolish and purposeless to pray for them.”*

Peter, Abbot of Cluny, wrote against Radulphus, in a similar strain, to Louis, King of the French. He exhorted the king not to allow the Jews to be slaughtered. Nevertheless, as is recorded in the Annals of the Venerable Cardinal Baronius under the year of Christ, 1146, he at the same time urged the king to take severe measures against them, on account of their excesses, in particular, to despoil them of the goods which they had taken from the Christians or amassed by usury, and to use the proceeds for the benefit and advantage of religion.

As for Us, in this matter, as in all others, We follow the line of conduct adopted by Our Venerable Predecessors, the Roman



Pontiffs. Alexander III<sup>1</sup> forbade Christians, under severe penalties, to enter the service of Jews for any lengthy period or to become domestic servants in their households. "They ought not," he wrote, "to serve Jews for pay in permanent fashion." The same Pontiff explains the reason for this prohibition as follows:—"Our ways of life and those of Jews are utterly different, and Jews will easily pervert the souls of simple folk to their superstition and unbelief, if such folk are living in continual and intimate converse with them." This quotation concerning the Jews will be found in the Decretal "*Ad haec*." Innocent III<sup>2</sup> after having mentioned that Jews were being admitted by Christians into their cities, warned Christians that the mode and the conditions of admission should be such as to prevent the Jews from returning evil for good: "When they are thus admitted out of pity into familiar intercourse with Christians, they repay their hosts, as the proverb says, after the fashion of the rat hidden in the sack, or the snake in the bosom, or the burning brand in one's lap." The same Pontiff says it is fitting for Jews to serve Christians, but not for Christians to serve Jews, and adds: "The sons of the free-woman should not serve the sons of the bond-woman. On the contrary, the Jews, as servants rejected by that Saviour whose death they wickedly contrived, should recognise themselves, in fact and in deed, the servants of those whom the death of Christ has set free, even as it has rendered them bondmen." These words may be read in the Decretal, "*Etsi Judaeos*." In like manner, in another Decretal, "*Cum sit nimis*," under the same heading, "*De Judaeis et Saracenis*" (*On Jews and Saracens*) he forbids public positions to be bestowed on Jews: "We forbid the giving of public appointments to Jews because they profit by the opportunities thus afforded them to show themselves bitterly hostile to Christians." In his turn, Innocent IV<sup>3</sup> wrote to Saint Louis, King of the French, who was thinking of expelling the Jews from his domains, approving of the king's design, since the Jews did not observe the conditions laid down for them by the Apostolic See: "We, who long with all Our heart for the salvation of souls, grant you full authority by these present letters to banish the above-mentioned Jews, either in your own person or through the agency of

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<sup>1</sup>1159-1181.

<sup>2</sup>1198-1216.

<sup>3</sup>1243-1254.

others, especially since, as We have been informed, they do not observe the regulations drawn up for them by this Holy See." This text can be found in Raynaldus, under the year of Christ 1253, No. 34.

Now, if any one should ask what is forbidden by the Apostolic See to Jews dwelling in the same towns as Christians, We answer that they are forbidden to do the very things they are allowed to do in the Kingdom of Poland, namely, all the things We have enumerated above. To be convinced of the truth of this statement, there is no need to consult a number of books. One has only to peruse the Section of the Decretals "*De Judaeis et Saracenis*" (*On Jews and Saracens*) and read the Constitutions of the Roman Pontiffs, Our Predecessors, Nicholas IV<sup>1</sup>; Paul IV<sup>2</sup>; Saint Pius V<sup>3</sup>; Gregory XIII<sup>4</sup>; and Clement VIII<sup>5</sup>, which are readily available as they are to be found in the *Bullarium Romanum*. You, however, Venerable Brethren, do not need to take upon yourselves even that much reading in order to see clearly how matters stand. You have only to go through the Statutes and Regulations drawn up in the Synods of your predecessors, as they have been most careful to include in their Constitutions everything that the Roman Pontiffs have ordained and decreed concerning this matter.

The kernel of the difficulty, however, lies in the fact that the Synodal Decrees have either been forgotten or have not been carried out. It is incumbent upon you, therefore, Venerable Brethren, to restore them to their pristine vigour. The character of Your sacred office demands that you should zealously strive to have them enforced. It is meet and fitting, in this matter, to begin with the clergy, seeing that it is their duty to point out to others how to act rightly and to enlighten all men by their example. We are happy in the confidence that, by the mercy of God, the good example of the clergy will bring back the straying laity to the right

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<sup>1</sup>1288-1294.

<sup>2</sup>1555-1559.

<sup>3</sup>1566-1572.

<sup>4</sup>1572-1585.

<sup>5</sup>1592-1605.

road. All this you can enjoin and command with the more ease and assurance because, as We have learned, from the reports of trustworthy and honourable men, you have not leased either your goods or your rights to Jews and have avoided any dealings with them in lending or borrowing. You are thus, so We are given to understand, completely free from, and unembarrassed by, any business relations with them.

The systematic mode of procedure prescribed by the sacred canons for exacting obedience from the refractory, in matters of great importance like the present, has always included the use of censures and the recommendation to add to the number of the reserved cases those which one foresees would be a proximate cause of danger or peril for religion. You are well aware that the Holy Council of Trent took every care to strengthen your authority, especially by recognizing your right to reserve cases. The Council did not merely refrain from limiting your right exclusively to the reservation of public crimes, but went much further, and extended it to the reservation of acts described as more serious and detestable, so long as the said acts were not purely internal. On divers occasions, in various decrees and circular letters, the Congregations of Our August Capital have laid down and decided that under the heading of "more serious and detestable offences" should be ranked those to which mankind is most prone, and which are detrimental to ecclesiastical discipline, or to the salvation of the souls entrusted to the pastoral care of the bishops. We have elaborated this point at some length in Our *Treatise on the Diocesan Synod*, Book V, Chapter V.

We beg to assure you that every help that We can give shall be at your disposal to ensure success in this matter. In addition, to meet the difficulties that will inevitably present themselves, if you have to proceed against ecclesiastics exempt from your jurisdiction, We shall give to Our Venerable Brother, the Archbishop of Nicea, Our Nuncio in your country, suitable instructions on this point, so that you may be able to obtain from him the faculties required to deal with the cases that may arise. At the same time, We solemnly assure you that, when a favourable opportunity offers, We shall treat of this matter, with all the zeal and energy We can muster, with those by whose power and authority the noble Kingdom of Poland can be cleansed of this foul stain.

Do you, Venerable Brethren, first of all, beg with all the fervour of your soul, the help of God who is the Author of all good. Implore His aid also, by earnest prayer, for Us and for this Apostolic See. Embracing you in all the fulness of charity, We very lovingly impart, both to you and to the flocks committed to your care, the Apostolic Benediction.

Given at Castel Gandolfo, 14th June, 1751, in the 11th year of Our Pontificate.

## TRANSLATORS' NOTE

### POPE LEO XIII ON FALSE "LIBERTY OF CONSCIENCE."

"And, first let us examine that liberty in individuals which is so opposed to the virtue of religion, namely, *liberty of worship*, as it is called. This is based on the principle that every man is free to profess as he may choose any religion or none.

"But, assuredly, of all the duties which man has to fulfil, that, without doubt, is the highest and holiest which commands him to worship God with devotion and piety. This follows of necessity from the truth that we are ever in the power of God, are ever guided by His will and providence, and, having come forth from Him, must return to Him. Add to which no true virtue can exist without religion, for moral virtue is concerned with those things which lead to God as man's supreme and ultimate good; and, therefore, religion which (as St. Thomas says) "performs those actions which are directly and immediately ordained for the divine honour,"<sup>1</sup> rules and tempers all virtues. And if it be asked which of the many conflicting religions it is necessary to adopt, reason and the natural law unhesitatingly tell us to practise that one which God enjoins, and which men can easily recognise by certain exterior notes, whereby divine Providence has willed that it should be distinguished, because in a matter of such moment, the most terrible loss would be the consequence of error. Wherefore, when a liberty such as We have described is offered to man, the power is given him to pervert or abandon with im-

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<sup>1</sup>IIa, IIae Q. 81, a. 6.

punity the most sacred of duties, and to exchange the unchangeable good for evil; which, as We have said, is no liberty, but its degradation, and the abject submission of the soul to sin.

“This kind of liberty, if considered in relation to the State, clearly implies that there is no reason why the State should offer any homage to God, or should desire any public recognition of Him; that no one form of worship is to be preferred to another, but that all stand on an equal footing, no account being taken of the religion of the people, even if they profess the Catholic faith. But, to justify this, it must needs be held as true that the State has no duties towards God, or that such duties, if they exist, can be abandoned with impunity, both of which assertions are manifestly false. For it cannot be doubted but that, by the will of God, men are united in civil society; whether its component parts be considered; or its form, which implies authority; or the object of its existence; or the abundance of the vast services which it renders to man. God it is who has made man for society, and has placed him in the company of others like himself, so that what was wanting to his nature, and beyond his attainment, if left to his own resources, he might obtain by association with others. Wherefore civil society must acknowledge God as its Founder and Parent, and must obey and reverence His power and authority. Justice, therefore, forbids, and reason itself forbids, the State to be godless; or to adopt a line of action which would end in godlessness—namely, to treat the various religions (as they call them) alike, and to bestow upon them promiscuously equal rights and privileges. Since, then, the profession of one religion is necessary in the State, that religion must be professed which alone is true, and which can be recognized without difficulty, especially in Catholic States, because the marks of truth are, as it were, engraven upon it. This religion, therefore, the rulers of the State must preserve and protect, if they would provide—as they should do—with prudence and usefulness for the good of the community. For public authority exists for the welfare of those whom it governs; and although its proximate end is to lead men to the prosperity found in this life, yet, in so doing, it ought not to diminish, but rather to increase, man’s capability of attaining to the supreme good in which his everlasting happiness consists: which never can be attained if religion be disregarded.

“All this, however, We have explained more fully elsewhere.

We now only wish to add the remark that liberty of so false a nature is greatly hurtful to the true liberty of both rulers and their subjects. Religion, of its essence, is wonderfully helpful to the State."

Encyclical Letter of Pope Leo XIII, *Libertas Praestantissimum*, June 20th, 1888.

## APPENDIX V

### THE FUNCTIONING OF THE GOLD-STANDARD MONETARY SYSTEM

Lest some of my readers may think that I have insisted too much upon the disastrous effects of the monetary system associated with the gold-standard, a few words may be helpful. Money or token-wealth has been invented, to use St. Thomas's expression, for the convenience of exchange and as a measure of things saleable. Thanks to it, families can procure, by the process of exchange, far more easily than by barter, that sufficiency of nature's goods or real wealth needed by their members for a virtuous life. The fact is, however, that the gold-standard system does not aim at the distribution of socially-produced wealth but at making money a source of revenue to the issuers and a means of arriving at the greatest possible control for them by the creation and perpetuation of debt. As a measure of things saleable, money is meant to be stable. The yard measure and the pound avoirdupois may not be altered arbitrarily. Yet "we are in an age of monetary policy," writes Professor Soddy, "when the value of it is continually altered by the means well-known to the banking profession, to make it worth less or more, thus to raise the price level or to lower it. . . . In all this there is not given a moment's consideration to the most elementary principles of justice to the owners of the money, who have a right to receive again value equivalent to that which they have given up."<sup>1</sup> Arbitrary

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<sup>1</sup>*The Role of Money*, p. 85 "A sane money system is one that aims at keeping in circulation the largest volume of money that can be absorbed without inflation of the price level . . . the principle of control of the currency of New Zealand should be changed from stability of the exchange rate with sterling to stability of the internal price level."—(A. N. Field, in *Examiner*, May, 1939.)

changes in the volume of currency cause prices to rise or decline; and these arbitrary changes affect the welfare of every citizen. How are they effected? By the contraction and expansion of credit due to movements of gold. Thus we have fixed foreign exchanges with fluctuating internal price-levels. Those who control gold can manipulate the volume of credit, thus controlling the price-level in different countries. And this power can be used to acquire mortgages not only over entire industries but over whole countries. We read in *The Builders' Merchants' Journal* (January, 1939): "For instance, by the judicious transference of (say) ten millions of gold from France to England, a systematic depreciation of probably *ten* times that amount could be brought about in the market value of French securities without undue difficulty, and a corresponding rise effected on the English Exchange. By then transferring the same amount of gold from London to New York, a similar double effect could again be achieved. Next, by transferring the gold from the U.S.A. to (say) Belgium and the Netherlands, the process could be once more repeated. Then by switching the bullion across to England, a similar rise and fall would result. Finally, by shipping the gold from London back to its original resting-place in Paris, French securities would be restored to normal, and British stock values again depressed. The alteration in market values in the case of every gold transfer as above outlined would probably be at least ten times the amount of the bullion actually shipped, and the astute individuals engaged in the execution of this interesting financial roundabout might within the space of two or three years amass (via nominees) anything from (say) £100,000,000 to £500,000,000 by judiciously exploiting the possibilities of the markets—and *without* arousing outcry or general suspicion amongst the investing public. No wonder it becomes possible for banks and other big financial interests to hold 'blanket' mortgages not only (in effect) over entire industries, but also (to all practical intents and purposes) over whole countries."

A concrete example of the swindling depicted by *The Builders' Journal* is given by the late Arthur Kitson in his book, *The Bankers' Conspiracy*, published in 1933. On pages 79 and 80 of that work, we read: "Some years ago the *Bankers' Magazine* gave a startling example of the depreciation in the prices of 325 of our representative investments caused by the withdrawal of £11,000,000 in gold from the Bank of England by a group of Ameri-

can financiers. The transfer of this amount from London to New York during a period of a few weeks caused a fall of prices equivalent to £115,500,000! The absorption of the same gold caused a corresponding advance in the prices of certain American securities. By first selling English securities and buying American, they had merely to transfer so much gold and afterwards reverse the transactions by buying and selling respectively and the game was won! As a well-known financial writer stated at the time: "These speculators were playing upon two tables at the same time—one in London and the other in New York—with the certainty of winning on both."

When a country has been impoverished and disorganised by a stock-exchange coup such as has just been mentioned, an attack on the property of the Catholic Church and the religious orders can be successfully launched by the Masons and other anti-supernatural elements. A typical example is to be found in Spain between 1834 and 1840. The Rothschilds were anti-Carlist in the war of succession, which was going on, because they feared that the success of Don Carlos would mean that they would lose the famous Almaden quicksilver mines. By a "bear" operation on the stock-exchange the Rothschilds sent Spanish securities tumbling down. The Prime Minister, Count Toreno, was forced to resign, and the Rothschilds realised a profit far beyond the amount of the bribe they had given him previously. Count Toreno was succeeded by Mendizábal, a Jew by race and religion. He had been speculating in Spanish securities but had "got the tip" from Nathan Rothschild when the Rothschilds decided to bring about the slump. Mendizábal increased the Spanish deficit. All that and more can be learned from Count Corti's *Reign of the House of Rothschild*. It will serve as a commentary on the laconic information we get in the *Catholic Encyclopedia* (article on Spain) wherein we read: ". . . the Liberals ruled, except in the provinces occupied by the Carlists, and the moderate ministry of Martinez de la Rosa . . . was succeeded by those of Toreno and of Mendizábal, who put up the possessions of the Church for sale (1836)." The *Catholic Encyclopaedia* omits to say that all the convents, with some exceptions, had been confiscated in 1835.<sup>1</sup>

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<sup>1</sup>"More than one hundred years ago, the Church in Spain was disestablished and despoiled of all real property, while the Religious Orders were suppressed and dispersed under the laws framed by Don José de Mendizábal, a Finance Minister of that day." (*The Conflict in Spain*, by the Marquis de Merry del Val.)



It makes no reference to the collusion between Rothschild and Mendizábal.

Stabilization of the internal price level of countries is one of the most needed social reforms in the natural order. Without it the demand for social justice becomes a mockery. "Stabilizing money takes the money factor out of price fluctuation and leaves just the non-monetary factors of demand and supply of commodities. As one well-known writer on these subjects has pointed out, the money factor is like the tides of the ocean, and the commodity demand-and-supply factor is like the waves of the sea. . . . The tides are the big factor determining the level of the water, and the waves a comparatively small factor even in the greatest storm. The money factor is like the tides, and is the principal thing in determining the price-level."<sup>1</sup>

## HIGH TAXATION AND THE PREPARATION OF THE SERVILE STATE OR COMMUNIST STATE

There is, moreover, another aspect of the question. The crushing burden of taxation due to the payment of interest on debt is utilised as means for the preparation of Communism or of the Semi-Communist State advocated by P.E.P. Let us first hear Arthur Kitson on the burden of debt and then, some Socialist authorities on the end to which taxation is being directed.

*The Builders' Journal* (April, 1939) quotes the following passage from Arthur Kitson's writings: "Our National Debt on March 31st, 1919, was £7,434,949,429. From 1920 to 1933 inclusive there has been paid towards the redemption of the National Debt £4,104,843,063. During the same period there has been paid in *interest* charges on the debt £4,288,925,186. . . . In spite of this, our National Debt on December 31st, 1933 (including our debt to the U.S.A.), was £7,947,000,000, being £512,000,000 *more* than the original debt of March 31st, 1919! In other words, the

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<sup>1</sup>A. N. Field in *Examiner*, May, 1939. He says elsewhere in the same issue: "Money must be made a just measure of value. If it is not, every money transaction perpetrates injustice, with debts on one level and prices of commodities on another level. And injustice sooner or later means the disintegration of the existing social order."

nation has paid on account of the debt and interest charges the sum of £868,000,000 more than the original debt of March 31st, 1919, without reducing the original debt by one shilling!" Money-lending to nations seems to be even more lucrative than lending to individuals! Mr. Kitson, however, in *The Bankers' Conspiracy*, shows that matters were still worse than these figures indicate. The Cunliffe Currency Committee's Report, issued in August, 1918, recommended the restoration of the gold-standard at the pre-War parity "without delay." In *The Bankers' Conspiracy*, p. 92, we read: "In advising the restoration of the gold-standard they are advising the Government to increase the National Debt and so add to the burden of taxation which the British public will have to bear. At present our National Debt approximates to £8,000,000,000! But what are these pounds and with what were they subscribed? The Committee must know that the War Loans were subscribed in 'cheap' pounds, approximating in value to only one-half of the pre-War pounds. Hence our War debt, expressed in pre-War pounds, would be less than £4,000,000,000! By restoring the gold-standard, the public debt would therefore be doubled and become £8,000,000,000 *at pre-war value!* Hence every taxpayer would be compelled to pay twice the amount of taxes in his products and services by reason of the Committee's recommendations. Very nice for the money-lenders and war-loan subscribers, but rather hard on the wealth producers and taxpayers! . . . The money-lenders' code of morals—which the Committee apparently endorses—is that, whilst it is very wicked for debtors to defraud their creditors, creditors are quite justified in robbing their debtors. This seems to be the moral basis of the gold-standard." It may be well to add that Mr. Winston Churchill restored the gold-standard in 1925.

On the other hand, "this high-taxing, high-spending policy is laid down in innumerable Socialist handbooks as an essential preliminary to the imposition of full Socialism. Private enterprise is to be so crushed with burdens of every sort that it is glad to throw in the sponge and quit. . . . 'Taxation is the chief means,' says Britain's Socialist Fabian Society in its Tract No. 127, adding that 'to the Socialist, the best of governments is that which spends the most.' Similarly emphatic was a leading American exponent of Socialism, the late Morris Hillquit (a Jew whose real name was Misca Hilkowicz), who pointed out in his *Socialism*

*Summed Up* (1913) that by high taxes, shorter hours, and shorter week, freedom to strike, etc., the owners of businesses could be reduced to the point of being glad to be taken over by the State. Another eminent Jewish Socialist, Professor Laski, of the London School of Economics, is equally strong on 'the weapon of taxation' . . . Mr. George Bernard Shaw, eminent British Socialist, puts the bedrock idea of the whole business very bluntly in the British *Labour Monthly* of October, 1921. He said: 'Compulsory labour, with death as the final penalty, is the keystone of Socialism.' . . . In a fully Socialised state, opposition to the ruling clique must from the force of circumstances take the form of underground conspiracy, working secretly until it is strong enough for an open test of strength. Against this danger the ruling clique in turn must protect itself with a gigantic spy service. . . . Russia's gigantic spy service and perpetual 'liquidations' of suspected oppositionists are no accidental features. They are inherent in full Socialism. As to how they work out in practice a former Bolshevik Commissar of Justice named Steinberg gave the following description in the *New York Times* of February 23rd, 1930: 'On the one side, we have intoxication with power and a realisation that anything done by him who wields power will go unpunished; and, on the other, fear, depression, silent hatred and sycophancy; the rise of two classes, masters and slaves. In turn the relations among the suspects become themselves perverted. In the struggle to win the favour of the authorities, treachery assumes appalling dimensions. All become slaves with respect to the government, and wolves with respect to one another.' The fatal defect of Socialism is its utter incompatibility with respect for personality. . . . Human freedom is drowned in an ocean of materialism. . . . The Marxian class-war is intended solely to set the Christians at one another's throats. . . . The whole trend of Socialism is to deprive Christians of their property and to reduce them to a sub-human, animal status. It puts them in the position the *Talmud* says it is their destiny to occupy. Finance-Capitalism began the work. Socialism completes it."<sup>1</sup>

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<sup>1</sup>A. N. Field in *Examiner*, May, 1939.

## APPENDIX VI

### NOTE ON DEMOCRACY

The word "Democracy" is used in a variety of senses but it properly signifies a particular form of government. It is government by the people as contrasted with Monarchy and Aristocracy, which are governments by one man and by a few men respectively. The difference between these three morally lawful kinds of government is a difference in the form, not in the purpose or end, of government. The end of government is the same for all forms: it is the promotion of the common good of the people as a whole and the safeguarding of their rights as persons.

We must distinguish between *Direct* Democracy and *Indirect* Democracy. Direct Democracy is found where the ordinary citizen actually governs in person. This form existed in ancient Greece and still exists in the Landsgemeinde of some of the Swiss Cantons. But it is possible only in small communities. Indirect Democracy is that in which the people govern by their representatives. This is the only form of democracy possible in large states or nations.<sup>1</sup> But here again we must subdivide, for there are two kinds of Indirect Democracy, the legitimate form and what we may call the Rousseauist-Masonic form. The legitimate form of Indirect Democracy is that in which those who govern are, firstly, chosen from among the whole people; and secondly, designated by the votes of the whole people. Authority has its source in God. This is democracy as understood by St. Thomas. It is one of the forms of government possible *de jure*, to be adopted or not by a people according to history and circumstances. In certain circumstances it will give excellent results, but it will not do so infallibly. The Rousseauist-Masonic form of Indirect Democracy should rather be called Democratism. It is a philosophico-religious myth based upon two dogmas: firstly, the dogma of the Sovereign People, that is to say, of the People always in possession of Sovereign Power, of which they, not God, are the source, and considering those who govern as their delegates. These delegates

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<sup>1</sup>Thus far I have summarized an excellent article in the *Irish Independent* of January 11th, 1937, by Most Rev. Dr. Browne, Bishop of Galway.

owe obedience to the People instead of being looked upon as Rulers who must be obeyed; secondly, the dogma that the vote of the people makes or creates what is right and just, thus again exalting man to the place of God.

In spite of the fact that this Rousseauist-Masonic democratism has been frequently condemned by the Catholic Church,<sup>1</sup> the functioning of legitimate democracy is deeply influenced by these errors. Many Catholics proclaim that "the people can do no wrong" and that "all men are equal" without being aware of the Rousseauist tinge of their thoughts. Many politicians seem to think that a majority at an election puts them above the moral law. These evils are intensified by the fact that behind the façade of democracy, states and nations have come to be dominated by private financial interests. "This domination is permanent, irrespective of the party in office. All parties require money, and it often becomes profitable to the Money Power to finance all alike. . . . Party government has completely failed during recent years to give the nation any real protection against the most dishonest and unprincipled manipulations of the money system by private interests which have turned legislatures into a marionette show with puppets moved on wires from behind the scenes."<sup>2</sup> What masquerades as Democracy throughout the world is, therefore, in great part, government by certain financial groups more or less inspired by Rousseauist-Masonic naturalistic theories.

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<sup>1</sup>Notably by Pope Pius X in his condemnation of the *Sillon*, August, 1910. Pius X there quotes Leo XIII. Cf. *The Mystical Body of Christ in the Modern World*, pp. 42, 43.

<sup>2</sup>A. N. Field in *Examiner*, May, 1939.



# **THE WORKINGMEN'S GUILDS OF THE MIDDLE AGES**

By Prof. Godefroid Kurth

1943

TRANSLATION BY REV. DENIS  
FAHEY, C.S.SP.

## CHAPTER I

### HISTORICAL SKETCH

WORKINGMEN'S guilds are one of the greatest needs of the working classes. Man is not intended to live alone: in the thousand difficulties of life, he needs the support of his fellows, and, in turn, he is bound to hold out a helping hand to those of his brothers who are in distress. This is especially true of the working classes. In isolation they are weak and defenseless. In fraternal union with their comrades, they can form wonderful societies from which they can always obtain help and protection.

The Catholic Church, that mother so full of care for all her children, but above all for the poor and the weak, provided admirably for this social need. Under her influence and with her aid, workingmen's guilds arose in splendid fashion all over Catholic Europe. These magnificent associations were the glory and the strength of the workers of humble means, and flourished wonderfully throughout the Middle Ages. In those days they shared the respect which was everywhere shown to the Church herself, but according as religion lost its hold on the minds and hearts of the peoples, the prosperity of the guilds began to decline. Yet they are so necessary to the world they have come down through the ages from the very dawn of Christian society and they have never ceased to form an integral part of civilization.

Every century has benefited by them, with the single exception of our own. The nineteenth century alone has seen workingmen isolated from one another, with no bond between them, reduced to the condition of grains of dust blown about by the wind, and finally falling into an undeserved state of misery and misfortune. What was the reason of this? Because the French Revolution in its furious hatred of religion wanted to (page 42) destroy everything that religion had created, and the guilds were the first victims of that lust of destruction. All workingmen ought to know and detest the Chapelier Law of June 14-27, 1791, of which the first article runs as follows: "As one of the fundamental



principles of the French Constitution is the annihilation of every kind of guild for citizens of the same status or profession, it is forbidden to re-establish them, under any pretext or in any form whatsoever."

It may be truthfully said that that law constituted the most abominable crime ever committed against the interests of the workingman during the nineteen hundred years of Christianity. Nearly all the misfortunes of the modern worker have arisen from the fact that, when large-scale industry took its rise, he found himself deprived of the numberless resources with which guild organization would have furnished him, to prevent economic decay.

Let the modern worker, therefore, read this little work which is written specially for him. He will see from it the enviable position to which the guild-system raised workingmen in former times: he will learn upon what conditions he will be able, if he wishes, to win back his lost position in society.

## **CHAPTER II**

### **GENERAL IDEA OF THE GUILD**

#### **DEFINITION OF THE GUILD**

What was a workers' or an artisans' guild in the Middle Ages?

It was a society composed of people of the same profession who, animated by feelings of fraternal charity as members of Christ, banded themselves together to practise their craft honestly, to watch over the interests of their members, and to give loyal service to the public.

#### **THE PLACE OF RELIGION IN THE GUILDS**

Born of the solidarity of the Mystical Body of Christ, the workingmen's guilds carried the imprint of their origin. Membership (page 43) of Christ through the Catholic Church was required for entrance, as also the

fulfillment of the duties, religious and moral, that go with the Catholic name. Every guild was under the protection of a saint, whose feast was celebrated with great solemnity, and to whom it dedicated a chapel, if possible, or, its means did not allow of that, at least an altar, in the parish church. All guilds considered it an honor to figure in a body at the great religious feasts, especially in the processions, wherein they unfurled their banners, and had their position assigned, according to an unvarying tradition. The patronal feast usually came to an end with a merry banquet, at which all the guildsmen met in friendly companionship, and from which license was excluded, but jollity never lacking.

The guildsmen fulfilled the obligations of fraternal charity towards one another. In all the great moments of life the worker found his fellow guildsmen around him, to share his happiness on the day of his marriage, by their presence at the festivities, and to pay him the last respects at his death. Joys and sorrows were in common: everybody prayed for everybody else: religion lent dignity to rejoicing and afforded consolation in bereavement.

## MUTUAL ASSISTANCE

Most of the guilds organized a scheme of mutual assistance among their members and came actively and charitably to the aid of those who had fallen into misfortune. Oftentimes they gave a dowry to the daughters of the poorer colleagues or defrayed the expenses of the education of their orphans. Thanks to a small subscription, sick members were, during the time they were incapacitated for work, in receipt of an income that preserved them from destitution. Several guilds even found the means of assuaging the more cruel kinds of suffering outside their own ranks, and bestowed ample alms on leper-houses and hospitals.

## THE GUILDS AS CIVIC PERSONALITIES

The guilds were recognized by the civil authorities as institutions of public utility and enjoyed all the advantages of civic (page 44)

personality. They had their funds, their premises, their coats of arms, their banners, their archives, their seal, their revenues: in one word they had everything that a rich and influential person has. Above all they had their own regulations drawn up by themselves which constituted for them a veritable charter. They had, it is true, to have their charter approved either by the municipal council or by the supreme authority of the region: but the intervention of these higher powers was ordinarily limited to a simple function of control with a view to prevent conflicts either between the crafts themselves, or between the crafts and the general interest or common good of the community. Apart from this the autonomy of the guilds was complete, and they regulated their own affairs without any outside interference.

### THEIR METHOD OF GOVERNMENT

They were governed by their own members, freely elected, according to a mode of election that varied from guild to guild and from town to town. It is a curious thing, but one finds on studying their electoral procedure, that these worthy artisans of other days had foreseen and eliminated most of the abuses that we are trying to get rid of to-day. It must be added that everybody was obliged to vote, and no one, except for most serious reasons, might refuse to accept a charge conferred upon him by vote. On the other hand, the statutes generally forbade the appointment of anyone to the same office twice in succession.

The elected heads of the guild were the governors or deans, either two or four in number. They were assisted by several assessors, by a clerk or secretary, a fund-holder or treasurer, and they had one or more servants under their orders. Their duties were manifold. They summoned the meetings of the guild, presided over their deliberations, saw to the carrying out of the rules, collected the subscriptions and defended its rights against all attacks. When important affairs were in question, they convoked a general meeting at which all members were (page 45) obliged to assist. Everybody was entitled to give his opinion and the secret of the debates was strictly guarded. If it should happen that the

secret was betrayed by the wife of a guildsman, it was the guildsman himself who was punished, for it was with reason presumed that she could not have spoken, if he had kept good guard over his tongue.

When the guild's decisions concerned the general interest, they had, like the statutes, to be submitted to the supreme authority of the locality for ratification. The supreme regional authority left to the guild the task of regulating conditions of work, but they took the most meticulous care to see that the measures adopted by the guilds were not contrary to the general interest and the common good.

### POLITICAL ROLE OF THE GUILDS

The guilds were more than civil personalities; they were also political personalities, that is to say, they had their say in communal affairs, and a very considerable part in the election of the communal magistrates. In many towns they had the lion's share, so that, to have the right to vote at all, it was necessary to be registered as a member of some guild. But this rigidly democratic system was far from being the best, because it took no account of other social bodies which had the right to be represented in the communal or municipal council, and because it put guilds of very unequal importance upon equal footing. The system which divided the electors into categories, each of which had a place in the election proportionate to its importance, was far preferable. Such, notably, was the electoral system of Dinant which grouped the entire population into three classes: the burgesses properly so called, the copperbeaters who formed the most important guild in the town and lastly, all the other crafts as a body. The two former groups nominated nine councilors each and the third, twelve: there resulted a council of thirty members which truly realized what would nowadays be termed the proportional representation of interests.

(page 46) In a word, the worker, or craftsman of the Middle Ages was not kept at a distance from the voting urn, or deprived of the right of taking part in public affairs. The humblest toiler, equally with the

proudest patrician, was interested in political life: it was anything but forbidden ground to the man who lived by the work of his hands.

## THE GUILDS AND MILITARY SERVICE

Men who enjoyed such rights might well be glad to fulfill their duties. So it was that the workers were, in general, doughty soldiers who gladly took up arms for the defence of their country. Every guild formed a special company, so that, even in the army, fellow-guildsmen remained comrades fighting side by side, shoulder to shoulder. Many glorious victories were won by these valiant men whom the knights looked down upon and scornfully called them the foot (*Or "unmounted rank-and-file." It is difficult to render the meaning of the Old French word employed by the author*). It was the "foot" of Flanders who, in 1302, won the great battle of the Golden Spurs over the flower of the French chivalry. The Walloon "Foot" were equal to the Flemish. In 1213 at the battle of La Warde de Steppes it was the butchers of Liege who decided the day and cut to pieces the nobility of Brabant.

## SOCIAL POSITION OF THE GUILDS

Thanks to their union and their mutual understanding the artisans or workers attained a high social standing in their towns. They were, in fact, the most important element. They were not then relegated to a social level inferior to the burgesses or bourgeoisie; they themselves formed the bourgeoisie, so that the distinction made nowadays between the *bourgeoisie* and the workers was to them unknown. Far from being ashamed of being toilers, they were proud to be such, and had a singularly delicate sense of professional honour. Anyone who by his conduct or his associations besmirched the guild's escutcheon (page 47) was sternly excluded from membership. The insignia of their profession were held in honour and were proudly displayed on their banners. Everywhere, whether in processions in peacetime, or in military expeditions, the standards, decorated with the miner's pick or the carpenter's saw, could be seen fluttering proudly alongside the

pennons that bore the heraldic lions of the knights. To this day the armorial bearings of the craftsmen or workers may be seen in many a chapel of our larger churches adorning the windows where they were placed by the guilds, and when the sun lights up their brilliant colors, one seems to see, as it were, the workers themselves, transfigured by religion, resplendent in all the imperishable glory and magnificence of Christian toil.

### CHAPTER III THE GUILD HIERARCHY

#### DIGNITY OF LABOUR

What has been said shows the high idea the guilds had of work. Every craft was held to be an art to which one was obliged in conscience to devote all one's attention. Even as no distinction was made between worker and burgess or bourgeois, so no distinction was recognized between artisan and artist. The two terms were synonymous and more than one marvelous masterpiece of the Middle Ages came from the hands of a modest craftsman (see *Belloc's Essay: "On Unknown People" in "On Something"*). There was a proverb for a flawless product to the effect that it was made "by the hand of a workman" (*the Proverb survives in such phrases as "A Workmanlike Translation"*). We shall now see at what cost the workers of other days attained this degree of technical superiority.

#### (page 48) THE APPRENTICE

In the first place, it was a principal of theirs, that before practising a craft, it was necessary to be a master of it, and in order to be a master of it, it was necessary to learn it. So it was that anyone aiming at a profession began by being apprenticed to it under a master. The apprentice had to be a Catholic, and, normally, of legitimate birth. He had also to be of a certain age, usually not less than twelve or thirteen years. Guarantees were accepted before the master accepted the

responsibility of an apprentice, and the parents handed over their child to him. This gave rise to a true contract clothed with the solemn forms that attested the importance of the affair. The contract of apprenticeship was sometimes signed in presence of the assembly of the guild, sometimes even before the aldermen in the guild hall, but always before witnesses chosen by both parties. The reciprocal engagements entered into were committed to writing and ratified by the craft itself as well as by the public authority.

The contract established the same relations between the master and his apprentice as between father and child. The master undertook to have the apprentice live in his house, to support and train him as his own child, to look after his religious and moral life with the greatest care, to guard him "*by door and bolt*," and in especial fashion to teach him his trade perfectly. The apprentice on his side was bound to look upon the master as his father, to honor him, to obey him, to fulfill faithfully the clauses of his contract and finally not to leave him before the time agreed upon. Such were the chief conditions on both sides, but one would never be finished, if one were to explain in detail the many precautions that were taken to safeguard all the rights of both parties.

The term of apprenticeship was usually long. Few and far between were the crafts wherein it lasted only two or three years; most of them required four or five years, and in some particularly difficult trades, like that of the goldsmiths or the weavers, it could last eight and even ten years. There was an additional reason for prolonging it. Generally, apprentices (page 49) paid the master nothing, not even for board and lodging, and were consequently a cause of no small expense to him, at least during the early years, and justice demanded that they should reimburse him by working a little beyond the time needed for their formation. This professional instruction was an immense boon for the apprentice. He was entitled to it and the master was bound in conscience to give it to him. In order that the master might not be led to neglect the education of the child, he was forbidden to have more than a certain number of apprentices. In many crafts this number was limited



to one or two or three. If it were found that a master was failing to instruct an apprentice, the latter had the right to leave the contract annulled, and, in this case, the guild-assessors found another master for him.

## THE JOURNEYMAN

At the end of his apprenticeship, the apprentice took his place on the next rung of the guild ladder and became a journeyman, which, properly speaking, means a workman. Ordinarily, the years of apprenticeship were followed by one or two years travel abroad to complete the technical education of the young worker. This was called in France and Belgium "the tour of France." Carrying on his back a knapsack containing his few belongings and beguiling the way with many a joyous song the young workman went from town to town, stopping where he found work or pleasure, then passing on to visit new parts, becoming acquainted as he went with men and things. A conscientious and honest workman had in that way a fruitful supplementary training which brought him into touch with the more varied and less well known side of his art. He was generally sure of a hearty welcome, for everywhere he went, companies of journeymen opened their ranks to him and made it their business to find him occupation. The masters were nothing loath to employ strangers once these had furnished proof of their professional education. Often the advent of a stranger brought new methods into the workshops and thus improved the traditional ones. On returning to his own (page 50) district or country, the journeyman entered into the service of a master and took his place in the ranks of the profession. If he was unmarried, the master kept him in his own house, "by bread and tankard," as the old expression had it. Still, many guilds objected to this living-in, on the ground that it interfered with family life. In any case the unmarried worker was the exception, and from the moment he married he went to live apart and set up his own household. Many were content all their life long with the calm and peaceful existence of the journeyman. They were assured of their daily bread, and at the end of their day's work they found by their own fireside that modest



competence and that complete independence which gave rise to the proverb: "A poor man in his own home is a king."

## THE MASTER

The more ambitious aspired to the rank of master-craftsman. Master-craftsmanship was, however, not easily attained. It was necessary to pass an examination and to submit to a series of tests similar to those in our universities. Manual labour was honoured equally with the liberal profession and the diploma of master-shoemaker, for instance, had to be striven for just like the diploma of engineer or lawyer.

A jury composed of master-craftsmen presided at the examination, which comprised a theoretical and a practical section. The theoretical section consisted of questions put by the jury on the principal points connected with the profession. Certain of the questionnaires have come down to us, and it is easy to see that the questions were no child's play. Printers, for instance, had to prove that they knew how to read Greek, and were expert in Latin. The practical part of the examination was, however, by far the more important. The candidate had to make a "masterpiece," either under the eye of the jury, or at least in circumstances such that fraud was impossible. It was the jury that chose the task to be executed. The following examples will give an idea of the high degree of technical (page 51) proficiency demanded from the master-craftsmen of the Middle Ages. A mason had to make an arch in stonework and a section of a spiral staircase. A house-painter had to paint a statue of the Blessed Virgin. A tailor had to make a priest's stole and a woman's dress. A cook had to prepare a large joint, two soups, six entrees, five roast dishes and nine side-dishes. How many masters of to-day would fail to qualify if called upon to pass such tests!

Once he had graduated as a master-craftsman, a man was received into the guild on taking an oath to keep its statutes faithfully. Thenceforward, he had, as our ancestors expressed it, "the use and freedom of the trade." A master could open a workshop,

employ journeymen and apprentices, give himself up to the practice of his profession with all the advantages attached to it and take a part in the meetings of the guild. Mastership was the highest degree of the craft-hierarchy and the man who had attained to it had no other ambition than to be always worthy of it.

## RESULTS OF THE HIERARCHICAL ARRANGEMENT OF WORK

One thing is certain, beyond possibility of contradiction: all these precautions taken to train good workmen and good master-craftsmen had excellent results. The things that were made in the Middle Ages were, nearly always, excellently made. To this day, amateurs hunt for old hest, old locks, old manuscripts, old brass-work, in a word, for all that remains of the arts and crafts of former days. In them is found a deftness of touch and a perfection of finish that are truly amazing. Here it is a door-hinge, there again a wooden moulding, or a miniature manuscript which cost the craftsman incredible efforts. A piece of work well done lasted an indefinite length of time, so that dresses were handed down by will, and were worn from generation to generation. We still have books of six hundred years ago which are just as perfect as the day they left the hands of the copyist.

## (page 52) CHAPTER IV HOW THE SYSTEM WORKED

Since the French Revolution, owing to the decay of the sense of solidarity in the Mystical Body and the suppression of the guilds, men have come to think of life as a battlefield where the weak are destined to become the victims of the strong. They call this the struggle of existence. These sinister notions have nowhere wrought such havoc as in the realm of industry. Competition has there become the sole rule and every man tries to produce at the cheapest in order to sell at the cheapest: for thus all his rivals are crushed. Everybody now realizes that to achieve this happy result either the workers' wages must be lowered or the public must be cheated in regard to the quality of the goods.

In the Middle Ages people thought differently. They believed men were made for mutual assistance not for mutual cannibalism. Their first concern was that the worker might be able to live honourably on the product of his labour, and that the public might be loyally served for their money. To this end every necessary means was adopted to prevent that unbridled competition through which some become unduly rich by exploiting their fellowmen, and reducing multitudes of them to misery.

### THE PURCHASE OF PRIMARY GOODS

Many guilds were organized into co-operative associations for the purchase of raw materials which were shared out equally between the associates: this often lessened to a considerable degree the cost for each individual member. The guilds which left their members to themselves in the matter of replenishing their stocks, nevertheless kept a close watch lest anyone should attempt cornering. If a guild-member got a good bargain he was obliged to make it known to his fellow-guildsmen, so that they could enjoy the same advantages. Furthermore if he had succeeded in making a satisfactory deal with a supplier, any of his brethren was entitled to come into the bargain as (page 53) a third party on the same conditions. It was made utterly impossible to acquire raw materials at a cheaper rate than one's fellows and so secure a formidable initial advantage over them which would have continued through all the stages of production, and would have been a primary source of inequality.

### COMMON WORKSHOPS

Where necessary the guild placed at the disposal of all its members' instruments for use at their work. Thus the tanners had a stripping-mill which all could use in turn. Similarly the rope-makers, the dyers and other crafts had common workshops, where all the guildsmen could carry on their work.

## RULES GOVERNING PRODUCTION

Private workshops were, none the less, in the majority, but the work carried on in them was the subject of exacting regulations drawn up with a view to ensure the good quality of the goods produced. In general, the workshop had to be on the ground floor; it had to give on to the street, to be adequately lighted, to be always open to inspection by the appointed members of the craft who came to see that all was being carried out according to the prescribed rules. It might be said that the public themselves assisted at the making of the goods they bought, for, as a general rule, the shop and the workshop were one.

It would take too long to enter into the details of the rules governing and specifying the method of production of each article. Every effort was made to exclude fraud, and the statutes of each craft pursued any infringement with a vigilance and a strictness that were not easily outwitted. Punishment was meted out not only for the use of bad raw materials, but also for faulty methods of production and even for those methods which, without being fraudulent, yet rendered difficult the detection of fraud. In this connection some crafts had a detailed code. Thus, for example, the cloth-makers regulated (page 54) the length and breadth of the pieces of stuff, the quantity and the quality of the thread, the kind of material, etc. It was the same with the upholsterers and the goldsmiths, in a word, in all the trades that involved complicated methods of production.

Once the article was thus finished under the eyes of the public, it was still necessary in several trades, to submit it to the inspection of the experts before it could be put up for sale. Were it found wanting, it was either torn up or destroyed or sold as rubbish. Only if it had all the qualities required by the statutes did the experts authorize its being offered for sale: in this case it was usually stamped with the guild seal.

## SALE

Usually wares were sold at home in the workshop, but many trades had a hall also where every guild-member, on payment of a small contribution, had his own stall. Finally, the great annual fairs of the neighboring towns gave everybody an opportunity of getting rid of his surplus stock on an international market where there were great crowds and intense commercial activity.

But the guild watched with the most anxious care to see that buying and selling went on under conditions of the strictest equality. Hours of sale were limited; the degrading modern system of unrestrained boosting of one's wares was forbidden; nobody had the right to attract to himself a buyer who stopped before a colleague's stall - still less was it allowed to sell at a price below that fixed by the guild.

### GUARANTEES ACCORDED TO BUYERS

One must not conclude from this last mentioned veto that the public, to whom good articles were guaranteed, were obliged to pay arbitrary prices. Of course, if the guild had the absolute right to fix prices, such an abuse could have arisen. But the guild itself had to reckon with foreign competition which, though excluded in ordinary times, enjoyed perfect freedom during (page 55) the whole period of the annual fair. On that occasion, the arrival of strangers who left no stone unturned to attract custom, would have been enough to recall the guild to a sense of just dealing and to keep prices at an equitable level. Moreover, the masters in each craft had themselves the right, during the whole year, of selling the produce of foreign industry provided it was submitted beforehand to the control of experts or of an examining board appointed by the guild. Competition, subject to these restrictions, not only had no ruinous effects on the guild, but prevented producers from forming combines to dominate the market: it also forced home-industry to maintain always a high standard of production so as to keep its patrons.

## CHAPTER V

## THE CONDITION OF THE WORKERS

From what has preceded, it can be gathered, that the conditions of the workers in the Middle Ages were better than they are to-day. In fact, once see to it that unchecked competition does not force the master to go on lowering his scale of wages, and there is every chance that the worker will have a just remuneration for his work.

On the other hand, the regime of small-scale industry (the consequence of measures taken to ensure equality between masters) was also very favourable to the worker. The immense distance which to-day separates the worker from the master was utterly unknown to the craftsmen of the Middle Ages in many trades. Ordinarily the master had begun by being a craftsman himself; similarly the craftsman had every chance of becoming a master himself some day. Master and craftsman had worked together at the same tasks, in the same workshops, in the same brotherly deference to the sacred law of toil. They ate at the same table, often lived under the same roof, and in every way lived the greater part of their lives together. Their social standing was not appreciably different.

(page 56) The master's profit was just about double the wages he paid to one of his craftsmen, and even in that was included what he needed as a return for the capital invested and for the upkeep of his establishment. Their interests were almost identical, and as for causes of friction between them, they were far fewer than to-day.

Religion was there too insisting that the craftsman should be respected as a human person raised to the dignity of member of Christ, and not exploited like a machine or a beast of burden. All the arrangements we are going to pass in review were inspired by this fundamental principle of the Divine Order of the world.

## WOMEN AND CHILDREN

Women were given a position demanded by the dignity of their sex and by their duties as mothers of families. They were not excluded from work: indeed there were some guilds exclusively for women, as for instance, the Milliners' Guild. A widow could carry on her husband's industry for her own profit, and if she took a second husband from among the journeymen of the same craft, he acquired the mastership by the fact of his marriage without having to pass a test. But the women always worked at home, occupied in a way suited to their sex and their strength. At Valentia, in Spain, there was a proverb which ran like this: "The wife at home: the husband in the workshop."

The shameful promiscuity of the factory such as many industrial districts still tolerate, would have filled our ancestors with loathing. They would have been indignant at seeing women and young girls going down into pits that are the grave of womanly honour. Those that were employed in the coal industry never worked anywhere except above ground.

As to children, they were not allowed to work until they had attained a certain age which varied according to the nature of the work involved. Very rarely did they work until they were ten or twelve years old, and then, the less strenuous tasks were assigned to them.

### (page 57) LENGTH OF THE WORKING DAY

Neither did anyone think he had a right to overwork adult workers. In the first place, the greater number of crafts strictly forbade night work. The duration of day work was ordinarily estimated by the duration of daylight, so that in certain crafts it was eight hours in winter and sixteen hours in summer. In a day of sixteen hours, however, an hour and a half was allowed for dinner and half an hour for what we should nowadays call "tea." Moreover, work ceased on the afternoon of Saturday and of the eves of feasts. Finally, in estimating the length of the working day the difficulty of the work was fully taken into account.



Our Holy Father, Pope Leo XIII, in his Encyclical *On the Condition of the Working Classes*, says that the number of hours in the working day should be proportioned to the physical strength of the work; he adds: "Those who work in mines and quarries, and extract coal, stone, and metals from the bowels of the earth, should have shorter hours in proportion as their labour is more severe and trying to health" (*Rerum Novarum*, Catholic Social Guild Translation). Now this injunction of the Sovereign Pontiff was realized in the Middle Ages. The miner's day in Germany was only eight hours, and in the Liege district, six. This is a remarkable example of the antiquity as well as the continuity of the precepts of the Church in a matter which so closely touches the most vital interests of the working class.

### THE SUNDAY BEST

But daily labour, even though not excessive, would end by wearying men out and brutalizing them. Science has shown how they need to rest on the seventh day in order to recover their strength fully, while religion teaches that the seventh day is equally necessary for fulfilling one's duties towards God and one's neighbor. The Lord's Day was kept, as it should be kept.

(page 58) Religion and the workers' interests were in accord here as in everything else, for there was no rigorism in the application of the divine precept. Some trades, in order to cope with unforeseen needs, authorized one or two of their members, in turn, to keep their shops open on Sunday. This was done notably by the goldsmiths of Paris in the time of Saint Louis. The money gained on that day, however, was considered sacred, and was put into a special box that was exclusively reserved for works of charity. It is easy to imagine what attraction the day of rest had for the worker, seeing that after having sanctified it by the practice of religion, he consecrated the remainder of it to the family circle. Master of himself, shaking from his clothes the dust of work, and from his heart the burden of care, uniting himself more closely to God, and immersing himself in the supreme calm that seemed to come down from heaven to



earth, he gained reserves of physical strength for the rest of the week and renewed, at their source, all the noble sentiments that stir the human heart. The unfortunate discoverers of the secular Sunday that is called "Blue Monday" are ignorant of all these things; their so-called rest, given over to drink, is nought but an extra drudgery having behind it shame and misery.

## SALARY OF THE WORKERS

A question so important as that of the worker's wage was naturally not left to caprice. Competition being restricted within just limits, the spurious "iron law of wages" did not exist. Yet it is not easy after all to say what the workers got in terms of modern money. On the one hand, the value of money has very much changed at various periods and we do not know it exactly for each period. On the other hand a great number of workmen were boarded and lodged at the master's house, and that naturally counted as part of their salary. A good table was kept; there was plenty of meat, and beer or wine was drunk at each of the two meals. We have the accounts of the mines at Forez in France for the middle of the fifteenth century and we find therein that the workers (page 59) were adequately nourished, that their beds were excellent, and that in winter there were fires in their sleeping rooms. At about the same period in Germany, some of the masters complained that their craftsmen demanded more than one kind of meat at supper. "That is unreasonable," they said - and everybody will agree that they were right.

## THE MINIMUM WAGE

In the Middle Ages no one dared to hold that a worker's wages need not be sufficient to keep himself and his family. As a matter of fact there was no discussion about the minimum wage, but everybody paid it. It was fixed, sometimes by the guild itself, sometimes by the commune, and sometimes again by the King, that is to say, in modern language, by the "State." At Ghent, the master, on taking up his position, had to swear never to work himself or to make others work at a wage below the

fixed one. In 1708, the commune of Tirlemont, in fixing the scale of wages for masons, enacted that if the master-mason lowered the wages of his workers, he should be obliged to charge the public a correspondingly lower price. This was an ingenious precaution to prevent the lowering of wages, and it must, doubtless, have been effective.

But general rules drawn up by the commune, or by the State, had not enough elasticity to be capable of being applied to all the particular cases that arose at different times and places. Accordingly, it was the guild for the most part that fixed the scale of wages. Now, as we have seen, the guild or corporation, was composed of workers as well as masters. The workers had their say in the election of the assessors or board of examiners and often they chose a certain number of the members of this board, while leaving the choice of the rest to the masters. In these circumstances the fixing of a minimum salary was the outcome of an agreement between masters and journeymen. A better method could not be devised.

Disputes were not, of course, entirely obviated, but let an example be given (it is a very attractive one) of the way in which such disputes were settled. In 1325 in the Drapers' (page 60) Guild at Liege a dispute arose between the masters and the artisans, on the subject of wages. How did they settle it? They agreed to nominate a commission of arbitration consisting of four members, all experts in the craft, of whom two were chosen by the masters and two by the artisans. This commission, which thus represented both sides, put a decisive end to the quarrel. The guild was so content with the decision that we find the commission of arbitration again functioning on several occasions during the fourteenth and fifteenth centuries. Its decisions were subject to no appeal and were sanctioned by stern penalties. If, on being ordered by it to do so, a master had not paid the artisan within three days the wages that were his due, the commission could forbid all artisans of the guild to work for him.

## THE RIGHT TO STRIKE

It was everywhere recognized that the artisan had the right to cease work if his wages were not paid. The miners of the Liege country called a strike a "pit holiday-making." As human nature is everywhere weak since the Fall, the use to which they put this right was not always praiseworthy. When minds became excited a strike was called for the flimsiest of motives, and sometimes lasted disproportionately long. The strike of the artisan-bakers of Colmar, called in 1495, lasted ten years.

## VETO ON COALITIONS

The masters, we may rest assured, were not at the mercy of their artisans, or obliged to accept all their conditions. In the first place, the professional education of the guild sufficiently enlightened the workers with regard to the limits of their natural rights and thus prevented them from formulating unreasonable demands. Next, they were forbidden to form coalitions with a view to wresting from the masters an increase of wages or a diminution of the working hours per day determined by the whole trade. In addition, the masters were forbidden to (page 61) pay wages in excess of those fixed by the guild for that would have disorganized its functioning and ruined those of the guildmembers who could not afford to pay the increased wages. The regulations were never preoccupied with the interests of one of the parties to the exclusion of the other; they always strove to do full justice both to artisan and master. If the measures taken in favour of the workers were more numerous it was because they had the greater need of protection, on account of their weakness.

## VETO ON THE TRUCK SYSTEM

Amongst abuses, there is one which cries to heaven for vengeance: it is the detestable practise which the English call the "truck-system." This consists in paying the worker at least part of his wages in goods, on which the master makes a profit. Since the French Revolution, this

criminal practise has spread almost everywhere. Our ancestors denounced it and severely condemned it. Here are the noble words of the Prince-Bishop of Liege, John Theodore of Bavaria, in his enactment of 4th September, 1745: "An abuse so flagrant and so reprobated by all laws, human and divine, must be regarded as a defraudation of the wages earned by the poor worker in the sweat of his brow. So unjust is it that nothing more is needed to call down the anger of God upon those who practise it or who seek to hide it. Wherefore we solemnly declare that the instructions given on this subject, on My 22nd, 1739, and February 8th, 1742, should be carried out to the letter. In future all merchants of weapons and nails, all cloth-makers and other traders, as also all manufacturers and masters of factories and mines without exception, must conform to those instructions and pay the salaries of those whom they employ, in cash and not otherwise."

Thus spoke a Bishop, just as the French Revolution was preparing to destroy his principality. Up to the very last moment, the Catholic Church remained faithful to the cause of the worker, and the destroyers have succeeded in setting up the institutions "destined to safeguard popular liberty" only by walking over her prostrate body!

## **(page 62) CHAPTER VI**

### **THE REVIVAL OF THE GUILDS**

The hour has struck for the reorganization of labour and for the calling together of the workers to defend their interests, by grouping them, as in former times, in associations for mutual assistance. Pope Leo XIII asks for it and everywhere the workers are answering his call. After the harsh winter of a hundred years which has passed over the guilds, they are now beginning to blossom again everywhere, like trees at the approach of spring. If God shall breathe into them the breath of life, they will restore to the world of the factory and the workshop the social rank which these have lost; they will weld anew the golden chain of Catholic tradition; they will give a new direction to the march of

civilization. Needless to say, it is not question purely and simply of a return to the past, for political and social conditions have changed. Centralized States exist everywhere; large scale industry, thanks to the coming of the machine, has taken the place of the small; the market for goods has become international. The guilds of the Middle Ages, which had an organization adapted to a state of affairs so different from our own, could not now render us the service they once did. But the principle that gave birth to them, the principle of the solidarity of the members of the Mystical Body, remains ever the same and can be as fruitful to-day in new applications as it once was. One of these applications will be found in the modern equivalent of the guild, namely the Christian Syndicate or Vocational Group. Adapted to the manifold needs of the modern way of living, inspired by the spirit of brotherly love, between members of Christ actual and potential and nourished by the full doctrine of the Mystical Body, it will become the means of restoring order and justice in the place of modern economic confusion.

If it be asked how can this be, the answer is that the Christian Corporation or Vocational Group will restore the full Christian idea of work: "In the sweat of thy brow thou shalt eat thy [\(page 63\)](#) bread." This divine oracle has a double significance. It means that men must work, for work is divinely ordained, but also that work shall sustain the worker and enable him to develop his personality in and through Christ. There will be a complete change, the moment that society realizes that the second part of the divine oracle is addressed to society itself. None of the abuses which degrade the modern workshop will be allowed to subsist. People will return (never to forsake it again) to an organization of labour which is not a Utopia seeing that it actually functioned for centuries to the satisfaction of all. The hard-working and honest artisan will no longer have to face excessive hours, insufficient wages, and insecurity as to the future. Those sophists will be laughed to scorn who in order to defend all these abuses allege the determinism of economic laws. The so-called laws which oblige industry to be unjust will not be allowed to prevail against the Law of God which makes of Justice the cornerstone of society.

May the Mystical Body of Christ and the guild be the motto of all workers! May they insert it at the beginning of their statutes and embroider it on the silk of their standards! Above all, may they engrave it on the tablets of their hearts!

### TRANSLATORS' NOTE

The union of Christian charity and justice in social relations which were the fundamental principles of the guild organization of the Middle Ages, have been beautifully expressed by Pope Pius XI, in the Encyclical Letter *On the Social Order*. "Clearly charity," he writes, "cannot take the place of justice unfairly withheld. But, even though a state of things be pictured in which every man receives at last all that is his due, a wide field will nevertheless remain open for charity. For justice alone, even though most faithfully observed can remove the cause of social strife, but can never bring about a union of hearts and minds.

"Yet this union, binding men together, is the main principle of stability in all institutions, no matter how perfect they may (page 64) seem, which aim at establishing social peace and promoting mutual aid. In its absence, as repeated experience proves, the wisest regulations come to nothing. Then only will it be possible to unite all in harmonious striving for the common good, when all sections of society have the intimate conviction that they are members of a single family and children of the same Heavenly Father, and further, that they are 'one body in Christ, and everyone members one of another' (Rom. XII, 5), so that 'if one member suffer anything, all members suffer with it' (I Cor. XII, 26). Then the rich and others in power will change their former negligence of their poorer brethren into solicitous and effective regard; they will listen with kindly feeling to their just complaints, and will readily forgive them the faults and mistakes they possibly make. Workingmen too will lay aside all feelings of hatred and envy, which the instigators of social strife arouse so skillfully. Not only will they cease to feel weary of the position assigned them by Divine Providence in human society; they

will become proud of it, well aware that every man by doing his duty is working usefully and honourably for the common good, and is following in the footsteps of Him, Who, being in the form of God chose to become a carpenter among men, and to be known as the Son of a carpenter."